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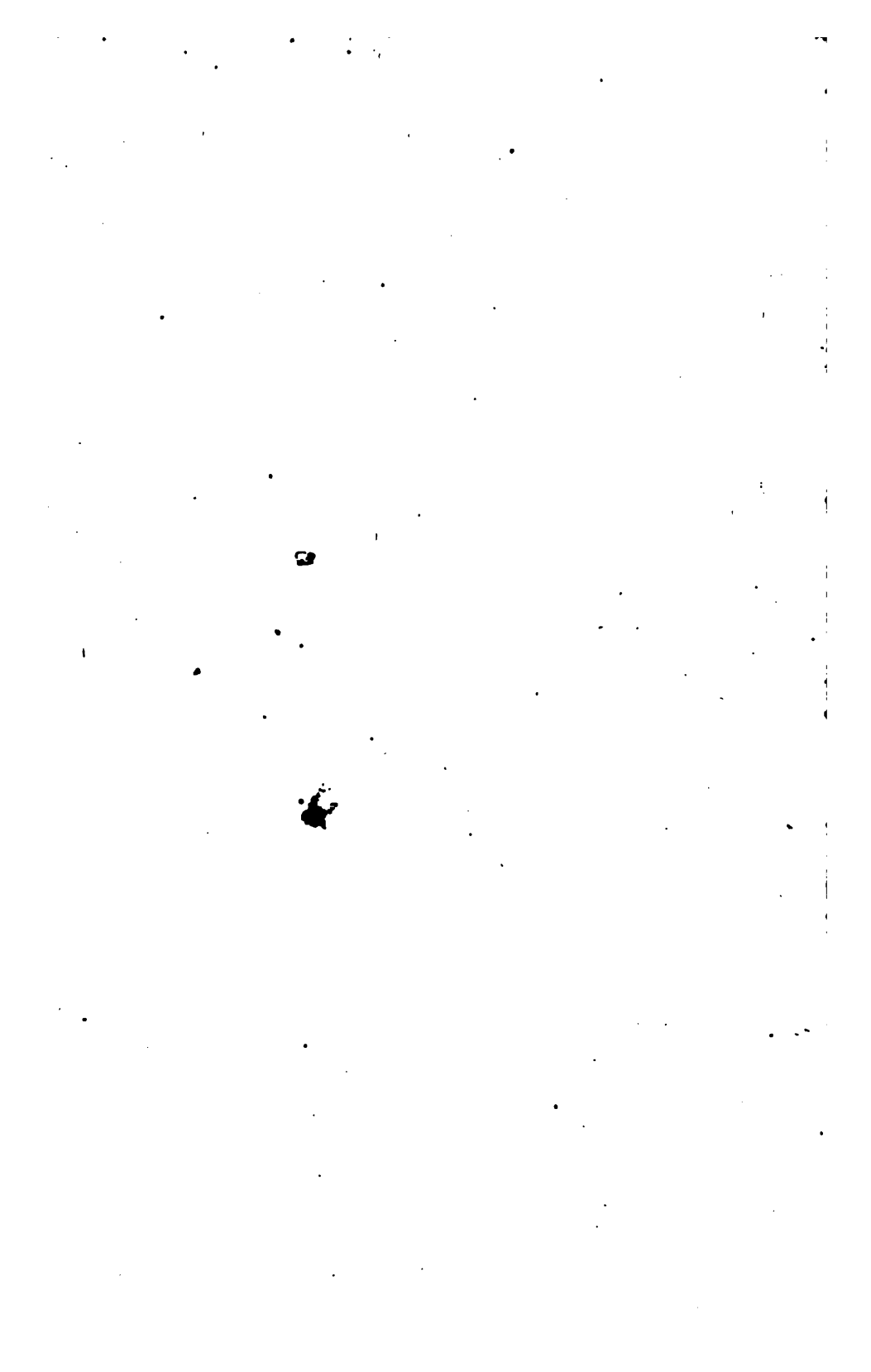
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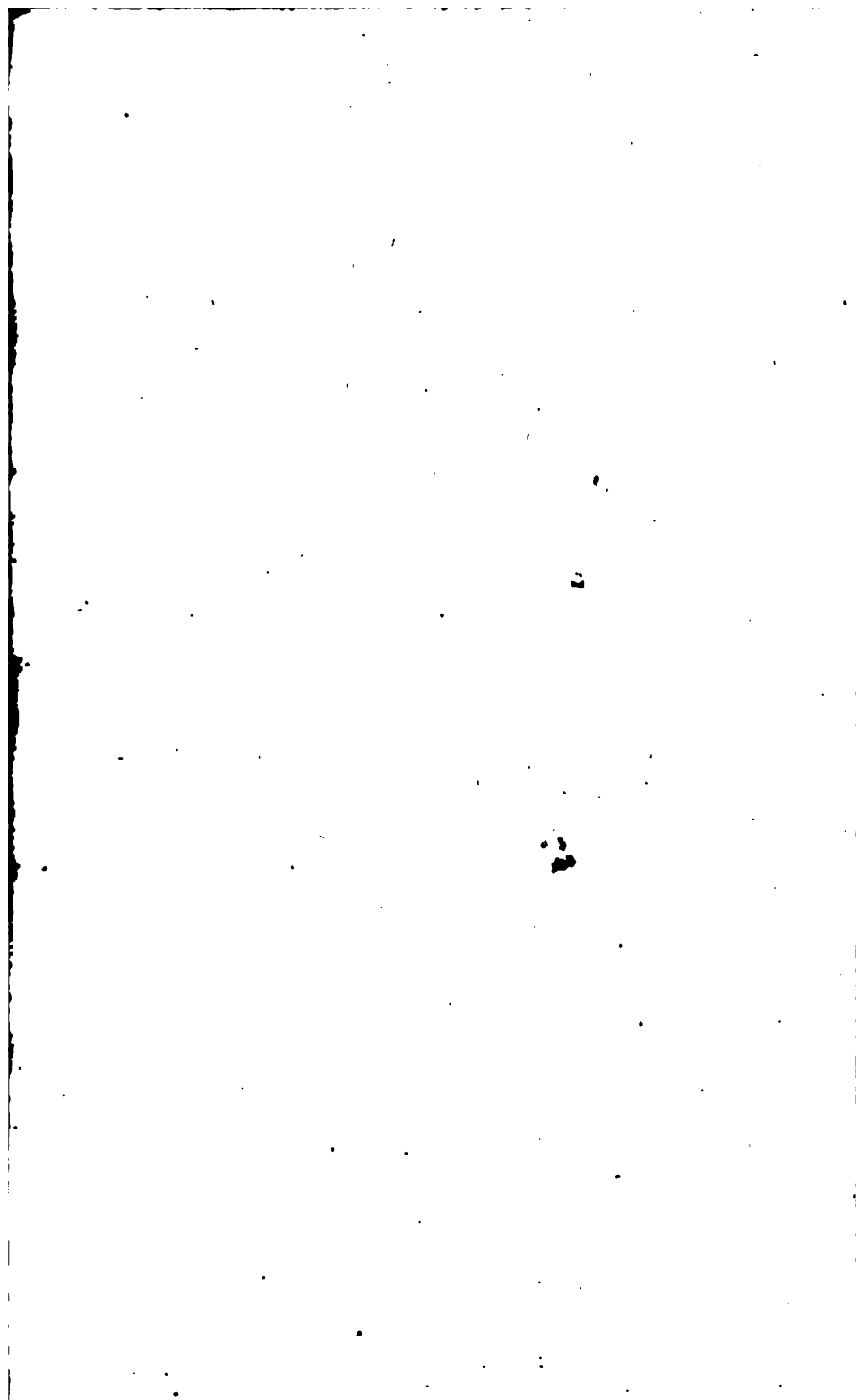
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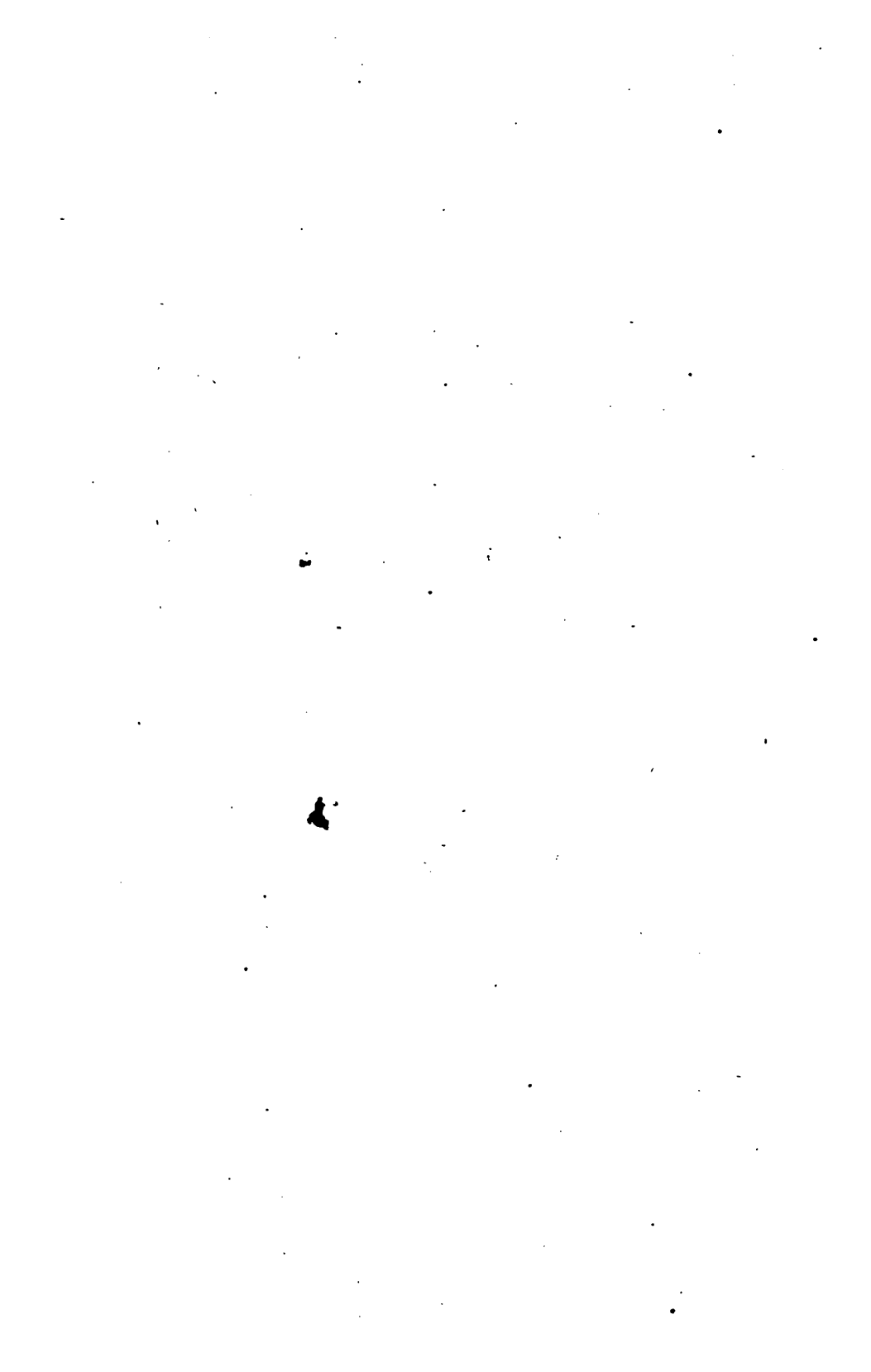




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A NEW AND GENERAL
BIOGRAPHICAL
DICTIONARY.

1798.

VOL. II.

THE END OF THE WORLD



A
NEW AND GENERAL
BIOGRAPHICAL
DICTIONARY:

CONTAINING
AN HISTORICAL AND CRITICAL ACCOUNT
17521 OF THE
LIVES and WRITINGS

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IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;
From the Earliest Accounts of Time to the present Period.

WHEREIN
Their remarkable ACTIONS, and SUFFERINGS,
Their VIRTUES, PARTS, and LEARNING,
ARE ACCURATELY DISPLAYED.
With a CATALOGUE of their LITERARY PRODUCTIONS.

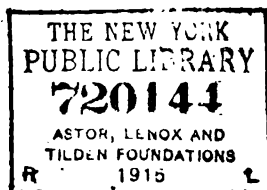
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A

NEW AND GENERAL BIOGRAPHICAL DICTIONARY.

BAART (PETER), a latin and flemish poet, is the author of a poem in considerable repute, intituled, *La pratique des laboureurs de Frise, or Flemish Georgics*. The people of that country compare him to Virgil: but foreigners, without disparagement to Baart, place him somewhat below the Mantuan. He likewise is author of the poem, *Le Triton de Frise*. He was also a physician. We are ignorant of the year of his death.

BABAKOUSCHI, surname or title of Abdalrahman Most-hafa, musti of the city of Cassa in the Taurida, who died in the year 783 of the hegira. He is author of the book intituled, *Anis al moluk*, the friend and the favourite of princes, in which he treats of politics. There is another Babakouschi, who is said to have died in 974, author of the book intituled, *Bostan al schakaik*, The garden of anemones; which is nothing but moral essays. This author is perhaps the same with the foregoing; for he is also styled musti of Cassa, and there may be a mistake in the dates of the hegira.

BABINGTON (GERVASE), was born in Nottinghamshire, and educated at Trinity college in Cambridge, of which he became fellow: he took a doctor's degree in divinity, and was appointed domestic chaplain to Henry earl of Pembroke president of the council in the Marches of Wales. By his interest he became treasurer of the church of Landaff, prebendary of Wellington in the cathedral of Hereford; and, in 1591, was advanced to the bishopric of Landaff. In 1594, he was translated to the see of Exeter; and, in 1597, to that of Worcester: he was likewise made one of the queen's council for the Marches of Wales. To the library of his cathedral at Worcester he was a very great be-

* Times Vol. 1. Part 2. Feb. 3. 1815

nefactor, not only repairing the edifice, but also bequeathing to it all his books, a gift of considerable value. He died of the jaundice, May 17, 1610 [A].

BACAI, the surname of Borhaneddin Ibrahim ben Omar, who died in the year of the hegira 885. He is author of several considerable works, the chief of which are: 1. Nadhm al dorar, The string of pearls, a commentary on the koran, which he composed in the year of the hegira 875. 2. Beian al egmá á la men al egtema, &c. a treatise in which he maintains that concerts and musical assemblies are forbidden by the musulman law. 3. Adab u akoval al hocama al kadimah, a dissertation on the manners and maxims of the ancient philosophers. 4. Bahat fi elm al hessab, &c. a treatise on the art of divination by numbers. 5. Anarat al fekr, The praises of poverty. 6. Enba al gomr, &c. The history of illustrious men.

BACALANI, the surname of an Abubecre who is author of a book intituled, Egiáz al koran, Of the matters difficult to be understood and explained that are found in the koran.

BACCALAR Y SANNA (VINCENT), marquis of St. Philip, acquired much reputation by several important employments under Charles II. and Philip V. kings of Spain, in the island of Sardinia, his native place. Died at Madrid in 1726. His Monarchy of the Hebrews has been translated into french, 4 vols. 12mo, as well as his Memoirs of Philip V. 4 vols. 12mo.

BACCALI, the surname of Abul Eadhl Mohammed ben Caffer al Khovarezmi; to whom the Mohammedans give the title of Zein al Mefchaikh, The Ornament of the Sheiks or Doctors; he died in the year of the hegira 562. We have by him the following books: 1. Adkhar assalavat, a tract on the prayer of the musulmans. 2. Eftekhar al Arab; Of the glory and excellence of the Arabs. He is also surnamed Zeideddin, and some authors place his death in the year 573 of the hegira.

BACCIO (ANDREAS), a celebrated physician, who flourished at the end of the xvth century. He was born near Ancona, became professor of medicine at Rome, and was first physician to pope Sixtus V. He was the author of some very curious and learned works, printed at Rome: as, 1. De Venenis et Antidotis. 2. De Gemmis ac Lapidibus pretiosis. 3. De naturali Vinorum Historia. 4. De Thermis. We know not when he died.

BACHELIER (NICHOLAS), of Thoulouse, originally from

[A] His writings were printed at first in quarto; then, with additions, in folio; in 1615; and again in 1727, under this title: "The Works of the right reverend Father in God, Ger vase Babington, late Bishop of Worcester; containing comfortable notes upon the five books of Moses, viz. Genesis, Exodus, Leviticus, Numbers, Deuter-

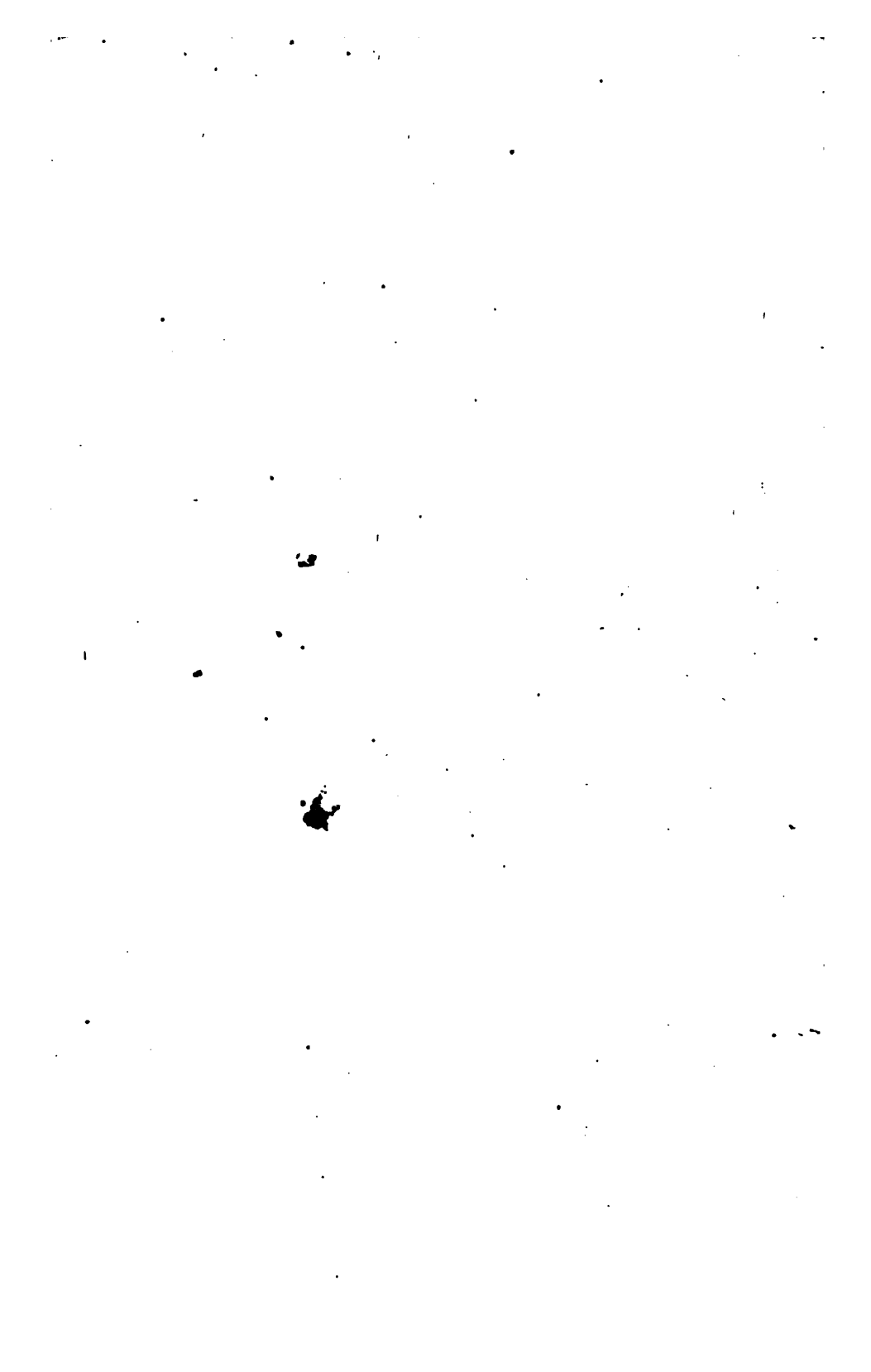
onomy. As also an Exposition upon the Creed, the Commandments, the Lord's Prayer; with a Conference betwixt Man's Frailty and Faith. And three Sermons. With alphabetical tables of the principal matters of each several work." Biogr. Brit.

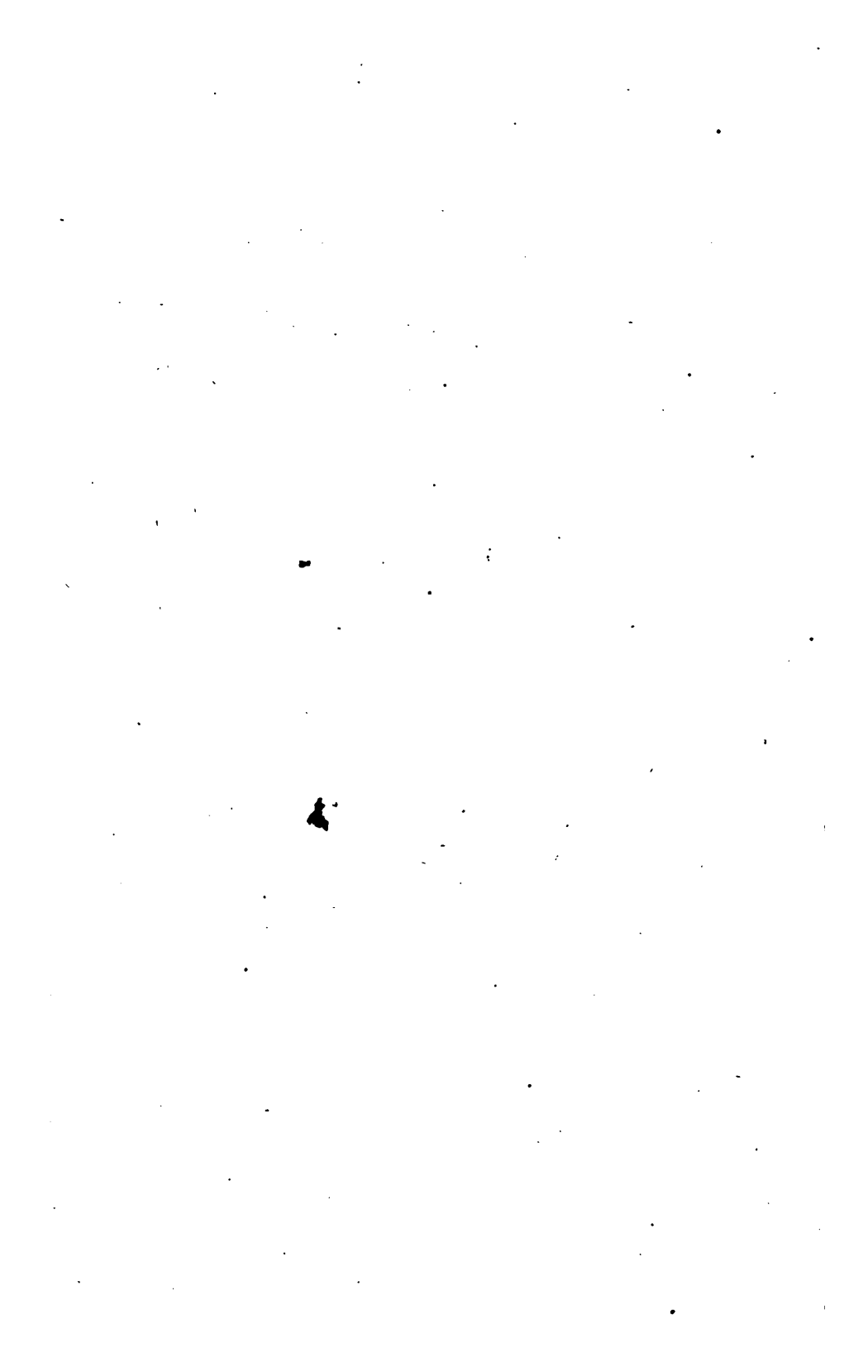
Lucca, studied sculpture and architecture at Rome under Michael Angelo. On returning to his native country, he introduced a true taste in those arts, instead of the gothic manner which had till then prevailed. His works in sculpture that still subsist in several churches of that city, always excite admiration, though some of them have since been gilt, which has deprived them of that grace and delicacy which Bachelier had given them. He was still exercising his art in 1553.

BACHINI (BERNARDINE), a considerable italian author, was born at Borgo San Domino, Aug. 31, 1651. He was of the benedictine order, and preached with success in Italy; but the weakness of his constitution obliged him to renounce the pulpit, and he resigned himself up to study and retirement. The world is indebted to him for many learned latin and italian works, the most considerable of which are, A literary journal from 1686 to 1697, 9 vols. 4to. *De sistorum figuris ac differentiâ*, Bologna, 4to. 1691, reprinted with Tollius's notes, at Utrecht, 4to. 1696, &c. He died at Bologna, Sept. 1, 1721, aged 70.

BACCHYLIDES, the greek lyric poet, was born at Julis, a town in the isle of Ceos. He wrote the *Apodemics*, or the travels of a deity. The emperor Julian was a great admirer of his writings, and Hiero the Syracusan preferred him to Pindar. He flourished 452 B. C. and was the last of the nine lyric poets so famous in Greece. There are some fragments of his still in being.

BACICI (JOHN BAPTIST GAULI), surnamed the Painter, born at Genoa in 1639, went to Rome about his 14th year, where he placed himself with a dealer in pictures, at whose house he had frequent opportunities of seeing Bernini; of whom he received good counsels in his art and assistances in his fortune. His first essays were strokes of a masterly pencil. Bacici was thenceforward employed in capital works; among others the cupola of Jesus at Rome, a grand and complicated performance, which it is impossible sufficiently to admire. But Bacici's chief excellence lay in portrait-painting. He drew that of a man who had been dead twenty years. He began by chalking out a head from his own imagination; then, retouching his work by little and little, according to the suggestions of those who had seen the person while alive, he at length succeeded in finishing a portrait acknowledged to be a complete resemblance. Bacici painted with so much ease, that his hand, in some sort, kept pace with the impetuosity of his genius. His ideas were great and bold, sometimes fantastical; his figures have an astonishing relief. He was a good colourist, and excellent in foreshortening. He is reproached with much incorrectness in his drawing, and a bad taste in his draperies. Nevertheless his works are much esteemed. Bacici was spirited and gay in his conversation. But his





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BACON.

Corpus Christi or Bennet college in Cambridge, where he afterwards founded six scholarships, appropriating three of them to the school which he built at Botesdale, and gave two hundred pounds towards erecting a new chapel [L]. After leaving college, he travelled to France, and at his return applied to the study of the law in Gray's Inn. In 1537, he was appointed solicitor of the court of augmentation. He presented to Henry VIII. a scheme for a seminary of statesmen, by founding a college for the study of the civil law, and the teaching of the latin and french languages in their purity [M]. Young gentlemen of distinguished parts, after being sufficiently instructed in these things, were to be sent abroad with ambassadors; whilst others were to write the history of all embassies, treaties, and other foreign transactions, and of all arraignments and public trials at home [N]. This plan was never carried into execution; but at the dissolution of the monasteries, the king gave its author a grant of several manors in Suffolk, to be held in capite by knight's service; and, in 1546, made him attorney of the court of wards.

Upon the accession of queen Elizabeth he was knighted; and Dr. Heath, archbishop of York and chancellor of England, refusing to concur with the queen's measures, the great seal was taken from him and delivered to sir Nicholas Bacon, with the title of lord keeper, and all the powers of a chancellor: these no former lord keeper ever had, being only empowered to put the seal to such writs or patents as passed of course; and not to hear causes, or preside in the house of lords. His known dislike to popery, and his favouring for this reason the title of the house of Suffolk to the crown, rather than that of the queen of Scots, drew upon him a suspicion of being concerned in a tract written by one Mr. John Hales, in favour of the Suffolk title; and, in consequence thereof, an order from the queen not to appear at court, or intermeddle in any other public business than that of chancery: even the seal would, at the instigation of the earl of Leicester, have been taken from him, and given to sir Anthony Brown, who had been lord chief justice of the common pleas in queen Mary's time, if this gentleman's religion, which was that of the church of Rome, would have permitted his accepting of it. By the interest of sir William Cecil, who by some is thought to have been also privy to Hales's book, sir Nicholas was restored to the queen's good opinion, and died lamented by her and the nation on the 20th of February 1579. He was interred in the cathedral of St. Paul's, where a monument was erected to him, which was destroyed by the fire of London, in 1666. His son, the great Francis Bacon, says [O], that his father the lord keeper

[L] Strype's Annals.

[M] Dr. Birch's *Acem. of Q. Elizabeth*,
vol. i. p. 10.

[N] Burnet's *Hist. of the Reformat.*

vol. i. p. 269. *Biog. Brit. art. BACON.*

[O] Works, vol. i. p. 533.

was "a man plain, direct, and constant, without all finesse and doubleness; and one that was of the mind that a man in his private proceedings and estate, and in the proceedings of state, should rest upon the soundness and strength of his own courses, and not upon practice to circumvent others, according to the sentence of Solomon, *Vir prudens advertit ad gressus suos; stultus autem divertit ad dolos*: insomuch that the bishop of Ross [the scotch ambassador, who made the complaint against him in the affair of Hales's book], a subtle and observing man, said of him, that he could fasten no words upon him, and that it was impossible to come within him, because he offered no play: and the queen-mother of France, a very politic princess, said of him, that he should have been of the council of Spain, because he despised the occurrents, and rested upon the first plot." He was twice married; and by his first wife, Jane, daughter of William Fernelley, of West-Creting in Suffolk, esq. he had issue, 1. sir Nicholas Bacon, his eldest son; 2. Nathaniel Bacon, of Stiffkey in Norfolk, esq. 3. Edward Bacon, of Shrubland-hall in Suffolk, esq. and three daughters. By his second wife Anne, one of the daughters of sir Anthony Cook, tutor to king Edward VI. he had two sons, Anthony and Francis.

BACON (ANNE), a lady distinguished by her piety, virtue, and learning, was the second daughter of sir Anthony Cook, preceptor to king Edward VI. and was born about the year 1528. She had a very liberal education, and became eminent for her skill in the greek, latin, and italian languages. She was married to the above-mentioned sir Nicholas Bacon, by whom she had two sons, Anthony and Francis, whose distinguished abilities were greatly improved by the tender care of so accomplished a mother. She translated, from the italian into english, twenty-five sermons written by Bernardine Ochine, on predestination and election; and, from the latin, bishop Jewel's Apology for the Church of England. She survived her husband sir Nicholas; and is supposed to have died about the beginning of the reign of king James I. at Gorhambury, near St. Alban's.

BACON (FRANCIS), viscount St. Alban's, and lord high chancellor of England, one of the greatest and most universal geniuses that any age or country has produced, was son of sir Nicholas Bacon lord keeper of the great seal, and born at York-house in the Strand, on the 22d of January 1561. Being thus descended, he was early initiated in a court life; and, as he himself expresses it, both by family and education, tinged with civil affairs [P]. His extraordinary parts, even when a child, were so conspicuous at court, that the queen would often delight to talk with him; and was wont to term him her young lord keeper: one saying of

his she was particularly pleased with ; having asked him his age, when he was yet a boy, he answered her readily, that he was two years younger than her majesty's happy reign [Q]. On the 16th of June 1573, being then in his twelfth year, he was entered of Trinity college, Cambridge, under Dr. John Whitgift, afterwards archbishop of Canterbury. Before he was full sixteen [R], he not only understood Aristotle's philosophy, but was even then come to a dislike of it, upon finding it rather contentious than useful. At this early age his father called him from the university to attend into France the queen's ambassador, sir Amyas Pawlet, whose esteem and confidence he gained to such a degree, that he was soon after charged by him with a commission to the queen, which he executed with great approbation, and returned again to France to finish his travels. During his stay in that kingdom his father died, without making that separate provision for him he had intended : which obliging him to think of some profession for his subsistence, he applied himself, more through necessity than choice, to the study of the common law ; and for that purpose entered himself of Gray's Inn [S]. At the age of twenty-eight he was chosen by that honourable society for their lent-reader, and afterwards their double reader. At this time he appears to have drawn the first outlines of his grand instauration of the sciences, in a treatise intituled *Temporis partus masculus*, which is lost. He now bent his endeavours to obtain some honourable post in the government, with a view, as himself declares, to procure the greater assistance to his capacity and industry in perfecting his philosophical designs : and lord Burleigh interested himself so far in his behalf as to obtain for him, not without opposition, the reversion of the office of register to the star-chamber, worth about 1600*l.* a year ; but it did not fall to him till near twenty years afterwards [T]. The court and ministry of queen Elizabeth were, through her whole reign, divided into two factions : at the head of one were the two Cecils ; and at the head of the other, first the earl of Leicester, and afterwards the earl of Essex. The coldness which the Cecils shewed to Bacon, and the early friendship he contracted with Essex, educated at the same college, were probably the first cause of his attachment to this nobleman, whom he considered, not as the likeliest person to procure his own advancement, but as the fittest person to do good to the state [U]. Sir Robert Cecil in particular, who bore a mortal hatred to Essex, and entertained a secret jealousy of Bacon on account of his superior talents, threw insurmountable obstacles in his way to preferment, suggesting

[Q.] Rawley's Life of Lord Bacon.

to father Fulgentio, Works, vol. iii. p. 748.

[R.] Rawley's Life of Bacon, p. 5.

Ibid. p. 516.

Tepifon's Baconiana, p. 18.

[T.] Rawley.

[S.] Rawley. Dugdale. See his letter

[U.] Bacon's Works, vol. i. p. 606.

to the queen, that he was a speculative man, whose head was filled with philosophical notions, and therefore more likely to perplex than to forward public business: hence, the utmost interest of Essex, who, with all the warmth of an affectionate friend, had long solicited his preferment, could not procure for him the place of attorney or that of solicitor-general to her majesty [x]. His anxiety on account of the narrowness of his circumstances, being increased by this failure of his expectations of preferment, had a very bad effect upon his constitution of body, which was naturally not firm, and weakened still more by the intemperance of his night studies: his disappointment even sunk so deep into his spirit, that he was upon the point of hiding his grief and resentment in some foreign country [y]. He was diverted from his purpose by his friends; and frequently considering that he was not performing his duty whilst he left those studies unprosecuted by which he might do service to mankind, and followed those that depended upon the will of others, he laid aside, for a time, all further thoughts of rising in life, and more vigorously prosecuted the design of his Instauration.

In 1597, he published his *Essays, or Counsels* [z], a work which, by displaying his uncommon skill in all the offices of civil life, proved of great service to his character.

Upon the death of queen Elizabeth, and the accession of king James, his former views returned; and he made, though not without difficulty, considerable advances in dignity and preferment. On the 23d of July 1603, he received the honour of knighthood: and on the 25th of August 1604, was constituted by patent one of the king's learned counsel, with a fee of forty pounds a year: he had also on the same day a pension of sixty pounds a year assigned him for life, in consideration of the special services received by the king from him and his brother Mr. Anthony Bacon [A].

In 1605 he published a preparative or introduction to his great work, in a treatise, of the *Advancement and Proficiency of Learning*. The general design of this book was to give a summary account of that stock of knowledge whereof mankind were possessed; to lay down this knowledge under such natural branches, or scientific divisions, as might most commodiously admit of its farther improvement; to point out its deficiencies, or desiderata; and, lastly, to shew, by examples, the direct ways of supplying these deficiencies [B]. He, after his retirement,

[x] Works, vol. ii. p. 437. edit. 1753.

[y] Dr. Birch's Mem. of Q. Elizabeth.

[z] The reason why Mr. Bacon published these *Essays* at this time, he tells us in the dedication of them to his brother Mr. Anthony Bacon, was, that many of them had been abroad in writing, and were very

likely to come into the world in print with more imperfections than the author thought it just to take upon himself.

[A] Dugdale, vol. ii. p. 438. Rymer, vol. xvi. p. 596.

[B] Shaw's Abridgment of Lord Bacon's Works, vol. i. p. 67.

very much enlarged and corrected the original; and, with the assistance of some friends, turned the whole into latin [c]. This is the edition of 1623, and stands as the first part to his grand "Instauration of the Sciences."

Sir Robert Cecil, now earl of Salisbury, who had opposed Bacon's preferment under Elizabeth, seems to have observed the same conduct in this reign; and joined with himself sir Edward Coke, the king's attorney-general, who was jealous of Bacon's reputation in many parts of knowledge, and envied and feared his abilities as a statesman. It was not therefore till after many services rendered to the king, and repeated solicitations made to his ministers, that sir Francis Bacon obtained, in 1607, the place he had so long expected of solicitor-general. This year he sent his treatise, intituled, *Cogitata et Visa*, which was the foundation of his *Novum Organum*, to Dr. Andrews, bishop of Ely, desiring his opinion of it [d]. In 1610 he published, in latin, another treatise, intituled *De sapientiâ veterum*. This piece, a very ingenious writer observes [e], appears like a rich cabinet of antiques opened and set to view. The happy talent which the author in his physical works employs to interpret nature, is here employed to interpret the dark oracles of men: and to say the truth, he seems to have used the like artifice in both, proceeding according to the inductive method delivered in the second part of the *Novum Organum*, without which, or something of the kind, it would not be easy to derive such depths of knowledge from the enigmas or dark parables of antiquity. What the author is forced on may occasions to stifle, or at most to speak only by halves, for fear of offending, is openly avowed here in a manner that is scarce liable to exception: he appears indeed to have chosen the present subject the rather, because the course and nature of decyphering the mythology of the ancients would give him an opportunity of freely, or less offensively, expressing his sentiments for the improvement of arts and sciences, and the general advantage of mankind.

In 1611 he was constituted judge of the marshal's court jointly with sir Thomas Vavafor then knight-marshal [f]. In 1613 he succeeded sir Henry Hobart, advanced to the place of chief justice of the common pleas, as attorney-general. The next year, an objection was started in the house of commons, that a seat there was incompatible with the office of attorney-general, which required his frequent attendance in the upper house; but the commons, from their particular regard for Bacon, over-ruled it.

When sir George Villiers became possessed of king James's

[c] Works, vol. i. p. 732.

[d] Vol. ii. p. 467.

[e] Dr. Shaw's Preface to abridgment

of Bacon's Works, vol. i. p. 541.

[f] Dugdale's Baronage, vol. ii. p. 438.

confidence, Bacon, conscious that none could serve the new favourite, and through him his country, more nobly or usefully than himself, entered into a strict friendship with Villiers, and gave an admirable proof of the sincerity thereof on his part, in that letter of advice how to discharge every part of the difficult office of prime minister, which is still extant among his works. June 9, 1616, he was raised to the dignity of a privy counsellor, whilst he was still in the office of attorney-general: and as he had now more leisure from private causes, he was desirous to dedicate more time to public service; and therefore made an offer to the king of a new digest of the laws of England [G].

March 7, 1617, upon the chancellor's voluntary resignation of the seals, they were given to sir Francis Bacon, with the title of lord keeper.

The king went soon after to Scotland, and in his absence the prince of Wales's marriage with the Infanta of Spain was brought upon the carpet [H]. The lord keeper foresaw the difficulties and inconveniences that would attend this measure, and honestly represented them both to his majesty and to Villiers. Whilst the king was in Scotland, another affair happened, which gave Bacon no small uneasiness: secretary Winwood, out of dislike to the lord keeper, was desirous of bringing sir Edward Coke into favour, and with this view prevailed with sir Edward to consent to his daughter's marrying sir John Villiers, brother to the favourite, which alliance he had before rejected, not without marks of disrespect. Bacon, apprehensive that if Coke should be brought again into the council, all his great designs for the nation's welfare, the executing whereof was his principal motive for soliciting the office of keeper, would be thwarted, and his power greatly lessened by the loss of Villiers's favour, remonstrated against the projected marriage, both to that lord and to the king. Nevertheless, as the lady was a great fortune, Villiers highly approved of the match, and both he and the king took offence at Bacon's opposition to it. Their resentment of his conduct on this occasion appears, however, to have been of short continuance; for, January 4, 1618, he was constituted lord high chancellor of England, and on the 11th of July following created baron of Verulam in Hertfordshire [I].

The desire of introducing and establishing his new and better philosophy, one capital end of which was to discover methods of procuring remedies for all human evils, seems to have been his ruling passion through life: in 1620, amidst all the variety of weighty business in which his high office necessarily involved him, he published the most finished and important, though the

[G] Camden.
[H] Works, vol. ii. p. 544.

[I] See Bacon's Works, vol. ii. p. 555.
Pat. 15. Jac. 1. p. 4.

least read, of all his philosophical tracts, the "*Novum organum scientiarum*." The design of this piece was to execute the second part of the Instauration, by laying down a more perfect method of using the rational faculty than men were before acquainted with; in order to raise and improve the understanding as far as its present imperfect state admits, and enable it to conquer the difficulties and interpret the obscurities of nature. The next year he was accused of bribery and corruption. The king found it impossible to save both his chancellor, who was openly accused of corruption, and Buckingham, his favourite, who was secretly and therefore more dangerously attacked as the encourager of whatever was deemed most illegal and oppressive: he therefore forced the former to abandon his defence, giving him positive advice to submit himself to his peers, and promising, upon his princely word, to screen him in the last determination, or, if that could not be, to reward him afterwards with ample retribution of favour [K]. The chancellor, though he foresaw his approaching ruin, if he did not plead for himself, resolved to obey, and took leave of his majesty with these words, "Those that will strike at your chancellor, it is much to be feared, will strike at your crown;" and wished, as he was the first, so he might be the last of sacrifices. The house of peers, on the 3d of May 1621, gave judgement against him, "That he should be fined 40,000*l.* and remain prisoner in the Tower during the king's pleasure: that he should for ever be incapable of any office, place, or employment in the state or commonwealth; and that he should never sit in parliament, or come within the verge of the court." But he was soon restored to his liberty, had his fine remitted, and was summoned to the first parliament of king Charles [L]. After this sentence, he retired from civil affairs, and for five years gave himself wholly up to philosophy

[K] The author of the "*Essay on Spirit* (Dr. Clayton bishop of Clogher) in his *Defence* of that *Essay*, p. 34, says; that lord Bacon had too much learning and too much honesty to be a favourite with the clergy of those days; and that to their influence with king James he probably owed his disgrace, and was pitched upon as a scape-goat to save the head of Buckingham.

[L] The greatest blame is generally laid on his servants; and there is no doubt that some of them were guilty, and that their lord had this opinion of them: one day, during his trial, passing through a room where several of his domestics were sitting, upon their rising up to salute him, he said, "Sit down, my masters, your rise hath been my fall." Stephens, p. 54. And we are told by Rushworth, in his

historical collections, "That he treasured up nothing for himself or family, but was over-indulgent to his servants, and connived at their takings, and their ways betrayed him to that error: they were profuse and expensive, and had at their command whatever he was master of. The gifts taken were for the most part for interlocutory order; his decrees were generally made with so much equity, that though gifts rendered him suspected for injustice, yet never any decree made by him was reversed as unjust." It was peculiar to this great man (says the author of the *Biogr. Brit.*) to have nothing narrow and selfish in his competition; he gave away without concern whatever he possessed, and, believing other men of the same mould, he received with as little consideration.

and

and writing; so that during this time he executed several portions of his grand Instauration, but did not live to finish the whole, according to his plan. Though he enjoyed, after his fall, 1800 l. a year out of the broad-seal and alienation-office, and his lands brought him about a third more; yet his great liberality when in place, and his expence in procuring and making experiments, reduced him to straits, which led him to make such applications to king James, as prove his great address and perfect knowledge of that prince's disposition. He died, April 9, 1626, at the earl of Arundel's house at Highgate, of a fever, attended with a defluxion upon his breast; and lies buried in St. Michael's church at St. Alban's, where a monument was erected for him by sir Thomas Meautys, once his secretary, and afterwards clerk of the council. He was of a middling stature: his forehead spacious and open, early impressed with the marks of age; his eye lively and penetrating; his whole appearance venerably pleasing. He continued single till after forty, and then took to wife a daughter of alderman Barnham of London, with whom he received a plentiful fortune, but had by her no children: and she outlived him upwards of twenty years. His works, collected into 5 vols. 4to, were beautifully and accurately printed, by Bowyer and Strahan, in 1765.

BACON (ANTHONY), elder brother to sir Francis, was educated at home, and afterwards sent abroad for improvement. At his return, he distinguished himself by his extraordinary abilities: but though he was deeply skilled in politics, and the best versed in foreign affairs of any man in his time, yet he was reserved in conversation, and remained contented with the reputation he acquired among the circle of his private acquaintance, and the interest he had with some persons of the first distinction, who valued and made use of his abilities. He had the misfortune to be so very lame, that he was unable to move about his room; on which account the earl of Essex, who relied much upon his advice; and consulted him in affairs that required the greatest secrecy, took him into his house, and gave him a handsome allowance for his services. He was diligent in his endeavours to serve that unfortunate nobleman, when he most required his assistance; and preserved a sincere friendship towards his brother the lord Verulam, to whom he left his estate.

BACON (SIR NATHANIEL), knight of the bath, and an excellent painter, was one of the sons of the lord-keeper Bacon, and half-brother to the viscount St. Alban's. He travelled into Italy, and studied painting there; but his manner and colouring approach nearer to the style of the Flemish school. Mr. Walpole observes, that at Culford, where he lived, are preserved some of his works; and at Gorhambury, his father's seat, is a large

large picture by him in oil, of a cook-maid with dead fowl, admirably painted, with great nature, neatness, and lustre of colouring. In the same house is a whole length of him, by himself, drawing on a paper. Mr. Granger says, he was ancestor to the present lord Townshend.

BACON (PHANUEL) [M], rector of Balden in Oxfordshire, and vicar of Bramber in Suffex, was of Magdalen college, Oxford; where he took the degree of M. A. April 17, 1722; B. D. April 29, 1731; D. D. December 7, 1735. He possesses an exquisite fund of humour; was a famous punster, and wrote an admirable poem, called the "Artificial Kite," first printed in 1719, and preserved in the Gentleman's Magazine for 1758. In the year 1757, he published no less than five dramatic performances, viz. 1. The taxes. 2. The insignificants. 3. The trial of the twin killers. 4. The naval quack. 5. The oculist. He died at Balden, January 2, 1783.

BACQUE (LEO), the only protestant who went back to popery that was made bishop in the reign of Louis XIV. was born at Castelgeloux, in Gascony. After having quitted his religion, he entered himself of the franciscan order, was then made bishop of Glandeve, and afterwards of Pamiers, where he died in 1694, at the age of 94. His latin poem on the Education of a Prince, 1671, 4to, procured him the episcopal dignity. It was the duke of Montausier who solicited it for him.

BACQUERRE (BENEDICT DE). We have of this physician, concerning whom nothing more is known, a work, in great esteem, intituled, *Senum Medicus*, printed at Cologne in 1673.

BADAKSCHI, a persian poet, native of the province of Badakshian. He lived under the reign of the khalif Moctafi. There is come down to us by him, a *divan*, or collection of poems in the persian language. He wrote verses on occasion of a reverse of fortune that happened in the families of several magnates of the court of the khalif; in which he says that we are not to be astonished at the alternative observed in the affairs of the world, since the life of man is measured by an hour glass, where there is always an hour above and an hour below, that alternately follow. In *selek kemgiu schischek setest. Sæti zir ve sæti zibereft*.

BADASCH, or BADESCH. Ali ben Ahmed ben Badasch is the author of a commentary on the book that Ben Sarragi composed on the arabic grammar, and which he intituled, *Osul fil nahu*. This author died in the year of the hegira 528.

BADCOCK (SAMUEL), was the son of a creditable butcher at South Molton, in Devonshire, where he was born February 23, 1747. All his friends being dissenters, he was designed by them

for the ministerial function; and, after receiving the first rudiments of his education under his maternal uncle, a Mr. Plake, who was minister of the congregation of dissenters at South Molton, and for whom Mr. Badcock always retained a lively sense of gratitude, he was placed in an academy set apart for the training up of candidates for the dissenting ministry, at St. Mary Ottery in the same county, then superintended by a Mr. Rooker, successor to a Mr. Lavington [N]. From habitual intercourse with some of the students at this place he contracted some of those tenets which compose the gloomy fanaticism of the methodists. Some of his letters while at the academy, written to a friend of his, are still in being: they run chiefly on the topics of free-grace, election, justification by imputed righteousness, final perseverance, the subordination of sanctification to justification, and the like. In short, they are sufficient evidences of a warm imagination and great ductility of mind. How long he continued at the academy we know not; but, on leaving it, he preached occasionally as a probationer; and, after some short time, accepted of a call to be pastor of a dissenting congregation at Winbourne in Dorsetshire; to which society he was ordained, but did not remain long in that situation, as the stipend was too small for a necessary support. From Winbourne he was invited to Barnstaple in Devon; which was a much more eligible place for him, as the income was sufficiently comfortable, and the distance but a few miles from his native town. He accordingly removed thither in 1769, and continued there nine or ten years. Previously to this, however, it should be observed, he had quitted those narrow and unworthy notions which he had imbibed from the methodists, and considered the deity and religion in a more amiable view. While at Barnstaple he met with some of Dr. Priestley's theological productions; from the perusal of which he was more and more confirmed in the scriptural notion of the unity of God and the rational system of the gospel. In the situation of Mr. Badcock's mind, now emerged from the slavery of methodistic darkness, it is not surprising that these enlarged and sensible ideas should charm him. The transition from superstition to the pure and exalted sentiments of piety is not uncommon in men of generous hearts and elevated understandings. When such an one is once convinced of the absurdity and pernicious influence of opinions which he had long maintained as sacred, it is by no means wonderful that he should endeavour to get as far away from them as possible. This was the case with Mr. Badcock; who became so

[N] This Mr. Lavington was a great assistant to Dr. Edmund Calamy in compiling his account of the ministers ejected

for non-conformity; and, accompanying that divine into Scotland, received at Edinburgh the honorary degree of M. A.

charmed with the writings of Dr. Priestley, that he paid a visit to the doctor at Calne in Wiltshire, and established an intimacy and correspondence with him, that did honour to them both. Nor was this step any thing to his disadvantage in the minds of the general part of the congregation at Barnstaple, as Mr. Walrond, the minister whom he succeeded, was much beloved by his people, and a man of enlarged sentiments. However, it must be confessed that his removal from Barnstaple was not much to the credit of his flock. The gaiety of his disposition, the moral elegance of his sermons, and the unreservedness of his manners, could not be agreeable to a set of people who were formed upon the model of the rigid non-conformists of the last age. He was dismissed by them on a scandalous but false imputation; and the shame of his dismissal at length recoiled upon themselves. From thence he removed to South Molton, the dissenting congregation of which place readily accepted his ministrations. This was about 1777. The number of dissenters there being but few, his stipend was consequently very small; and had it not been for the kindness of friends, many of them persons of distinguished rank, who properly valued his great merit and eminent talents, his situation must have been exceedingly irksome. About the year 1780 he engaged as a writer in the *Monthly Review*; though, we believe, he had before been a contributor to periodical publications, particularly the *London Magazine*. In this same year, 1780, when the subject was started concerning the materiality or immateriality of the human soul by several of our metaphysical writers, Mr. Badcock also published a pamphlet upon it. It was intitled, *A slight sketch of the controversy between Dr. Priestley and his opponents*, 8vo. The tract was shrewd, and discovered the author to be acquainted with his subject. In 1781 he distinguished himself as the reviewer and censurer of the late Mr. Martin Madan's weak but popular *Thelyphthora*. In this critique Mr. Badcock evinced a remarkable force of genius, skill of argument, and display of learning; and justly engaged the attention and admiration of the public upon his criticisms. In the controversy concerning the authenticity of Rowley's poems, Mr. Badcock took a considerable part in his capacity of reviewer. Whether he was on the right side of the question, he being an anti-rowleyan, is not for us to determine; certain it is, however, that his elucidations were ingenious, and that he was far from being the least of the formidable group who assailed the pretensions of the Bristol priest.—On the publication of Dr. Priestley's *History of the Corruptions of Christianity*, Mr. Badcock undertook the reply to that part which was the most laboured and important of the whole work, viz the history of opinions relative to Jesus Christ. This he accordingly did in the *Monthly Review* for June 1783.

His

His critique was long, but acute; and discovered an uncommon extent of reading in the old fathers, ecclesiastical history, and the advocates for one only God. Dr. Priestley felt this attack so severely, and especially as it was made from a quarter so unexpected as the *Monthly Review*, that, with his usual celerity, in less than a month he brought out a reply to the animadversions; though the remainder of the article upon his work had not yet appeared. When he published this reply, he did not know who his antagonist was; and therefore, unbiassed by prejudice or resentment, he bestowed this eulogium on him: "The knowledge and ability of the present reviewer make him a much more formidable, and therefore a more respectable antagonist." In the number for September 1783, Mr. Badcock entered into a full examination both of the doctor's history and the above-mentioned defence of it. This critique took up more than thirty-three pages of the *Review*; and, though so long, was thought so interesting as to occasion the reprinting of the number in which it was contained. Dr. Priestley's work drew forth a champion from another quarter. Dr. Horsley, then archdeacon of St. Alban's, now bishop of Rochester, in a charge delivered to the clergy of that archdeaconry, vehemently inveighed against the opinions of Priestley touching the one Supreme Being. This charge was published; and, as might justly be expected, was praised by Dr. Badcock in the *Review*. Dr. Priestley replied to the archdeacon in a series of letters, which were very closely and smartly examined in the *Review* for January 1784. By this time the doctor had got the knowledge of his critic; and this drew from him a pamphlet intitled, *Remarks on the Monthly Review of the Letters to Dr. Horsley*; in which the Rev. Mr. Samuel Badcock, the writer of that *Review*, is called upon to defend what he has advanced in it. Dr. Priestley charges his reviewer with voluntary ignorance and illiberality; to this Mr. Badcock was prudent enough to make no reply. The original controversy lasted some time, till it became tiresome to every body except the doughty agonists; when the contest ended greatly to the advantage of the archdeacon; who retired from the field to repose in a bishopric, while the doctor went to shift on the scanty remains of a plundered fortune.

While Mr. Badcock was at Barnstaple he became acquainted with a daughter of Mr. Samuel Wesley, master of Tiverton-school, and elder brother of the famous John Wesley; from her he received a considerable quantity of papers, consisting chiefly of letters and pieces of poetry. Some of these he published entire; and from the whole, with what particulars that donor favoured him with orally, he drew up that account of the family which was published in the 20th number of the *Bibliotheca*

Topographica Britannica. He was favoured also at Barnstaple with a considerable number of manuscripts, which had been the property of Mr. Jonathan Hanmer, who was ejected from the living of Barnstaple in 1662, and was a noted man in his day. But the books and papers of Mr. John Berry, an eminent non-conformist minister at Barnstaple in the last century, falling into Mr. Badcock's hands, proved an invaluable treasure to him. Among them were some letters of Dr. Jeremy Taylor, bishop of Down.

Mr. Badcock's family was always respectable in South Molton; and in the last century one of his ancestors was mayor of the town: but what distinguished him the most was his animosity to the non-conformists, particularly the noted Mr. John Flavel, of spiritualizing fame, who was ejected from the living of Dartmouth, and took up his abode for some years at Hudscott, a seat belonging to the family of Rolfe, near South Molton; where he used to preach in the hall at midnight to very crowded audiences. Mr. Badcock, having mentioned this ancestor of his in a letter to a friend, observes, that "he exercised with unabated ardour and severity all the power which the vengeance of *the church and state in alliance* had given him, to scourge the generous opposers of tyranny and usurpation."

At what time Mr. Badcock's acquaintance commenced with Mr. (now Dr.) White, laudian professor of arabic at Oxford, is uncertain; though it was most probably some time in 1782. By what means too that intimacy began is also now unknown. Dr. Gabriel, indeed [c], observes, somewhat remarkably, "that Dr. White introduced himself to Mr. Badcock's acquaintance." This connection however proved of very essential service to both: for Mr. Badcock gained by it pecuniary assistances, of which he too frequently stood in need; and Dr. White procured to himself a degree of literary celebrity, to which, in all likelihood, he would not otherwise have attained. The professor was appointed Bampton lecturer in Easter term 1783; and, as he informs us himself [d], "it was not long before he discovered, that to complete the lectures on the plan he had formed, it was expedient to avail himself of the best aid he could procure." This made him turn his attention to Dr. Badcock; and, about November following, he paid him a visit at South Molton, for the express purpose, as it evidently appears, of soliciting his assistance in the execution of a work that should be worthy the attention of the public. The plan being settled between them; and the "doctor's mind," as he says himself, "being thereby relieved from a great load of anxiety," Mr. Badcock undertook his part with alacrity, performed it speedily, and in a manner

[c] Facts, p. 47.

[d] Dr. White's Statement of his Literary Obligations. that

that did him infinite honour. The portions of the lectures written by Mr. Badcock are, the greatest share of the first, the best part of the third, about a fourth of the fifth, almost the whole of the seventh, and a small part of the eighth. Of the notes appended to the lectures, Mr. Badcock is acknowledged to have finished about one fourth. That Mr. Badcock received some pecuniary aids from Dr. White in consequence of the extensive sale of these lectures, is certain; but it appears that he was not perfectly satisfied with the doctor's conduct to him, since he declared to more than one friend, that the doctor had failed in many promises made to him. What these promises were, are now known only to him who made them. Genius and poverty are an ill assorted but too common an alliance; for, while the former raises a man to a superiority over the bulk of mankind, the other generally subjects him to the insults of the proud or the snares of the crafty. Mr. Badcock quitted the dissenting ministry some time toward the end of the year 1786.

In 1787 he lost his mother, a very excellent woman and most affectionate parent. His behaviour to her was exemplarily filial, and his grief at her death exquisitely tender. In the spring of 1787 he was ordained in Exeter cathedral by bishop Ross. The title upon which he was ordained was the curacy of Broad Clyst near Exeter. On account of his repeated and violent headaches, he was obliged shortly after to resign the curacy upon which he was ordained, and then engaged himself as assistant to Dr. Gabriel of the Octagon chapel, Bath. He there preached a charity sermon, which was afterwards printed, but not published. At the Lent assize 1788 he preached in the cathedral of Exeter, before the judges, a sermon which was much admired by those who heard it. May the 10th following he died, of a bilious complaint, at the house of his close, affectionate, and worthy friend, sir John Chichester, baronet, in Queen-street, May-fair.

He was for many years troubled with dreadful head-achs, so that, sometimes, he was in a state of delirium. This made him frequently express his apprehension of some time or other losing his reason, an event which he justly considered as far more to be dreaded than death itself. His circumstances were seldom easy, and often he stood in need of the assistance of friends to relieve him from the embarrassments of penury. In his person Mr. Badcock was short but well made, active, lively, and agreeable; his eyes were peculiarly vivacious, and his whole countenance indicated strong intellectual powers far above the general run of mankind, and a disposition replete with sensibility, tenderness, and generosity.

BAFKARKAH, the surname of Abu Zohal, an author who wrote upon Euclid.

BAGFORD (JOHN), the antiquary and great collector of old english books, prints, &c. was born in London [Q]. He had been in his younger days a shoe-maker, afterwards a book-feller; and lastly, for the many curiosities wherewith he enriched the famous library of Dr. John Moore, bishop of Ely, his lordship got him admitted into the Charter-house. He was several times in Holland, and in other foreign parts, where he procured many valuable old books, prints, &c. some of which he disposed of to the late earl of Oxford, who, after his death, purchased all his collections, papers, &c. for his library. In 1707, were published, in the Philosophical Transactions, his proposals for a General History of Printing. He died at Islington, a little before six in the morning, May 15, 1716, aged 65 years; and was buried the Monday following in the cemetery belonging to the Charter-house. In 1728, a print was engraved of him, from a painting of Mr. Howard, by George Vertue. See an account of his entries, which were designed for a general history of printing, in the catalogue of the Harleian collection of MSS. vol. ii. fol. London, 1759, from No. 5892 to No. 5910. His MSS. may be of use to such as will take pains to extract good matter from a bad hand and worse orthography. This may be easily forgiven to his education, far from learned, and all his improvements owing to the strength of genius, seconded by unusual diligence and industry [R]. A number of his letters to Humphry Wanley may be seen in the British Museum; and a large part of his collections is in the Public Library at Cambridge, where they are locked up in a large cubical deal box, and probably have never been opened since they were there.

BAGI ZADEH, the surname of Abdal Halim ben Mohammed, author of a commentary on the book intituled, *Efcharât u al nadhair*, who died in the year of the hegira 1013. Bagi Zadeh signifies the son of Bagi.

BAGLIVI (GEORGE), an illustrious physician of Italy, was a native of Apulia, and born about the year 1668[s]. He studied at Padua, where he became doctor; and then went to Rome, where he was chosen professor of anatomy. He was a man of uncommon force of understanding, of which he gave ample proofs in many curious and accurate productions, philosophical as well as medicinal. He died at Rome, 1706, in the very flower of his age, being no more than 38. A collection of his works

[Q] Anecdotes of Bowyer, by Nichols, p. 506.
 [s] Margeti Biblioth. Medic. Genes.
 [R] Anecdotes of Bowyer, by Nichols, 1731.

was printed first in 1710, 4to; and have since been reprinted, in the same size, at various places. His *Praxis Medica*, and *De Fibra Matricis*, are the principal pieces. He wrote a dissertation upon the anatomy, bite, and effects of the *Tarantula*, which is the production of his country; and gave a particular account of the earthquake at Rome, and the adjacent cities, in 1703. His works are all in latin.

BAGNIOLI (JULIUS CÆSAR), an italian poet, most known at present by his poem of the judgment of Paris, and the tragedy of *Aragonois*. He was a native of Bagna Cabano, and was much attached to Michael Perreti, prince of Venefro, who was a most generous patron to him. He died about 1600.

BAGSHAW (WILLIAM), born at Litton in the parish of Tidswell 1628, and educated in Corpus Christi college, Cambridge; after which he entered into orders, and preached with great applause in different parts of Derbyshire. He obtained the living of Gleslop, which he held till 1662, when he was obliged to resign it, because he would not comply with the act of uniformity; and then he preached privately at different places till the revolution, when a large meeting-house was built for him, and he continued pastor of a numerous congregation till his death in 1702. He was the author of several small practical treatises, much esteemed in that age.

BAGURI, surname of Mohammed ben Ishak, author of the book intituled, *Ethlaa âla almonademah*; a treatise on conversations and convivial companies, and of intemperance. He died in the year of the hegira 679.

BAHA AL HAKH U ALDIN. The ornament of justice and religion. This is the title borne by Omar Nakhshbandi, reputed a great saint by the musfulmans. He died at Ilasara in the year of the hegira 857. Babur Mirza sultan, of the race of Tamerlane, who reigned in Khorassan, carried his coffin on his shoulders. His life and his miracles were written by Salah ben Mobarek al Bokhari, in the book he calls *Anis al Thalebin*. This scheik is author of a book intituled, *Mecamât*.

BAHALI, the surname of Abû Nasr Ahmed ben Ganem, author of a book intituled, *Eshchtekâk al Efna*, The derivation of arabic names. He died in the year 220 of the hegira.—Bahali is also the surname of Mohammed ben Mohammed, who abridged the book intituled, *Ekhtelâf al olama*; a treatise on the diversity and contrariety of the opinions of the musfulman doctors. He died in the year 321 of the hegira.

BAHAR AL HEFDH, The sea of memory. Surname of Abû Othman ben Amrû, author of the book intituled, *Akhlaq al molûk*, Of the manners and qualities of princes. He died in the year of the hegira 255.

BAHIER (JOHN), priest of the Oratory, native of Châtillon, died, secretary of the congregation, in 1707, had a name among those who employ themselves in making latin verses. One of his pieces may be seen in the *Poesies diverses*, collected by Lomenie de Brienne. His poem *Fuquetius in vinculis*, composed on the arrestation of the surintendant Fouquet, had a run in its day. The author, however, will never be classed among the good latin poets.

BAIER (JEAN JACQUES), a celebrated physician, born at Jena in 1677, practised his art in several towns of Germany; among others at Nuremberg, Ratisbon, and Altorf. He was professor at this last mentioned place, member of the Academy des Curieux de la Nature, in 1720. He was chosen president of it in 1730, and died at Altorf the 14th of July 1735. He was author of, 1. *Theaurus Gemmarum affabrè sculptarum*, collectus a J. M. ab Ebermayer, Nuremberg 1720, folio. 2. *Horti medici acad. Altorf. historia*, Altorf 1727, 4to. 3. A great number of Dissertations, or Theses, on particular plants, in 4to. from 1710 to 1721.

BAIF (LAZARUS), abbot of Charroux and of Grenetiere, conseiller au parlement de Paris, maître des requêtes, was born at the estate of Pins, near la Flèche, of a noble family, and died in 1545. Francis I. sent him ambassador to Venice in 1530, and employed him on divers other occasions. We have of his: *De re vestiaria*, and *De re navali*, printed at Bale in 1541, in 4to. full of erudition, but without order and without choice.

BAILIES (WILLIAM), one of the physicians to the king of Prussia, and member of the colleges of physicians of London and Edinburgh. He was author of "An Essay on the Bath Waters, 1757," and of "A narrative of facts demonstrating the existence and cause of a Physical Confederacy, made known in the printed letters of Dr. Lucas and Dr. Oliver, 1757," whereby he was excluded from consultations at Bath, where as well as in London he formerly practised physic. It is related of him that when he was first introduced to the late king of Prussia, to whom much had been said of his medical skill, the king observed to him, "That to have acquired so much experience, he must necessarily have killed a great many people." To which the doctor replied, "Pas tant que votre majesté," "Not so many as your majesty."

BAILLET (ADRIAN), a learned french author, born June 13, 1649, at Neuville, a village near Beauvais in Picardy. His father was very poor, and could not afford to give him a proper education; but there being a convent not far from Neuville, young Baillet used to go thither frequently: in the morning he assisted the priests at mass, and the rest of the day used to do all the little offices in his power to the sexton and the other

fathers of the house. The sexton was so pleased with his behaviour, that he conceived an affection for him, and taught him to read and write [r]. He was afterwards recommended to the bishop of Beauvais, who sent him into the little seminary of Beauvais, where he studied greek and latin, and afterwards applied himself to philosophy, history, chronology, and geography. In 1670, he went into the great seminary, where he studied divinity. In 1672, he was appointed to teach the fifth form in the college of Beauvais, and the fourth two years after: this employment, besides his board, brought him in about 60*l.* per annum, part of which he gave towards the support of his poor relations, and the rest he spent in books.

In 1676, he entered into orders; and the bishop of Beauvais presented him to the vicarage of Lardieres, which, though only worth about 30*l.* per annum, yet so temperate was Mr. Baillet in his way of living, that he maintained his brother and himself with this allowance, gave some alms to the poor, and went once a year to buy books at Paris [u]. In 1680, being appointed library keeper to M. de Lamoignon, advocate-general to the parliament of Paris, he applied himself with great assiduity to draw up an index of all the subjects treated of in this gentleman's library, and finished it in August 1682. The additions he continued to make increased it at length so much, that it contains 35 folio volumes, all written in Mr. Baillet's own hand. He wrote a latin preface, which was published: in this he promises another index, or catalogue, of all the authors in M. de Lamoignon's library. If you knew the subject treated of, but not the name of the author, you might find it in the first index; if you knew the author's name, and not the subject he wrote upon, this was to be looked for in the second index. When he had finished this laborious undertaking, he applied himself to his "*Jugemens des Savans*;" and having completed the first four volumes, he gave them to the bookseller, demanding nothing for them, except a few copies for his friends. The bookseller printed a large number of them, which were sold off in a very short time. Mr. Baillet had written a plan of his design; but the first four volumes were printed without it [x]. Mr. Bayle [y] gave a very favourable account of the work: but, notwithstanding its usefulness, and though the author seldom speaks his own opinion, relating chiefly the judgment of others, yet the liberty he takes, in giving not only what is favourable to authors, but what had been censured in them, raised him many enemies.

[r] Niceron's *Memoirs*, tom. iii. p. 26.

[u] *Abregé de la Vie de Baillet*, in the 2d vol. of the *Jugemens des Savans*.

[x] They were printed at Paris in 12mo,

in the year 1685, with the following title, *Jugemens des Savans sur les principaux ouvrages des auteurs.*" *Vie de Baillet*.

[y] *Repub. des Lett.* Dec. 1685.

The friends of M. Menage, of whom M. Baillet had spoken in a ludicrous manner, made a great clamour. Father Commire wrote a short poem in latin, intituled, "Afinus in Parnasso," in defence of M. Menage. There were others who wrote also against him; nevertheless he went on with great assiduity to finish the remainder of the work, and his five volumes on the poets were accordingly published in 1686.

Soon after the publication of these last volumes, M. Menage published his "Anti Baillet." Some other author wrote also four letters, wherein he attacks, with great severity, the style and manner of M. Baillet. Father le Tellier the jesuit, according to Nicéron[z], was the author of them; and Mr. Bayle says, it may be easily perceived that they came from the jesuits, who were provoked against M. Baillet, because he had shewn himself somewhat partial to the gentlemen of the Port Royal, and had spoken in a disrespectful manner of the jesuits.

In 1688, M. Baillet published his work concerning children famous for their learning and writings[A]. It gave him uneasiness to find, that many persons of quality were led away by a notion, that study was hurtful to the health and wit of children. This induced him to shew the contrary by several examples, ancient and modern. He designed this piece only as a dedication, to be prefixed to a larger work; but finding the subject to grow under his pen, he published it by itself, and addressed it to the young M. de Lamoignon.

When M. Menage's "Anti-Baillet" was published, our author took occasion from thence to write a book concerning such satires, in which a man's name was annexed to the word Anti[B]. He afterwards applied himself to a very large work, wherein he intended to discover the true names of those authors who had concealed themselves under fictitious ones: but though his materials were ready; yet being mostly latin, he did not care to publish them in that language, and printed only a preliminary treatise to his great work[C]. In 1691, he published in french the life of Des Cartes, in two volumes 4to, which he afterwards abridged to one volume 12mo. At the desire of his friends he wrote also the Life of Edmund Richer, doctor of the Sorbonne, but never published it[D]. In 1693, he published

[z] Hommes illustres, tom. x. part 2. p. 127. let. cvi. p. 423.

[A] Les enfans devenus celebres par leurs etudes et par leurs ecrits.

[B] He published it in 1689, with this title, Des Satyres personnelles, traité historique et critique des celles, qui portent le titre d'Anti." Paris, 2 vols. in 12mo.

[C] Nothing of this work has been published except the preliminary treatise, which is intituled, "Auteurs deguisez

sous des noms etrangers, empruntez, supposés, feints à plaisir, abrégés, chiffrés, renversés, retournés, ou changés d'une langue en un autre, tome I. contenant le traité preliminaire sur le changement et la supposition des noms parmi les auteurs." Paris, 1690, 18mo.

[D] It was printed, several years after his death, at Liege in 1714, in 12mo. Nicéron, p. 35.

a history of Holland, from 1609 to the peace of Nimeguen in 1679 [E]. The next year he wrote a piece concerning the worship due to the holy virgin [F], which, though approved by four doctors of the Sorbonne, and licensed by the chancellor, yet was attacked from two different quarters. He wrote also several theological works. He had formed a design of writing a complete system of divinity, upon the points of the christian faith; upon morality, and upon the church discipline; and all this supported by the authority of holy scripture, by the records of ecclesiastical history, by the fathers of the church, and by the examples of the saints. He proposed to have drawn up this work in an alphabetical order, under the title of "An Universal Ecclesiastical Dictionary." It was to have consisted of three volumes in folio: but his death, which happened, after a lingering illness, the 21st of January 1706, put an end to all his designs.

BAILLI (ROCHE LE), better known by the name of Riviere, was a famous french physician of the xvth century. He was a native of Falaise, and was learned in philosophy and the belles lettres. He followed the principles of Paracelsus, which drew on him the censure of the critics, and obliged him to apologise for his doctrine. He wrote a treatise on the plague, and some other works in latin. He was some time first physician to Henry IV. Died at Paris in 1605.

BAILLIE (ROBERT) [G], an eminent presbyterian divine of the last century, was born at Glasgow in the year 1599. His father, Mr. Thomas Baillie, was a citizen of that place, and son to Baillie of Jerviston. Our Robert Baillie was educated in the university of his native city; where, having taken his degrees in arts, he turned his thoughts to the study of divinity; and, receiving orders from archbishop Law, he was chosen regent of philosophy at Glasgow. While he was in this station, he had, for some years, the care of the education of lord Montgomery, who, at length, carried him with him to Kilwinning; to which church he was presented by the earl of Eglintoun. Here he lived in the strictest friendship with that noble family, and the people connected with it; as he did also with his ordinary the archbishop of Glasgow, with whom he kept up an epistolary correspondence. In 1633, he declined, from modesty, an offer of a church in Edinburgh. Being requested in 1637, by his friend the archbishop, to preach a sermon before the

[E] It was intended as a continuation of that of Grotius, and contains four volumes in 12mo. The author assumes in the title the name of Balthasar d'Hexenail de la Neuville in Hez. Vie de Baillet.

[F] It is intituled, "De la devotion à la Sainte Vierge, et du culte qui lui est dû."

[G] Biographia Britannica, by Dr. Kippis.

assembly at Edinburgh, in recommendation of the canon and service book, he refused to do it; and wrote a handsome letter to the archbishop, assigning the reasons of his refusal. In 1638 he was chosen by the presbytery of Irvine, a member of the famous assembly at Glasgow, which was a prelude to the civil war. Though Mr. Baillie is said to have behaved in this assembly with great moderation, it is evident that he was by no means deficient in his zeal against prelacy and arminianism. In 1640 he was sent by the covenanting lords to London, to draw up an accusation against archbishop Laud, for his obtrusions on the Church of Scotland. While he was in England, he wrote the presbytery a regular account of public affairs, with a journal of the trial of the earl of Strafford. Not long after, on his return, he was appointed joint professor of divinity with Mr. David Dickson, in the university of Glasgow. And his reputation was become so great, that he had before this received invitations from the other three universities, all of which he refused. He continued in his professorship till the Restoration; but his discharge of the duties of it was interrupted for a considerable time, by his residence in England: for, in 1643, he was chosen one of the commissioners of the Church of Scotland to the assembly of divines at Westminster. Though he never spoke in the debates of the assembly, he appears to have been an useful member of it; and entirely concurred in the principles and views of its leaders. He had in particular the same aversion to toleration, and had imbibed a considerable portion of that enthusiastical spirit which delights in carrying on religious services to a surprising length. Mr. Baillie returned again to his own country in the latter end of 1646. When, after the execution of Cha. I. Charles II. was proclaimed in Scotland, our professor was one of the divines appointed by the general assembly to wait on the king at the Hague; upon which occasion, March 27, 1649, he made a speech in the royal presence, wherein he expressed in the strongest terms his abhorrence of the murder of the late king; and, in his sentiments upon this event, it appears that the presbyterian divines of that period, both at home and abroad, almost universally agreed. After the restoration of Charles II. Mr. Baillie, Jan. 23, 1661, by the interest of the earl of Lauderdale, with whom he was a great favourite, was made principal of the university of Glasgow, upon the removal of Mr. Patrick Gillespie, who had been patronised by Cromwell. It is said, by several writers, that Mr. Baillie had the offer of a bishopric, which he absolutely refused. Though he was very loyal, and most sincerely rejoiced in his majesty's restoration, he began, a little before his death, to be extremely anxious for the fate of his beloved presbytery. His health failed him in the spring of 1662. During his illness he was visited

visited by the new made archbishop of Glasgow, to whom he is said to have addressed himself in the following words: "Mr. Andrews (I will not call you my lord), king Charles would have made me one of these lords: but I do not find in the New Testament, that Christ has any lords in his house." However, he treated the archbishop very courteously. Mr. Baillie died in July 1662, being 63 years of age. By his first wife, who was Lilius Fleming, of the family of Cardarroch, in the parish of Cadder near Glasgow, he had many children, five of whom survived him, viz. one son and four daughters. The posterity of his son Mr. Henry Baillie, who was a preacher, but never accepted of any charge, still inherit the estate of Carnbrae, in the county of Lanerk, an antient seat of the Baillies. Mr. Baillie's character has been drawn to great advantage, not only by Mr. Woodrow, but by an historian of the opposite party. His works, which were very learned, and acquired him reputation in his own time, are probably little attended to in the present age. The memory of him, as a writer, will now chiefly be preserved by his letters and journals, lately published, which, though they do not contain many things very remarkable or interesting, will, nevertheless, as they relate to a most important period, be found of some use to the diligent researchers into British history.

BAILLOU (WILLIAM DE), a french physician, very eminent in his time. His chief work, which is intituled, *Gulielmi Baillouii medici parisiensis celeberrimi Epidemiorum & Ephemeridum libri duo studio & opera M. Jacobi Thevart medici parisiensis, digesti, scholiis aliquot illustrati & in lucem primum editi: prodeunt secundo emendatissimi, & græcarum dictionum passim occurrentium interpretationibus insigniter aucti*, was reprinted at Venice 1734, in 4to. He became dean of the faculty with universal approbation. He was a man conspicuous for knowledge both theoretical and practical, and not less remarkable for his true piety, his extensive charity, and the conscientious discharge of his office as a physician: he died in 1616, in the 78th year of his age. The learned and ingenious Dr. Thevart, to whose care the correctness of this valuable book is owing, was nearly related to the author; and the heir, says the accurate writer of De Baillou's life, not only of his writings, but of his virtues also.

It would be neither instructive nor amusing to insist on the several treatises collected in this volume; and therefore it shall suffice to say, that as he has followed the method of Hippocrates and Galen, so he has in a great measure shared their spirit, and written with perspicuity and judgment. The venetian printer has inscribed this neat edition of this valuable work to
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for Hans Sloane, bart. president of the Royal Society and College of Physicians.

BAINBRIDGE (JOHN), an eminent physician and astronomer, born in 1582, at Ashby de la Zouch, Leicestershire, was educated at the public school of that town; and from thence went to Emanuel college in Cambridge, under the tuition of Dr. Joseph Hall, afterwards bishop of Norwich [H]. When he had taken his degrees of bachelor and master of arts, he went back to Leicestershire, where he taught a grammar-school for some years, and at the same time practised physic. He employed his leisure hours in the mathematics, especially astronomy, which had been his favourite study from his earliest years. By the advice of his friends, who thought his abilities too great for the obscurity of a country life, he removed to London, where he was admitted a fellow of the college of physicians. His description of the comet, which appeared in 1618, greatly raised his character. It was by this means he got acquainted with Sir Henry Savile, who, in 1619, appointed him his first professor of astronomy at Oxford [I]. Upon this he removed to that university, and was entered a master commoner of Merton college; the master and fellows whereof appointed him junior reader of Linacer's lecture in 1631, and superior reader in 1635 [K]. As he resolved to publish correct editions of the ancient astronomers, agreeably to the statutes of the founder of his professorship; in order to make himself acquainted with the discoveries of the Arabian astronomers, he began the study of the Arabic language when he was above 40 years of age. Some time before his death, he removed to a house opposite Merton college, where he died in 1643. His body was conveyed to the public schools, where an oration was pronounced in his praise by the university orator; and was carried from thence to Merton college church, where it was deposited near the altar. He left several works, but many of them have never been published [L].

BAIUS,

[H] Wood's Ath. Oxon. vol. ii. col. 34. Tho. Smith Commentariolus de vita J. Bainbridge, p. 3.

[I] Wood, *ibid*.

[K] Smith, p. 6.

[L] The three following works are all that were published: 1. "An astronomical Description of the late Comet, from the 18th of November 1618, to the 16th of December following, London, 1619," quarto. This piece was only a specimen of a larger work, which the author intended to publish in Latin, under the title

of "Cometographia." Th. Smith, Commentar. p. 5. 2. "Procli sphaera. Ptolemaei de hypothesis planetarum liber singularis." To which he added Ptolemy's Canon regnorum. He collated these pieces with ancient manuscripts, and has given a Latin version of them, illustrated with figures. Printed in 1620, in quarto. 3. "Canicularia. A treatise concerning the dog-star and the canicular days." Published at Oxford in 1648, by Mr. Greaves, together with a demonstration of the heliacal rising of Sirius, or the dog-star, for the

BAIUS, or DE BAY, (MICHAEL), was born at Melun, in the territory of Ath, in 1513. The emperor Charles V. made choice of him to be professor of divinity in the university of Louvain. He was afterwards chancellor of that body, guardian of its privileges, and inquisitor-general. The university, in concert with the king of Spain, elected him deputy to the council of Trent, where he acquired reputation. He had already published several small pieces. Baius, having been engaged in controversy with the Lutherans and Calvinists, thought the most effectual way to bring them back to the bosom of the church, would be by adopting some of their opinions. He was accused of having caused the revival of divers points of the doctrine of Calvin on the article of justification, and he pretended to shelter his notions by frequently citing St. Augustin. They were denounced to the inquisitor of Louvain, who forbade them to be taught, and to the Sorbonne, who passed a vote of censure on them in 1560. Pius V. condemned 76 others of them, by his bull of the 1st of October 1567. The condemnation was made generally and implicitly; that is to say, the signification was not stated in which every particular was condemnable. Friar Peretti, general of the Cordeliers (afterwards pope, under the name of Sixtus V.) exerted himself much against the doctor of Louvain, at the entreaty of the Franciscans his brethren, whom Baius had irritated by his contempt of the scholastics. The bull caused a great clamour in the university of Louvain. The cardinal de Granvelle, who was commissioned with it, caused it to be received. Baius himself, after some difficulties, submitted to it in 1568, at least outwardly; not, however, without alleging, as is usual in all such cases, that the propositions were

the parallel of Lower Egypt. Dr. Bainbridge undertook this work at the request of archbishop Usher, but left it imperfect; being prevented by the breaking out of the civil war, or by death. Smith, p. 14.

There were several dissertations of his prepared for and committed to the press the year after his death, but the edition of them was never completed. The titles of them are as follow: 1. "Antiprognosticon, in quo *maxime* astrologice, coelestium domorum, et triplicatum commentis, magnisque Saturni et Jovis (cujusmodi anno 1623, et 1643, contigerunt, et vicissim sere quoque deinceps anno, raris nature legibus, recurrent) conjunctionibus innixæ, vanitas breviter detegitur." 2. "De meridianorum sive longitudinum differentiis inveniendis dissertatio." 3. "De stella Veneris diatriba."

There were also some celestial observa-

tions of his, which may be seen in Ismael Bullialdus's *Astronomia Philolaica*, published at Paris in 1645.

Besides what we have mentioned, there are several other tracts which were never published, but left by his will to archbishop Usher; among whose manuscripts they are preserved in the library of the college of Dublin. Amongst others are the following: 1. A Theory of the Sun. 2. A Theory of the Moon. 3. A Discourse concerning the Quantity of the Year. 4. Two volumes of Astronomical Observations. 5. Nine or ten volumes of miscellaneous papers relating to the mathematics. Smith, p. 15.

He undertook likewise a description of the British monarchy, in order to shew the advantages of the union of England and Scotland under one monarch; but this treatise was either lost or suppressed by him. Ibid.

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not his, or that they had been fraudulently drawn up. Gregory XIII. in 1579, supported the work of Pius V. The jesuit Tolet, bearer of his bull, obliged Baius to sign a document whereby he acknowledged that he had maintained many of the lxxvi propositions; and that they had been condemned in the signification that he had given them. His principal tenets were: "That the state of innocence is the natural state of man; that it is proper to him, and that God could not create him in any other state: that his merits in that state could not be called gifts of grace; that he was able then to merit eternal life by the powers of nature: that, since the fall of Adam, the works of man performed without the grace of God are sins: that, consequently, all the actions of infidels are sins, and the virtues of the philosophers vices. That all the sinner does is sin. That every crime is of such a nature, that it may contaminate its author and all his posterity, like the original sin, &c." This doctrine certainly is not very comfortable; yet it found numerous followers, who even improved upon the ridiculous notions of their master. The disciples of Baius, and those of the jesuit Lessius, at that time professor at Louvain, engaged in a very violent contest against each other. The papal nuncio in the Low Countries thought it necessary, for appeasing these disputes, to impose silence on both parties. He proposed this judicious method to Sixtus V. who immediately put it in force. The nuncio accordingly repaired to Louvain in 1588, and forbade, under pain of excommunication, either of the two parties to stigmatize their adversaries by any censures, till sentence had been issued from the apostolical chair. Baius, however, having attempted once more to put a favourable construction on his opinions, and not succeeding, he thought of nothing but to end his days in peace. He died the 16th of September 1589, at the age of 76. We have his controversial tracts against Marinus, 1579 and 1582, 2 vols. 8vo. His works were all collected in 1696, in 4to. at Cologne. His style is greatly superior to that of the divines of his time; it is simple and close. We plainly perceive that Baius had studied the fathers. It is even affirmed that he read St. Augustin over nine times; a proof of his patience, if not of his judgment. He seems to have been fond of singular conceits; for, in his treatise on original sin, he is at great pains to prove, that if, among mankind, some men have stronger passions than others, it is because at their birth they partook more of original sin. Baius by his will forwarded a college for education: of his works this is the best. His nephew, James Baius, likewise doctor of Louvain, and who died in 1614, left behind him a tract on the Eucharist, printed at that city in 1605, 8vo. and a catechism in folio, Cologne 1620. The opinions of Michael Baius did not die with him. Cornelius Jansenius

Jansenius revived a great number of them in his book entitled *Augustinus*.

BAKER (SIR RICHARD), author of the *Chronicle of the kings of England*, born at Sissingherst in Kent, about 1568 [M]. In 1584, he was entered a commoner at Hart-hall in Oxford, where he remained three years, which he spent chiefly in the study of logic and philosophy. From thence he removed to one of the inns of court in London, and afterwards travelled abroad, in order to complete his education [N]. In 1594, he was created master of arts at Oxford; and in May 1603, received the honour of knighthood from James I. at Theobalds. In 1620, he was high-sheriff of Oxfordshire, having the manor of Middle-Aston and other estates in that county. He married a daughter of sir George Manwaring, of Ightfield in Shropshire, knight; and having become surety for some of that family's debts, was thereby reduced to poverty, and thrown into the Fleet prison, where he died Feb. 18, 1645, and was buried in St. Bride's church, Fleet-street. He was a person tall and comely (says Mr. Wood), of a good disposition and admirable discourse, religious, and well-read in various faculties, especially in divinity and history, as appears from the books he composed [O].

BAKER (DAVID), an english benedictine monk, of whom Mr. Wood has given us a very circumstantial account, and particularly of his miraculous conversion from atheism to christianity, was educated at Broadgate's hall, now Pembroke college, in the university of Oxford. He afterwards studied at the Temple, where his excellent natural abilities enabled him in a short time to make a great proficiency in the law. Soon after his conversion, he went to Italy, where he entered into the order of St. Benedict, having changed his name from David to Augustine. He was, in the reign of Cha. I. a considerable time resident in England, in the quality of a missionary: but, as he was much given to retirement and abstraction, he was, by some of his brethren, thought a very improper person for that employment. He was, for several years, the spiritual director of the english benedictine dames at Cambray, and afterwards their confessor. He spent

[M] Wood's *Athen. Oxon*.

[N] See his *Chronicle*.

[O] Besides his *Chronicle*, he has left the following works: 1. *Cato variegatus*, or *Cato's Moral Distichs varied in verse*. 1636. 2. *Meditations and Disquisitions on the Lord's Prayer*. 1637. 4to. 3. *Meditations and Disquisitions on certain Psalms of David*. Printed at different times. 4. *Meditations and Prayers upon the seven Days of the Week*. 1640. 4to. 5. *Apology for Laymen writing on Divinity*. 1641, 12mo. 6. *Short Meditations*

on the Fall of Lucifer, printed with the *Apology*. 7. *A Soliloquy of the Soul, or a Pillar of Thoughts*. 1641, 12mo. 8. *Theatrum redivivum*, or the Theatre vindicated; in answer to Prynne's *Histriomastix*. 1662, 8vo. 9. *Theatrum triumphans*, or a Discourse of Plays. 1670.

We have also a translation of his, from italian into english, of Malvezzi's Discourses on Tacitus. 1642. folio; and from french into english, the three first parts of the Letters of Monsieur Balzac, 1638, 8vo.

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the latter part of his life in London, where he died in 1641. He is said to have been much employed in mental prayer; and was author of several books relating to the exercises of a spiritual life. He wrote an exposition of the famous mystical book, intituled, *Scala Perfectionis*, by Walter Hilton. These and the rest of his works, which are extant, are, as Mr. Wood tells us, conserved in nine large tomes in folio, MS. in the monastery of english benedictine nuns at Cambray. He made large collections for an Ecclesiastical History of England, and other subjects of antiquity, in which he was assisted by the most eminent of our antiquaries. But these, which were in six folio volumes, are lost; as are also three large volumes of his translations of the works of spiritual authors. None of his books were ever printed; but Hugh Cressy, in his Church History of Brittain, and other writers have been much indebted to him.

BAKER (THOMAS), an eminent mathematician, born at Ilton in Somersetshire, in 1625 [P]. In 1640, he was entered at Magdalen-hall, Oxford; and in 1645, was elected scholar of Wadham college. He took his degree of bachelor of arts, 1647, and soon after left the university. He afterwards became vicar of Bishops-Nymmet in Devonshire, where he lived a studious and retired life for many years. He chiefly applied himself to the mathematics; and he gave a proof of his great knowledge in this branch of learning, in the book he published, intituled, *The geometrical key*, &c. [Q], of which performance there is an account in the *Philosophical Transactions* [R]. A little before his death, the Royal Society sent him some queries, to which he returned such satisfactory answers, that they gave him a medal, with an inscription to his honour. He died at Bishops-Nymmet, 1690, and was buried in his own church.

BAKER (THOMAS), a very ingenious and learned antiquary, was descended from a family ancient and well-esteemed, distinguished by its loyalty and affection for the crown [S]. His grandfather, sir George Baker, knight, almost ruined his family by his exertions for Charles I. Being recorder of Newcastle, he kept that town, 1639, against the Scots [T] (as they themselves

[P] Wood's *Athen. Oxon.*

[Q] The title of the book at full length is, "The geometrical key; or the gate of equations unlocked; or, a new discovery of the construction of all equations, howsoever affected, not exceeding the fourth degree, viz. of linears, quadratics, cubics, biquadratics, and the finding of all their roots, as well false as true, without the use of mesobole, trisection of angles, without reduction, depression, or any other previous preparations of equa-

tions by a circle, and any (and that one only) parabole, &c. 1684, 4to. in latin and english.

[R] Vol. xiv. No. 157. p. 594.

[S] *Anecdotes of Bowyer*, by Nichols, p. 613.

[T] Mr. Thomas Baker erected a monument to him at his own expence in the great church at Hull, with an epitaph, after he had lain there disregarded 40 years. See the epitaph in *Le Neve's Mon. Angl.* from 1615 to 1679, p. 123.

wrote to the parliament) with a "noble opposition." He borrowed large sums upon his own credit, and sent the money to the king, or laid it out in his service. His father was George Baker, esq. of Crook, in the parish of Lanchester, in the county of Durham, who married Margaret daughter of Thomas Forster of Edderston, in the county of Northumberland, esq. Mr. Baker was born at Crook, September 14, 1656 [v]. He was educated at the free-school at Durham, under Mr. Batterby, many years master, and thence removed with his elder brother George to St. John's college, Cambridge, and admitted, the former as pensioner, the latter as fellow-commoner, under the tuition of Mr. Sanderfon, July 9, 1674 [x]. He proceeded, B. A. 1677; M. A. 1681; was elected fellow, March 1680; ordained deacon by bishop Compton of London, December 20, 1685; priest by bishop Barlow of Lincoln, December 19, 1686. Dr. Watson, tutor of the college, who was nominated, but not yet consecrated bishop of St. David's, offered to take him for his chaplain, which he declined, probably on the prospect of a like offer from Crew, lord bishop of Durham, which he soon after accepted. His lordship collated him to the rectory of Long-Newton in his diocese, and the same county, June 1687; and, as Dr. Grey was informed by some of the bishop's family, intended to have given him that of Sedgfield, worth 6 or 700l. a year, with a golden prebend, had he not incurred his displeasure, and left his family, for refusing to read king James II.'s declaration for liberty of conscience. The bishop, who disgraced him for this refusal, and was excepted out of king William's pardon, took the oaths to that king, and kept his bishopric till his death. Mr. Baker resigned Long-Newton August 1, 1690, refusing to take the oaths; and retired to his fellowship at St. John's, in which he was protected till January 20, 1717, when, with one-and-twenty others, he was dispossessed of it. This hurt him most of all, not for the profit he received from it, but that some whom he thought his sincerest friends came so readily into the new measures, particularly Dr. Robert Jenkin the master, who wrote a defence of the profession of Dr. Lake, bishop of Chichester, concerning the new oaths and passive obedience, and resigned his precentorship of Chichester, and vicarage of Waterbeach, in the county of Cambridge. Mr. Baker could not persuade himself but he might have

[v] Heath's Chron. p. 68, Rushworth's Collections, p. iii. vol. ii. p. 647. Register of Births in Lanchester church, there being at that time no register of baptisms.

[x] Mr. Thomas Baker's admission is entered in the college register, June 13, 1674, ætat. 16. But if the parish register

may be depended upon, he must at that time have been near 18; and he has been heard to say, that coming up at the same time with his elder brother George, who was two years older, that it might not be known how late he was admitted, their true ages were concealed.

shewn the same indulgence to his scruples on that occasion, as he had done before while himself was of that way of thinking. Of all his sufferings none therefore gave him so much uneasiness. In a letter from Dr. Jenkin, addressed to Mr. Baker, fellow of St. John's, he made the following remark on the superscription: "I was so then; I little thought it should be by him that I am now no fellow: but God is just, and I am a sinner." After the passing the registering act, 1723, he was desired to register his annuity of 40*l.* which the last act required before it was amended and explained. Though this annuity left him by his father for his fortune, with 20*l.* per annum out of his collieries by his elder brother from the day of his death, August 1699, for the remaining part of the lease, which determined at Whitsuntide 1723, was now his whole subsistence, he could not be prevailed on to secure himself against the act, but wrote thus in answer to his friend: "I thank you for your kind concern for me; and yet I was very well apprized of the late act, but do not think it worth while at this age, and under these infirmities, to give myself and friends so much trouble about it. I do not think that any living besides myself knows surely that my annuity is charged upon any part of my cousin Baker's estate; or if they do, I can hardly believe that any one, for so poor and uncertain a reward, will turn informer; or if any one be found so poorly mean and base, I am so much acquainted with the hardships of the world, that I can bear it. I doubt not I shall live under the severest treatment of my enemies; or, if I cannot live, I am sure I shall die, and that's comfort enough to me. If a conveyance will secure us against the act, I am willing to make such a conveyance to them, not fraudulent or in trust, but in as full and absolute a manner as words can make it; and if that shall be thought good security, I desire you will have such a conveyance drawn and sent me by the post, and I'll sign it and leave it with any friend you shall appoint till it can be sent to you." He retained a lively resentment of his deprivations; and wrote himself in all his books, as well as in those which he gave to the college library, "*socius ejectus*," and in some "*ejectus rector*." He continued to reside in the college as commoner-master till his death, which happened July 2, 1740, of a paralytic stroke, being found on the floor of his chamber. In the afternoon of June 29, being alone in his chamber, he was struck with a slight apoplectic fit, which abating a little, he recovered his senses, and knew all about him, who were his nephew Burton, Drs. Bedford and Heberden. He seemed perfectly satisfied and resigned: and when Dr. Bedford desired him to take some medicine then ordered, he declined it, saying, he would only take his usual sustenance, which his bedmaker knew the times and quantities of giving: he was thankful for the affection and care

his friends shewed him, but, hoping the time of his dissolution was at hand, would by no means endeavour to retard it. His disorder increased, and the third day from this seizure he departed. He was buried in St. John's outer chapel, near the monument of Mr. Ashton, who founded his fellowship. No memorial has yet been erected over him, he having forbidden it in his will. Being appointed one of the executors of his eldest brother's will, by which a large sum was bequeathed to pious uses, he prevailed on the other two executors, who were his other brother Francis and the hon. Charles Montague, to lay out 1310*l.* of the money upon an estate to be settled upon St. John's college for six exhibitioners. He likewise gave the college 100*l.* for the consideration of 6*l.* a year (then legal interest) for his life; and to the library several choice books, both printed and MS.; medals, and coins; besides what he left to it by his will; which were "all such books, printed and MS. as he had, and were wanting there." All that Mr. Baker printed was, 1. "Reflections on Learning[*r*], shewing the insufficiency thereof in its several particulars, in order to evince the usefulness and necessity of revelation, London, 1710," (which went through eight editions; and Mr. Boswell, in his "Method of Study," ranks it among the english classics for purity of style); and, 2. "The Preface to bishop Fisher's Funeral Sermon for Margaret countess of Richmond and Derby, 1708;" both without his name. Dr. Grey had the original MS. of both in his own hands. The latter piece is a sufficient specimen of the editor's skill in antiquities to make us regret that he did not live to publish his "History of St. John's college, from the foundation of old St. John's house to the present time; with some occasional and incidental account of the affairs of the university, and of such private colleges as held communication or intercourse with the old house or college: collected principally from MSS. and carried on through a succession of masters to the end of bishop Gunning's mastership, 1670." The original, fit for the press, is

[*r*] This piece is written with much ingenuity and learning, and points out in an agreeable, but yet in a very general and superficial manner, the defects and errors in the various branches of literature and science; and it is remarkable, that too close an attachment to his point has made the author overlook some real and capital acquisitions, that have been made in the field of knowledge. For proof of this, we need only observe, that though he hath one chapter upon metaphysics, and another upon natural philosophy, yet he hath not mentioned either Locke or Newton. He does indeed allude to Newton, in his chap-

ter upon natural philosophy; but it is only to observe, that his principle of attraction is rather pious than philosophical, and in truth no better than an occult quality. Though the author doubtless intended this little work for the benefit of revelation, as he professeth, yet many have not perceived the consequences, which were so striking to him; nor, why revelation is the more necessary and useful, because nature has prescribed bounds and limits to the powers of the human understanding. His book, however, which was printed about the year 1700, has gone through eight or ten editions: the fifth was printed in 1714.

among the Harleian MSS. No. 7028. His MS. collections relative to the History and Antiquities of the University of Cambridge, amounting to 39 volumes in folio, and three in quarto, are divided between the British Museum and the public library at Cambridge; the former possesses 23 volumes, which he bequeathed to the earl of Oxford, his friend and patron; the latter 16 in folio, and three in quarto, which he bequeathed to the university. Dr. Knight styles him "the greatest master of the antiquities of this our university;" and Hearne says, "*Optandum est ut sua quoque collectanea de antiquitatibus Cantabrigiensibus juris faciat publici cl. Bakerus, quippe qui eruditione summâ judicioque acri & subactio polleat.*" Mr. Baker intended something like an *Athenæ Cantabrigienses* on the plan of the *Athenæ Oxonienses*. Had he lived to have completed his design, it would have far exceeded that work, notwithstanding the reflection, as unjust as severe, with which the writer of Anthony Wood's article, in the first edition of the *Biographia Britannica*, insults Cambridge by saying, "that Mr. Baker's feeble attempt of the like kind undoubtedly reflects the highest honour on Mr. Wood's performance." With the application and industry of Mr. Wood, Mr. Baker united a penetrating judgment and a great correctness of style; and these improvements of the mind were crowned with those amiable qualities of the heart, candour and integrity [z]. Among his contemporaries who distinguished themselves in the same walk with himself, and derived assistance from him, may be reckoned Mr. Hearne, Dr. Knight, Dr. John Smith, Hilkiah Bedford, Browne Willis, Mr. Strype, Mr. Peck, Mr. Ames, Dr. Middleton, and Professor Ward. Two large volumes of his letters to the first of these antiquaries are in the Bodleian library. There is an indifferent print of him by Simon from a memoriter picture; but a very good likeness of him by C. Bridges. Vertue was privately engaged to draw his picture by stealth. Dr. Grey had his picture, of which Mr. Burton had a copy by Mr. Ritz. The Society of Antiquaries have another portrait of him. It was his custom

[z] Dr. Grey collected materials for a life of him, which were given by his widow to Mr. Masters, who thought them hardly sufficient to make a work by themselves, but would have prebted them to Mr. Baker's history of St. John's college, and applied to Dr. Powell, the late master, for the use of the transcript taken, at his predecessor Dr. Newcome's expence, from the original in the British Museum. But this was declined, as the history, though containing several curious matters, is written under the influence of partiality and resentment. It is probable, however,

that Mr. Baker's collections will some time or other be laid before the public. In an unpublished letter of bishop Warburton, written towards the close of Mr. Baker's life, he says, "Good old Mr. Baker of St. John's has indeed been very obliging. The people of St. John's almost adore the man; for, as there is much in him to esteem, much to pity, and nothing (but his virtue and learning) to envy; he has all the justice at present done him that few people of merit have till they are dead."

in every book he had, or read, to write observations and an account of the author. Of these a considerable number are at St. John's college, and several in the Bodleian library, among Dr. Rawlinson's bequests. A fair transcript of his select MS. observations on Dr. Drake's edition of archbishop Parker, 1729, is in the hands of Mr. Nichols. Dr. John Bedford of Durham had his copy of the "Hereditary Right" greatly enriched by Mr. Baker. Dr. Grey, who was advised with about the disposal of the books, had his copy of Spelman's Glossary. Mr. Crow married a sister of Mr. Baker's nephew Burton; and, on Burton's death intestate in the autumn after his uncle, became possessed of every thing. What few papers of Mr. Baker's were among them, he let Mr. Smith of Burnhall see; and they being thought of no account were destroyed; except the deed concerning the exhibitions at St. John's, his own copy of the history of the college, notes on the foundress's funeral sermon, and the deed drawn for creating him chaplain to bishop Crew in the month and year of the revolution, the day left blank, and the deed unsubscribed by the bishop, as if rejected by him.

BAKER (HENRY), an ingenious and diligent naturalist, was born in Fleet-street, London, either near the end of the last, or very early in the beginning of the present century [A]. His father's profession is not known; but his mother was, in her time, a midwife of great practice. He was brought up, under an eminent bookseller who preceded the elder Doddsley, to the business of a bookseller; in which, however, he appears not to have engaged at all after his apprenticeship; or, if he did, he soon relinquished it: for, though it was in his power to have drawn away all his master's best customers, he would not set up against him. Mr. Baker being of a philosophical turn of mind, and having diligently attended to the methods which might be practicable and useful in the cure of stammering, and especially in teaching deaf and dumb persons to speak, he made this the employment of his life [B]. In the prosecution of so valuable and difficult an undertaking he was very successful;

[A] Anecdotes of Bowyer, by Nichols, p. 413.

[B] Mr. Baker was early introduced into the family of Mr. Foster, an eminent attorney (father of the late serjeant Foster), who had two daughters and a younger son born deaf and dumb. Mr. Baker's happy method of instruction (for which, if we are not misinformed, he received a reward of a year) succeeded so well, that the young ladies were qualified in all the parts of female education; and, besides the advantage of good persons, possessed understandings as improved as could possibly be under the want of two such essential facul-

ties, and the talent of elegant letter-writing, and every domestic accomplishment. Mr. Baker taught them also astronomy and geography; and they were so capable of the polite instructions, that they appeared with advantage in public assemblies. They are still, we believe, living at Peterborough. Whether their younger brother came under Mr. Baker's tuition, does not appear. Their elder brother was bred to the church. The serjeant died, leaving, by a daughter of the late sir John Strange, master of the rolls, one daughter, who survives him.

and several of his pupils, who are still living, bear testimony to the ability and good effect of his instructions. He married Sophia, youngest daughter of the famous Daniel Defoe, who brought him two sons, both of whom he survived. On the 29th of January 1740, Mr. Baker was elected a fellow of the society of antiquaries; and, on the 12th of March following, the same honour was conferred upon him by the royal society. In 1744, sir Godfrey Copley's gold medal was bestowed upon him, for having, by his microscopical experiments on the crystallizations and configurations of saline particles, produced the most extraordinary discovery during that year. This medal was presented to him by sir Hans Sloane, late president of the royal society, and only surviving trustee of sir Godfrey Copley's donation, at the recommendation of sir Hans's worthy successor, Martin Folkes, esq. and of the council of the said society. Having led a very useful and honourable life, he died, at his apartments in the Strand, on the 25th of Nov. 1774, being then above seventy years of age. His wife had been dead some time before; and he only left one grandson, William Baker, who was born Feb. 17, 1763, and to whom, on his living to the age of twenty-one, he bequeathed the bulk of his fortune, which he had acquired by his profession of teaching deaf and dumb persons to speak. It is much to be regretted, that Mr. Baker should suffer his art to die with him, which we are assured was the case, and all his patients were enjoined to secrecy [c]. He gave also by his will a hundred pounds to the royal society, the interest of which was to be applied in paying for an annual oration on natural history or experimental philosophy. He gave to each of his two executors one hundred pounds [d]; and his wife's gold watch and trinkets in trust to his daughter-in-law Mary Baker for her life, and to be afterwards given to the future wife of his grandson. To Mrs. Baker he gave also an annuity of fifty pounds. His furniture, printed books (but not MSS.), curiosities, and collections of every sort, he directed should be sold, which was accordingly done. His fine collection of native and foreign fossils, petrifications, shells, corals, vegetables, ores, &c. with some antiquities and other curiosities, were sold by auction, March 13, 1775, and the nine following days. He was buried, as he desired, in an unexpensive manner, in the churchyard of St. Mary-le-Strand; within which church, on the south wall, he ordered a small tablet to be erected to his memory.

[c] At the end of his instruction he took a bond for 100l. of each scholar not to divulge his method; and he is said to have stood a suit for it with a son of the late earl of Buchan.

[d] In case the grandson should not

attain the age of twenty-one, Mr. Baker gave to each of his executors 500l.; to Mrs. Baker 100l. a year; to the royal society 500l.; to the society of antiquaries 300l.; and several other legacies.

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"An inscription for it," he said, "would probably be found among his papers; if not, he hoped some learned friend would write one agreeably to truth." This friendly office, however, remains as yet to be performed. Mr. Baker was a constant and useful attendant at the meetings of the royal and antiquarian societies, and in both was frequently chosen one of the council. He was peculiarly attentive to all the new improvements which were made in natural science, and very solicitous for the prosecution of them. Though he was so respectable a member of the royal society, he did not escape the strictures of Dr. Hill, in the doctor's review of the works of that illustrious body. Several of his communications are printed in the Philosophical Transactions; and, besides the papers written by himself, he was the means, by his extensive correspondence, of conveying to the society the intelligence and observations of other inquisitive and philosophical men. His correspondence was not confined to his own country. To him we are obliged for a true history of the coccus polonicus, transmitted by Dr. Wolfe. It is to Mr. Baker's communications that we owe the larger alpine strawberry, of late so much cultivated and approved of in England. The seeds of it were sent in a letter from professor Bruns of Turin to our philosopher, who gave them to several of his friends, by whose care they furnished an abundant increase. The seeds likewise of the true rhubarb, or *rheum palmatum*, now to be met with in almost every garden in this country, were first transmitted to Mr. Baker by Dr. Mounsey, physician to the empress of Russia. These, like the former, were distributed to his various acquaintance, and some of the seeds vegetated very kindly. It is apprehended that all the plants of the rhubarb now in Great Britain were propagated from this source. Two or three of Mr. Baker's papers, which relate to antiquities, may be found in the philosophical transactions. The society for the encouragement of arts, manufactures, and commerce, is under singular obligations to our worthy naturalist. As he was one of the earliest members of it, so he contributed in no small degree to its rise and establishment. At its first institution, he officiated for some time gratis, as secretary. He was many years chairman of the committee of accounts: and he took an active part in the general deliberations of the society. In his attendance he was almost unfailing, and there were few questions of any moment upon which he did not deliver his opinion. Though, from the lowness of his voice, his manner of speaking was not powerful, it was clear, sensible, and convincing; what he said, being usually much to the purpose, and always proceeding from the best intentions, had often the good effect of contributing to bring the society to rational determinations, when many of the members seemed to have lost themselves

selves in the intricacies of debate. He drew up a short account of the original of this society, and of the concern he himself had in forming it; which was read before the society of antiquaries, and would be a pleasing present to the public. Mr. Baker was a poetical writer in the early part of his life. His "Invocation of Health" got abroad without his knowledge; but was reprinted by himself in his "Original Poems, serious and humorous," Part the first, 8vo, 1725. The second part came out in 1726. Among these poems are some tales as witty and as loose as Prior's. He was the author, likewise, of "The Universe, a Poem, intended to restrain the pride of man," which has been several times reprinted. His account of the water polype, which was originally published in the Philosophical Transactions, was afterwards enlarged into a separate treatise, and hath gone through several editions. But his principal publications are, "The Microscope made easy," and "Employment for the Microscope." The first of these, which was originally published in 1742, or 1743, has gone through six editions. The second edition of the other, which, to say the least of it, is equally pleasing and instructive, appeared in 1764. These treatises, and especially the latter, contain the most curious and important of the observations and experiments which Mr. Baker either laid before the royal society, or published separately. It has been said of Mr. Baker, that "he was a philosopher in little things." If it was intended by this language to lessen his reputation, there is no propriety in the stricture. He was an intelligent, upright and benevolent man, much respected by those who knew him best. His friends were the friends of science and virtue: and it will always be remembered by his contemporaries, that no one was more ready than himself to assist those with whom he was conversant in their various researches and endeavours for the advancement of knowledge and the benefit of society. This tranquil good man was unhappy in his children. His eldest son, David Erskine Baker, was a young man of genius and learning. Having been adopted by an uncle, who was a silk-throwster in Spital-fields, he succeeded him in the business; but wanted the prudence and attention which are necessary to secure prosperity in trade. He married the daughter of Mr. Clendon, a reverend empyric. Like his father he was both a philosopher and a poet, and wrote several occasional poems in the periodical collections, some of which were much admired at the time; but so violent was his turn for dramatic performance, that he repeatedly engaged with the lowest strolling companies, in spite of every effort of his father to reclaim him. The public was indebted to him for "The Companion to the Playhouse," in two volumes, 1764, 12mo; a work which, though imperfect, had considerable merit, and shewed that he possessed a very extensive knowledge.

ledge of our dramatic authors ; and which has since (under the title of " *Biographia Dramatica* ") been considerably improved by the attention of a gentleman in every respect well qualified for the undertaking. Mr. Baker's other son, Henry, followed the profession of a lawyer, but in no creditable line ; and left one son, William, who has been already mentioned as the grandfather's heir.

BAKHUISEN (LUDOLPH), a painter and engraver, born in 1631, in the city of Embden, in the circle of Westphalia, died in 1709. In his first essays he had no other guide than his own natural taste ; his performances presently got into esteem, though he had not yet learnt the elements of his art. He now cultivated his talents, and his studies were directed by skilful masters. This excellent artist was a great confulter of nature, and has represented it accurately in his works. His subjects are chiefly sea-pieces, and more especially tempests. His colouring is soft and harmonious, his drawing correct, and his compositions spirited. His designs are exceedingly prized ; as striking in their effect, and admirable for the neatness of the wash. This master engraved in aquafortis several prospects at sea. The king of Prussia, the grand duke of Tuscany, and the czar Peter I. sometimes visited his workroom, and selected pictures for ornamenting their palaces.

BALAMIO (FERDINAND), of Sicily, was physician to pope Leo X. who greatly regarded him. He was no less skilled in the belles lettres than in medicine ; and he cultivated poetry and the greek learning with much success. He translated, from the greek into latin, several pieces of Galen ; which were first printed separately, and afterwards inserted in the works of that ancient physician, published at Venice in 1586, in folio. He flourished at Rome about the year 1555.

BALATHI, surname of Abulfeda Othman ben Issa, author of the book intituled, *Aschkal al khath*, which is a treatise of the figures and characters of divers alphabets ; and of another that bears the name of *Akhbár al mothana*, history of those who maintain the two principles, like the Zoroastrians and the Manichees.

BALBI (JOHN), a genoese dominican, named also Janua or Januensis, composed, in the xiiiith century, Commentaries, and several other works. His *Catholicon*, seu *Summa Grammaticalis*, was printed at Mentz in folio, 1460, by Fust and Schœffer. He intituled it *Catholicon*, or *Universal*, because it is not a simple vocabulary, but a kind of classical encyclopædia, containing a grammar, a body of rhetoric, and a dictionary. Notwithstanding that this book is badly enough digested, yet it was much wanted in the times of Balbi. A surprising number of copies were printed of it ; and it was one of the first books on which the art

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of printing was employed. It is very dear and extremely scarce. This John Balbi is to be distinguished from Jerom Balbo, bishop of Goritz, who died at Venice in 1535, author of the following works: 1. *De rebus Turcicis*, Rome, 1526, 4to. 2. *De civili et bellica fortitudine*, 1526, 4to. 3. *De futuris Caroli V. successibus*, Bologna, 1529, 4to. 4. *Carmina*, in the *Deliciæ Poëtarum Italarum*.

BALBOA (VASCO NUGNES DE), a castillian, acquired an early reputation by his maritime expeditions. He was so successful in his first wars with the Indians, that he never granted them a peace without being paid for it in gold. He had amassed so great a quantity of that precious metal, that he sent 300 marcs of it to the king of Spain as his fifth part. New discoveries and new conquests concurred to class his name with those of Columbus, Ferdinand Cortez and Americus Vesputio. He sailed in 1513 in hopes of finding out the South Sea; and in one month after his departure he was master of that sea. He gave the name of St. Michael to the bay in which he landed. Plunging into it, up to the waist, with his sword in one hand and his shield in the other, he said to the Castillians and the Indians who lined the shore, You are my witnesses that I take possession of this sea for the crown of Castille, and this sword shall maintain its dominion over it. The year following he returned to Santa Maria, loaded with gold and pearls. A spanish governor arriving in that town, was greatly surprised at finding Balboa there, in a plain cotton waistcoat over his shirt, a pair of trowsers, and shoes made of old ropes, employed in covering with leaves a wretched hut, which served him for his ordinary dwelling. The governor, jealous of the respect that was paid him in the colony, revived against him a process that had long been terminated, accusing Vasco of felony; and, though he was unable to prove it, caused his head to be struck off in 1517, at the age of only 42. Thus perished by the hand of the executioner, one of the greatest commanders Spain ever had, and worthy of a better fate.

BALBUENA (BERNARD DE), a noted spanish poet, was born in the diocese of Toledo. He made a great progress in the belles lettres of his country; and, becoming a doctor of Salamanca, was sent into America, where he was made bishop of Porto Rico in 1620. His death happened in 1627.

BALDE (JAMES), born in the Upper Alsatia in 1603; taught and preached among the jesuits. The court of Bavaria applauded his sermons, and all Germany his poems. He was styled the Horace of his country. He died at Neuburg in 1668. The senators disputed for the inheritance of his pen; and the person to whom this precious relic fell had it put into a silver case. His works were printed at Cologn in 4to, and in 12mo in 1645. In this collection is something of all sorts; dramatical pieces, moral

moral treatises, odes, panegyrics, burlesque poetry, mock heroics. Balde was born with all the fire and genius requisite to the formation of a good poet; but he took not sufficient pains in cultivating his style and his taste. His beauties are mixed with defects. The *Uranie Victorieuse*, ou le *Combat de l'Ame contre les cinq sens*, procured him a gold medal from Alexander VII.

The *Batrachomyomachia* of Homer, sounded through a roman trumpet, a mock heroic poem in six cantos; and the *Temple of Honour*, built by the Romans, opened by the virtue and courage of Ferdinand III. though highly applauded, plainly betray the pedant.

BALDINUCCI (PHILIP), of Florence, was born in 1624. Having acquired great knowledge in painting and sculpture, and made many discoveries by studying the works of the best masters, he was qualified to gratify cardinal Leopold of Tuscany, who desired to have a complete history of painters. Baldinucci remounted as far as to Cimabue, the restorer of painting among the moderns; and he designed to come down to the painters of the last age inclusive. He only lived to execute part of his plan, dying in 1696; but what he wrote is in a very pure style, and there is great exactness in what regards the painters of his country. He was of the academy of la Crusca.

BALDOCK (RALPH DE) [E], bishop of London in the reigns of Edward I. and II. was educated at Merton college in Oxford, became archdeacon of Middlesex, and, in 1294, dean of St. Paul's. The see of London being vacant by the death of Richard de Gravesend, Baldock was unanimously chosen, Sept. 20, 1304. But, his election being controverted, he was obliged to repair to Rome; and, having obtained the pope's confirmation, was consecrated at Lyons by Peter Hispanus, cardinal of Alba, Jan. 30, 1306. Being returned into England, he made profession of canonical obedience to the archbishop in the church of Canterbury, March 29, 1306. The same year he was appointed by the pope one of the commissioners for the examination of the articles alleged against the knights templars. The year following he was made lord high chancellor of England: but Edward I. dying soon after, he held that post scarcely a year. Dec. 2, 1308, this prelate, with the approbation of the chapter, settled a stipend on the chancellor of St. Paul's for reading lectures in divinity in that church, according to a constitution of his predecessor Richard de Gravesend. He contributed 200 marks towards building the chapel of St. Mary on the east side of St. Paul's. He founded also a charity of two priests in the said church, near the altar of St. Erkenwald. He was a person of a very amiable character, both for morals and learning, and de-

served well of his country by his writings, which were : 1. *Historia Anglica*, or, A history of the British affairs down to his own time. It is not now extant, though Leland says he saw it at London. 2. A collection of the statutes and constitutions of the church of St. Paul's, extant in the library of that cathedral in 1559. Bishop Baldock died at Stepney, July 24, 1313, having sat from his consecration a little more than seven years, and was buried under a marble monument in the chapel of St. Mary.

BALDUS, or rather BALDI (BERNARD), born at Urbino in the year 1553. He was made abbot of Guastalla in 1586, without any solicitation of his own. He began his studies with the mechanics of Aristotle, and a course of history; he had also made verses : but, on being appointed abbot, he applied himself entirely to the canon law, the fathers, the councils, and to the oriental languages. He died in 1617, with the reputation of a very laborious man, who understood sixteen several languages. We have by him a great number of tracts on mechanics, some whereof are to be seen in the Vitruvius of Amsterdam, 1649, folio. *Versi e Prose*, Venice, 1690, 4to. Crescimbeni put his tables into italian verse, Rome 1702, 12mo. He had begun an historical and geographical description of the world, in all its parts; but he did not live to finish this great undertaking.

BALDUS (DE UBALDIS), an eminent civilian, and writer on the canon law, died 1423.

BALE (JOHN), bishop of Offory in Ireland, born at Cove, a small village in Suffolk [F]. His parents being poor, and encumbered with a large family, he was entered at twelve years of age in the monastery of carmelites at Norwich, and from thence removed to Jesus college, Cambridge. He was bred up in the romish religion, but became afterwards a protestant. He himself tells us, "that he was involved in the utmost ignorance and darkness of mind both at Norwich and Cambridge, till the word of God shining forth, the churches began to return to the true fountains of divinity. That the instrument of his conversion was not a priest or a monk, but the most noble earl of Wentworth [G]." His conversion however greatly exposed him to the persecution of the romish clergy, and he must have felt their resentment had he not been protected by lord Cromwell; but, upon the death of this nobleman, he was obliged to fly to Holland, where he remained six years, and during this time wrote several pieces in the english language. He was recalled into England by Edward VI. and presented to the living of Bishops-Stoke, in the county of Southampton. The 15th of August 1532, he was nominated to the see of Offory, and, upon

[F] Fuller's Worthies, Suffolk, p. 60.

[G] Baleus de seipso, apud Script. Brit. cent. 8. cap. ult.

his arrival in Ireland, used his utmost endeavours to reform the manners of his diocese, to correct the vices of the priests, to abolish the mass, and to establish the use of the new book of common prayer set forth in England; but all his schemes of this kind having proved abortive by the death of king Edward, and accession of queen Mary, he became greatly exposed to the outrages of the papists in Ireland [H]. Once, in particular, we are told, that five of his domestics were murdered, whilst they were making hay in a meadow near his house; and having received intimations that the priests were plotting his death, he retired from his see to Dublin. He afterwards made his escape in a small vessel from that port, but was taken by the captain of a dutch man of war, who stripped him of all his money and effects, and, when he arrived in Holland, obliged him to pay thirty pounds before he could procure his liberty. From Holland he retired to Basil in Switzerland, where he continued during the reign of queen Mary. On the accession of queen Elizabeth, he returned from exile, but did not choose to go again to Ireland, being satisfied with a prebend of Canterbury, in which city he died Nov. 1563, aged 67, and was buried in the cathedral of that place [1].

This prelate has left a celebrated latin work, containing the lives of the most eminent writers of Great Britain. It was not at first published complete: when it made its appearance, it was intituled "*Summarium illustrium majoris Brytanniæ*," 4to, Wesel, 1549. It was addressed to king Edward VI. and contained only five centuries of writers. He afterwards added four more, and made several additions and corrections throughout the whole. The title of the book, thus enlarged, is as follows: "*Scriptorum illustrium majoris Brytanniæ, quam nunc Angliam et Scotiam vocant, Catalogus a Japheto per 3618 annos usque ad annum hunc Domini 1557, ex Beroso, Gennadio, Beda, Honorio, Bostone Buriensi, Frumentario, Capgravo, Bostio, Burrello, Trissa, Tritemio, Gesnero, Joanne Lelando, atque aliis authoribus collectus, et ix centurias continens.*" A catalogue of his other works may be seen in Fuller.

BALECHOU (NICHOLAS), born at Arles in 1719, was son of a button-seller, died suddenly at Avignon in the month of August 1765. He made himself famous by his engravings, which obtained him a place in the academy of painting at Paris. He had acquired a peculiar manner of engraving, which gave a mellowness and delicacy to his works. When he would, he united the nice finishing of Edelinck and Nanteuil, with the bold strokes of Mellan. His principal pieces are, 1. *Les belles marines*, which

[H] Vocacyon of Johan Bale to the bishopric of Orlory, Rom. 1553. fol. 16.

[1] *Warjus de Script. Hib. lib. ii. cap. 5.*

be engraved from M. Vernet, among which we should take care to distinguish the Tempests. 2. The portrait of Frederick Augustus, elector of Saxony and king of Poland. This portrait, a master-piece of engraving, was the fatal cause of all his misfortunes, of his exclusion from the academy, and of his forced retreat to Avignon. It was by order of the dauphiness that he had executed this portrait; and he took proof-impressions of it, contrary to the express promise he had given to that princess. This excellent piece is at the head of the fine collection of the Dresden gallery. 3. St. Genevieve. The talents of Balechou were not confined to engraving. He had a taste and some skill in chymistry, which he had studied to a certain extent. It is even not improbable, that a chymical remedy, of which he either took too strong a dose, or at an improper time, might contribute not a little to his sudden and premature death.

BALES (PETER), a very extraordinary person in his way, and fit to be recorded in a work of this nature. He was a most famous master in the art of penmanship, or fair writing; and one of the first inventors (for there seems to have been more than one) of short-hand writers [K]. He was born in 1547, and is styled by Anthony Wood "a most dextrous person in his profession, to the great wonder of scholars and others;" who adds, that "he spent several years in sciences among the Oxonians, particularly as it seems in Gloucester hall: but that study, which he used for a diversion only, proved at length an employment of profit [L]." He is recorded for his skill in micrography, or miniature-writing, in Hollinshed's chronicle, anno 1575; and Mr. Evelyn also has celebrated his wonderful skill in this delicate operation of the hand. Hadrian Junius speaking as a miracle of somebody who wrote the Apostles creed, and the beginning of St. John's gospel, within the compass of a farthing; what would he have said, says Mr. Evelyn, of our famous Peter Bales; who, in the year 1575, wrote the Lord's prayer, the creed, decalogue, with two short prayers in latin, his own name, motto, day of the month, year of the Lord, and reign of the queen, to whom he presented it at Hampton court, all of it written within the circle of a single penny, inclosed in a ring and borders of gold; and covered with a crystal so accurately wrought, as to be very plainly legible, to the great admiration of her majesty, the whole privy council, and several ambassadors then at court? He was farther very dextrous in imitating hand-writing, and, about 1586, was employed by secretary Walsingham in certain political manœuvres [M]. We find him at the head of a school, near the Old Bailey, London, in 1590; in which year he published his

[K] See article BALEs, note K, in Biograph. Brit. where there is a curious account of the contrivers and promoters of this art.

[L] Athen. Oxon. vol. i. p. 287.

[M] Numismata, p. 286.

"Writing Schoolmaster, in three parts: the first teaching swift writing; the second, true writing; the third, fair writing." In 1595 he had a great trial of skill in the Black-friars with one Daniel Johnson, for a golden pen of 20*l.* value, and won it; and a contemporary author farther relates, that he had also the arms of Calligraphy given him, which are Azure, a Pen, Or, as a prize, at a trial of skill in this art among the best penmen in London[N]. In 1597 he republished his "Writing Schoolmaster," which was in such high reputation, that no less than eighteen copies of commendatory verses, composed by learned and ingenious men of that time, were printed before it. Wood says, that he was engaged in Essex's treasons in 1600; but Wood was mistaken[o]: he was only engaged, and very innocently so, in serving the treacherous purposes of one of that earl's mercenary dependents. We know little more of this curious person, but that he seems to have died about the year 1610.

BALEY (WALTER), an english physician, was born at Portsmouth in Dorsetshire, and educated at Winchester-school. In 1550 he was admitted perpetual fellow of New College, Oxford, and entering upon the physic line, was licensed to practise in 1558, while he was proctor of the university. According to the custom of those times he was also a divine, for we find him soon after prebend in the cathedral of Wells, which office he resigned in 1579. In 1561 he was appointed queen's professor of physic at Oxford, and two years afterwards took his degree of doctor. He at last became physician to queen Elizabeth, and had a large share of medical practice. He died March 3, 1592, aged 63, and lies buried in the chapel of New College. His writings are principally on the eyes, and contain many fanciful and idle notions. We have also a discourse of his concerning the qualities of pepper.

BALGUY (JOHN), an eminent divine of the church of England, in the present century, was born Aug. 12, 1686, at Sheffield in Yorkshire. His father, Thomas Balguy, was master of the free grammar school in that place; and from him he received the first rudiments of his grammatical education. After his father's death he was put under the tuition of Mr. Daubuz, who succeeded to the mastership of the same school, Sept. 23, 1696, for whom he always expressed a great respect. In 1702 he was admitted of St. John's college, Cambridge, under the care of Dr. Edmondson, and of Dr. Lambert, afterwards master of that college. He frequently lamented, in the succeeding part of his life, that he had wasted nearly two years of his residence there in reading romances. But at the end of that period he had the

[N] Buc's Third University, printed at the end of Stowe's Annals.

[O] Brit. Biog. Note I.

good fortune to meet with Livy, went through that author with great delight, and thenceforward applied himself to serious studies. In 1706 he was admitted to the degree of B. A. and to that of M. A. in the year 1726. Soon after he had taken his bachelor's degree he quitted the university, and was engaged for a while in teaching the free school at Sheffield. But whether he was ever chosen master, or only employed during a vacancy, does not appear. On the 15th of July 1708, he was taken into the family of Mr. Banks, as private tutor to his son, Joseph Banks, esq. afterwards of Reresby in the county of Lincoln, and grandfather of the present sir Joseph Banks, president of the royal society, so eminently distinguished for his skill in natural history, and the expences, labours, and voyages he has undertaken to promote that department of science. Mr. Balguy, in 1710, was admitted to deacon's orders by Dr. Sharp, archbishop of York; and in 1711 he was ordained priest by the same eminent prelate. In 1711 Sir Henry Liddel bestowed upon him the donative of Lamesly and Tanfield, in the county of Durham. For the first four years after he had obtained this small preferment, he did not intermit one week without writing a new sermon; and all his sermons were of his own composition. Being desirous that so excellent an example should be followed by his son, he destroyed almost his whole stock, and committed at one time 250 to the flames; most of which deserved to have been used in the most enlightened congregations. Mr. Balguy first appeared as an author in the Bangorian controversy, by publishing, in 1718, *Silvius's examination of certain doctrines lately taught and defended by the rev. Mr. Stebbing*; and in the following year, *Silvius's letter to the rev. Dr. Sherlock*. Both of these performances were written in defence of bishop Hoadley. In 1720 he wrote, in the same cause *Silvius's defence of a dialogue between a papist and a protestant, in answer to the rev. Mr. Stebbing*: to which are added several remarks and observations upon that author's manner of writing. In 1726 he published *A letter to a deist, concerning the beauty and excellence of moral virtue; and the support and improvement which it receives from the christian revelation*. On the 25th of January 1728, Mr. Balguy was collated by bishop Hoadley to a prebend in the church of Salisbury. In the year 1727 or 1728 he preached an assize sermon at Newcastle upon Tyne, on the subject of party-spirit. In 1728 he published *The foundation of moral goodness, or a farther enquiry into the original of our idea of virtue*. On the 12th of August 1729 he obtained the vicarage of Northallerton in Yorkshire, at that time worth only 270l. per annum, on which preferment he continued to his death. This was in some measure owing to himself: for he neglected all the usual methods of recommending himself to people in high stations.

tions. He had many invitations from Dr. Blackburne archbishop of York, and Dr. Chandler bishop of Durham; but he constantly refused to accept of them. In the same year he published *The second part of the foundation of moral goodness*. His next publication was *Divine rectitude: or a brief inquiry concerning the moral perfections of the deity; particularly in respect to creation and providence*. The essay on divine rectitude was followed by *A second letter to a deist*. To this succeeded *The law of truth*. In 1741 appeared Mr. Balguy's *Essay on redemption*. This, and his volume of sermons, including six which had been published before, were the last pieces he committed to the press: a posthumous volume was afterwards printed, which contained almost the whole of the sermons he left behind him. Mr. Balguy may justly be reckoned among the divines and writers who rank with the great names of Clarke and Hoadley. He was the friend of these illustrious men, and was associated with them in maintaining the cause of rational religion and christian liberty. His tracts will be allowed to be masterly in their kind, by those who may not entirely agree with the philosophical principles advanced in them; and his sermons will long be held in esteem, as some of the best in the english language. He was remarkable for his moderation to dissenters of every denomination; not excepting roman catholics; though no man had a greater abhorrence of popery. Among the presbyterians and quakers he had a number of friends, whom he loved and valued; and with several of them he kept up a correspondence of letters as well as visits. Among other dissenters of note, he was acquainted with the late lord Barrington, and Philips Glover, esq. of Lincolnshire, author of an inquiry concerning virtue and happiness, published after his decease in 1751. With the last gentleman Mr. Balguy had a philosophical correspondence. Having always had a weakly constitution, his want of health induced him, in the decline of life, to withdraw almost totally from company, excepting what he found at Harrowgate, a place he constantly frequented every season, and where at last he died, Sept. 21, 1748, in the 63d year of his age [P].

BALI (MEULA BALI), author of a commentary on the book of *kemel pacha*, intituled *Eslah al vacaiet*, treating on the jurisprudence of the musulmans. He died in the year of the hegira 977.

BALKINI, the surname of Yelaleddin, author of a book intituled *Afulat fi fonum men al olum*; *Questions on several difficulties of different sciences*. He also composed another work that bears the name of *Mehemmât al mehemmât*; these are meditations on the meditations of Asnavi. This Asnavi

was so called from Asna, a town of the Upper Thebais. He composed several works on the jurisprudence of the musulmans, a history of the doctors of the sect of Schafei, and a book of *Algáz* or *ænigmas*. We have likewise by him a dissertation on hermaphrodites, intituled, *Ahkam al khontha*. His law-book is called *Mohémât*, or meditations.

BALL (JOHN), a pious english divine, died in 1640. We have a work by him intituled *The power of godliness*, fol. 1657, published by Simon Ashe. Ball was many years minister at Whitmore in Staffordshire, and bred many pupils, who afterwards became men of note in their days. He was a man of an excellent understanding, and well fitted for the station in life which he occupied.

BALLANDEN, or BALLENDEN (sir John), an elegant scottish writer of the xvith century [Q]. In his youth he was in great favour with James V. of Scotland, as he himself informs us; owing perhaps to his excellent talent for poetry, of which this prince was a great admirer, and had himself made considerable proficiency therein. After he had gone through a proper course of study, he entered into orders, and was made canon of Ross and archdeacon of Murray. He likewise obtained the office of clerk-register to the court of chancery, which his father had enjoyed before him; but this he held only during the minority of the king, having lost it afterwards through the factions of the times. By his majesty's command, he translated into the scots language Hector Boetius's history [R], which was extremely well received both in Scotland and England. He was restored to his office of clerk-register in the succeeding reign, and was also made one of the lords of session. He was a most zealous romanist, and joined his endeavours to those of Dr. Laing, in order to check the progress of the reformation; and it is not improbable that the disputes he was drawn into on this account, proved at length so uneasy to him as to make him leave his native country. He died at Rome A. D. 1550. He wrote several pieces in verse as well as prose [S].

We shall here just add the title-page of another historian, as

[Q] See his poem to his cosmography.

[R] It was printed in folio at Edinburgh, A. D. 1536, under this title, "The history and chronicles of Scotland compilt, and newly correctit and amendit, be the reverend and noble clerk Mr. Hector Boeis, chanon of Aberdene, translated lately be Mr. John Ballenden, archdene of Murray and chanon of Rosse, at command of James the fyfte, king of Scottis, imprintet in Edenburg be Thomas Davidson, dwelling forenens the Fryere wynde."

[S] He translated also Boetius's De-

scription of Scotland, and is said to have written a description of his own under the title of "A Description of Albany." He wrote epistles, addressed to king James; which, it is likely, were once published, but are not at present extant: and many other pieces, which are now sunk in oblivion, such as visions, miscellanies, poems to his prose works. In the large collection of scots poems by Mr. Carmichael, there were some of our author's on various subjects.

It is a work of great scarcity and much curiosity: "*Gulielmi Ballendani Scoti Magistri supplicum libellorum augusti regis Magnæ Britannæ. De tribus luminibus romanorum, libri sex-decim. Parisiis, 1633,*" folio.

BALLARD (GEORGE) [T], one of those singular compositions which shoot forth without culture, was born at Campden in Gloucestershire. Being of a weakly constitution, his parents put him to a habit-maker; and in this situation he acquired the saxon language. The time he employed in learning it was stolen from sleep, after the labour of the day was over. Lord Chedworth, and the gentlemen of his hunt, who used to spend about a month of the season at Campden, heard of his fame, and generously offered him an annuity of 100*l.*; but he modestly told them, that 60*l.* were fully sufficient to satisfy both his wants and his wishes. Upon this he retired to Oxford, for the benefit of the Bodleian library; and Dr. Jenner, president, made him one of the eight clerks of Magdalen college. He was afterwards one of the university beadles, but died in June 1755, rather young; which is supposed to have been owing to too intense application. He left large collections behind him, but published only "*Memoirs of british ladies, who have been celebrated for their writings or skill in the learned languages, arts, and sciences, 1752,*" 4to. He drew up an account of Campden church, which was read at the society of antiquaries, Nov. 21, 1771. There is a letter of Mr. Thomas Hearne to Mr. Baker, dated Oxford, July 3, 1735, from which the author of the "*Anecdotes*" has produced the following surly extract: "I know not what additions Mr. George Ballard can make to Mr. Stowe's life; this I know, that being a taylor himself, he is a great admirer of that plain honest antiquary,"—who was also a taylor.

BALLERINI (PETER and JEROM), brothers, born at Verona, the former in 1698, the latter in 1702, were both of them priests and scholars, especially in ecclesiastical history. United by a common predilection for the same studies, no less than by the ties of blood, they studied usually together, dividing their labour according to their particular talents. Subjects purely theological and canonical fell to the lot of Peter; points of history and criticism became the task of Jerom. They were both living in 1758. Besides several good works of their own, the public is indebted to their care for the correct editions of, 1. The *Summa Theologicalis* of St. Antoninus, as well as that of St. Raimond de Pegnafort; 2. The Works of St. Leo the Great; 3. Those of Gilbert bishop of Verona; 4. A complete edition of all the works of cardinal Noris, with notes, dissertations, &c.

printed at Verona 1732, 4 vols. fol. 5. A small tract, intituled, *Methode d'etudier*, tirée des ouvrages de St. Augustin, translated from the italian by the abbé Nicolle de la Croix, Paris, 1760, 12mo.

BALLEXSERD, citizen of Geneva, born in 1726, and died in 1774, is known by a good performance, intituled *L'éducation physique des enfans*, 1762, 8vo. of which M. David, physician at Paris, gave a second edition in 1780, with annotations. This dissertation, crowned by the society of sciences at Haerlem in 1762, abounds with excellent observations. The author begins from the moment of birth, and conducts his pupils to the age of puberty. We have likewise of him a dissertation of no less importance than the foregoing, on this question: What are the principal causes of the death of so great a number of children? This work, published in 1775, merits the perusal of all who have a rational affection for their children.

BALLIN (CLAUDE), born at Paris in 1615. He was the son of a goldsmith, and became a goldsmith himself. He began to be known in the time of cardinal Richelieu, who bought of him four large silver basons, on which Ballin, hardly 19 years old, had curiously represented the four ages of the world. The cardinal, who was never weary of admiring these master-pieces of workmanship, employed him to make four vases, after the antique, to match with the basons. Ballin brought his art to the summit of perfection. He executed for Louis XIV. silver tables, girandoles, sophas, lustres, vases, &c. But that monarch was obliged to convert them all into money, for supplying the expences of the tedious war that was terminated by the peace of Ryswic. Several works by this great artist are still remaining at Paris, at St. Denys, and at Pontoise, of singular beauty and delicacy. On the death of Varin, being appointed to the direction of the dies for striking medals and counters, he shewed in these little works the same taste he had displayed in the larger. To the beauties of the antique he added the graces of the moderns. He died the 22d of Jan. 1678, at the age of 63. He had scarcely ever been out of Paris; which is mentioned only to evince the fallacy of the general notion, that in order to excel in the fine arts, it is necessary to pass some years in Italy. Launoi, a kinsman of Ballin by marriage, an excellent goldsmith and an expert designer, made drawings of almost all the works of his relation, previous to the sale of them by Louis XIV.

BALSAMON (THEODORE), patriarch of Antioch in the xiith century, a very learned man, and author of several books, some of which are levelled at the church of Rome. He died in 1214.

BALTHASAR (CHRISTOPHER), a learned controversial writer, and proselyte from popery to protestantism in the xviiith century. He had chiefly studied ecclesiastical history; in the course of

of which he became so disgusted with the catholic religion, that he quitted his advantageous post of king's advocate, at Auxerre in France, to embrace the doctrines of the reformed; and leaving all his relations and connections, went to reside at Charenton. The national synod of Loudun in 1659 granted him a pension of 750 livres, to be paid by all the churches of France. He wrote several dissertations against cardinal Baronius, which have not been suffered to circulate freely by the roman catholics.

BALTHAZARINI (surnamed *BEAUJOYEUX*), a famous italian musician, lived in the reign of Henry III. of France. The marechal de Brillac, governor in Piemont, sent this musician to the king, together with the whole band of violins, of which he was chief. The queen conferred on him the place of her valet-de-chambre; and Henry, after her example, gave him the same office in his house. Balthazarini was the delight of the court, as well by his skill on the violin, as by his invention of ballads, of pieces of music, festivities, and representations. It was he who composed in 1581 the ballet of the nuptials of the duc de Joyeuse with mademoiselle de Vaudemont, sister of the queen, a ballet that was represented with extraordinary pomp; it was printed under the title of *Ballet Comique de la Reine, fait aux Noces de M. le duc de Joyeuse and de Mademoiselle de Vaudemont*.

BALTUS (JOHN FRANCIS), born at Metz in 1667, entered himself of the society of jesuits, which esteemed and employed him. He died librarian of Rheims, the 9th of March 1743, at the age of 76. Several works of his are in possession of the public: 1. Answer to the history of the oracles by Fontenelle, Straßb. 1708, 8vo. Almost the whole of this answer is copied in the refutation of Vandale by George Moebius. It has been very unwarrantably asserted that this illustrious academician thought good to keep a profound silence, looking upon his work as a juvenile production, which ought to drop into oblivion, and which pere Baltus had confuted. Fontenelle never thought it impossible to answer the jesuit; but the history of the truths discovered by the academy of sciences left him too little leisure for examining into the oracles of paganism. Besides, he had such a mortal antipathy to quarrels, that, to use his own expressions, "he had rather the devil should pass for a prophet, than he lose his time and his temper by disputing about it." 2. *Defense des SS. PP. accusés de Platonisme*, 4to, 1711. 3. *La religion chretienne prouvée par l'accomplissement des propheties*, 4to, 1728, a treatise that has been since eclipsed by the work of M. de Pompignan, archbishop of Vienne, on the same subject. 4. *Defense des Propheties de la Religion chretienne*, 12mo, 3 vols. 1737, &c.

BALUZE (STEPHEN), a french writer, born in 1631, at
E 4 Tulle,

Tulles, in the province of Guienne [v]. He received the rudiments of his education at Tulles, and went to finish it at Toulouse, where he obtained a scholarship in the college of St. Martial. In 1656, Peter de Marca, archbishop of Toulouse, invited him to Paris, which invitation he accepted, and in a little time gained the esteem and entire confidence of this prelate. But upon the death of the archbishop, which happened in June 1662, Baluze found himself under a necessity of looking out for another patron. He was agreeably prevented by M. Tellier, afterwards chancellor of France, who having an intention to engage him in the service of abbé le Tellier his son, afterwards archbishop of Rheims, made him several considerable presents. Some obstacles, however, having happened to prevent the success of this affair, and Mr. Colbert having offered to make Baluze his library-keeper, he accepted of this office, but not till he obtained the consent of M. le Tellier for that purpose [x]. He continued in this employment till some time after the death of M. Colbert; when, not finding things so agreeable under the archbishop of Rouen, he declined being any longer librarian. It must be observed, however, that the excellent collection of manuscripts, and many other books, which are to be found in that library, are owing to his care and advice [y].

In 1670 he was appointed professor of canon-law in the royal college, with this mark of respect, that the professorship was instituted by the king on his account. In 1668 the abbé Faget had published several works of de Marca; and having in his life prefixed thereto asserted, that the archbishop, at his death, had ordered Baluze to give up all his papers in his possession to the president de Marca his son; this raised the resentment of Baluze, who vindicated himself in several severe letters, which he wrote against the abbé Faget. In 1693 he published his "Lives of the popes of Avignon;" with which the king was so much pleased, that he gave him a pension, and appointed him director of the royal college. But he soon felt the uncertainty of favours from a court; for, having attached himself to the cardinal Bouillon, who had engaged him to write the history of his family, he became involved in his disgrace, and received a lettre de cachet, ordering him to retire to Lyons. The only favour he could obtain was, not to be removed to such a distance: he was sent first to Roan, then to Tours, and afterwards to Orleans. He was recalled upon the peace, but never employed again as a professor or director of the royal college, nor could he recover his pension. He lived now at a considerable distance from Paris, and was above eighty years of age, yet still continued his application to his studies: he was engaged in publishing St.

[v] Nicéron, *Memoirs*, &c. tom. i.[x] *Ib.* p. 190.[y] *Ib.* p. 191.

Cyprian's works, when he was carried off by death, on the 28th of July 1718 [2].

Baluze has left the world little of his own composition; yet it is allowed there are few writers who have done greater service to the public, by collecting from all parts the antient manuscripts, and illustrating them with notes. He was extremely versed in this kind of knowledge, and was perfectly acquainted with profane as well as ecclesiastical history, and the canon law, both antient and modern. He kept a correspondence with all the men of learning in France, and other countries. His conversation was easy and agreeable, and even in his old age he retained great vivacity. He shewed somewhat of caprice in his last will,* by appointing a woman, no way related to him, his sole legatee, and leaving nothing to his family and servants [A].

BALZAC (JOHN LEWIS GUEZ DE), a french writer, born in 1594 at Angouleme [B]. About 17 years of age he went to Holland, where he composed a discourse on the state of the United Provinces. He accompanied also the duke d'Epemon to several places. In 1621 he was taken into the service of the cardinal de la Valette, with whom he spent eighteen months at Rome. Upon his return from thence, he retired to his estate at Balzac, where he remained for several years, till he was drawn from thence by the hopes he had conceived of raising his fortune under cardinal Richelieu, who had formerly courted his friendship; but being in a few years tired of the slavish and dependent state of a court-life, he went again to his country retirement: all he obtained from the court was a pension of two thousand livres, with the addition of the titles of counsellor of state and historiographer of France, which he used to call magnificent trifles. He was much esteemed as a writer, especially for his letters, which went through several editions. Voltaire [C] allows him the merit of having given numbers and harmony to the french prose, but censures his style as somewhat bombast. There were in his own time also some critics who started up against him: the chief of these was a young Feuillant, named Don André de St. Denis, who wrote a piece intituled, "The conformity of M. de Balzac's eloquence, with that of the greatest men in the past and present times." Although this piece was not printed, yet it passed from hand to hand as much as if it had been printed. This made Balzac wish to have it publicly refuted, which was accordingly done by prior Ogier in 1627. Father Gouluz; general of the Feuillants, undertook the cause of brother André, and, under the title of Phyllarchus, wrote two volumes of letters against Balzac. Several other pieces were

[2] Nicéron, p. 193. See also Voltaire's Age of Lewis XIV. in the list of authors.

[A] Nicéron, p. 194.

[B] Nicéron, tom. xxiii.

[C] Age of Lewis XIV. vol. ii. cap. 29.

also written against him, but he did not think proper then to answer his adversaries: he did indeed write an apology for himself, but this was never made public till it appeared with some other pieces of his in the year 1645 [D]. The death of his chief adversary father Goulou having happened in 1629, put an end to all his disputes, and restored him to a state of tranquillity; for Don André de St. Denis, who had been the first aggressor, became heartily reconciled, and went to pay him a visit at Balzac.

Balzac had but an infirm constitution, inasmuch that, when he was only 30 years of age, he used to say he was older than his father; and that he was as much decayed as a ship after her third voyage to the Indies; nevertheless, he lived till he was 60, when he died Feb. 18, 1654, and was interred in the hospital of Notre Dame des Anges. He bequeathed twelve thousand livres to this hospital, and left an estate of an hundred franks per annum, to be employed every two years for a prize to him who, in the judgment of the french academy, should compose the best discourse on some moral subject. The prize is a golden medal, representing on one side St. Lewis, and on the other a crown of laurel, with this motto, *À l'Immortalité*, which is the device of the academy.

BAMBOCHE (a nick-name, in which was sunk his real one, Peter de Laër, and which was given him for his deformity), born in Holland about 1613, died, aged 60. His works are singularly esteemed, especially in Holland. The italians relate wonders of his ease of performance, while he studied and formed himself at Rome. The variations of the atmosphere used to be represented by him with admirable nature.

BANCHI (SERAPHIN), a dominican of Florence, and D. D. came to France for the first time, in order to prosecute his studies; and afterwards again for acquainting Ferdinand I. grand duke of Tuscany with the lamentable disturbances then raging in France. Banchi being at Lyons in 1593, Peter Barrière, a young man of 27, a crack brained fanatic, communicated to him the design he had formed of assassinating Henry IV. This dominican was more discreet than two priests and a capuchin to whom Barrière had disclosed his horrible project. He gave intimation of it to a lord of the court, who, running immediately to the king at Melun, met Barrière ready to commit his parri-

[n] The following is a list of his works: 1. Letters. 1624, 8vo. 2. Le Prince. 1611, 4to. 3. Discours sur une tragedie, Herodes Infanticida. 1636. 4. Discours politique sur l'état des Provinces Unies. Leyde, 1618. 5. Oeuvres diverses. 1644, 4to. 6. Le Barbon. 1648, 8vo. 7. Carminum libri. iii. ejusdem epitole selectæ. Paris. 1650. 8. Socrate Chretienne, et autres oeuvres. 1652. 9. Lettres familiares à M. Chapelain. 1656. 10. Entretiens. 1657. 11. Aristippe. 1658, 4to. All the above works were collected, and printed at Paris in 1665, with a preface by abbé de Cassagne.

side. The king rewarded his zeal by appointing him bishop of Angoulême: but this dominican resigned it in 1608, in order to live as a mere recluse in the monastery of St. Jacques de Paris, where he died some years afterwards. We have several works of his, in which he justifies himself for having betrayed the confession of Peter Barrière, which he never confessed. 1. *Histoire prodigieuse du parricide de Barrière*, 1594, 8vo. p. 40. 2. *Apologie contre les jugemens téméraires de ceux qui ont pensé conserver la religion catholique en faisant assassiner les très chretiens rois de France*, Paris, 1596, 8vo. 3. *Le Rosaire spirituel de la sacrée Vierge Marie*, Paris, 1610, 12mo. &c.

BANCK (LAURENCE), a swede, professor of law at Norkoping his native place, died in 1662, leaving behind him several works of jurisprudence. The most known is, *Taxa Cancellariæ Romanæ*. Franeker 1652, 8vo. We have also by him a sensible treatise *De la Tyrannie du Pape*.

BANCROFT (RICHARD), was born near Manchester in 1545, and studied in Jesus college, Oxford, where he took his degrees, and soon after was appointed chaplain to queen Elizabeth, by whom he was promoted to the see of London, in which station he continued till the death of Dr. Whitgift, when he was translated to the archiepiscopal see of Canterbury. He had the highest notions of church power that ever were entertained by any protestant bishop, except Laud, and was a strenuous friend of the royal prerogative, in which he followed the dictates of his own conscience, and the genius of the times. At the conference, held before the king at Hampton Court, he delivered an oration full of the most abject flattery, comparing king James I. to Solomon for wisdom, Paul for learning, and Hezekiah for piety. He strove hard to establish episcopacy in Scotland, and it may be said of this prelate, that he laid the foundation on which archbishop Laud raised a superstructure. Died at Lambeth 1610 [E].

BANDARRA (GONZALES), a poor portugueze cobbler, played the same part in his country which Nostradamus and Maître Adam had played in France: he prophesied, he versified. The holy office, not very favourable to this two-fold folly, caused him to appear at an auto-da-fé, habited in a san-benito, in 1541. However, he was not burned, since he did not die till 1556. All remembrance of him was extinct in 1640, when the duke of Braganza mounted the throne; but the politicians, imagining that this revolution had been foretold in his prophecies, revived them with enthusiasm.

BANDELLO (MATTHEW), a dominican monk, the well-known author of a collection of novels, in the taste of Boccacè,

was born at Castelnovo, in the Milanese, towards the close of the xvth century. The Spaniards, after the battle of Pavia in 1525, having rendered themselves masters of Milan, the estates of his family, devoted to France, were confiscated, and his paternal mansion was burnt. Being forced to make his escape in disguise, he wandered about from city to city, till at length he attached himself to Cæsar Fregosa, whom he followed into France, and who gave him an asylum on an estate he possessed near to Agen. The bishopric of that city falling vacant in 1550, he was appointed to it by Henry II. Bandello, fond of the poets, antient and modern, addicted himself much more to the belles-lettres than to the government of his diocese. He filled the episcopal chair of Agen for several years, and died about 1561, at the château de Bazens, the country-seat of the bishops of Agen. His monument is still to be seen in the church of the Jacobins du port St. Marie. He had resigned the bishopric of Agen in 1555, when his successor Janus Fregosa, son of the unhappy Cæsar, assassinated by the marquis de Guast, had attained his 27th year. Henry II. who had a regard for the Fregosas, had agreed with the pope, on the death of the cardinal de Lorraine, bishop of Agen, to give, by interim, this bishopric to Bandello, till Janus should arrive at the age required. Bandello consented to this arrangement, and gave up the see according to promise. The best edition of his novels, is that of Lucca, 1554, 3 vols. 4to. to which belongs a fourth volume, printed at Lyons in 1573, 8vo. This edition is scarce and dear. Those of Milan, 1560, 3 vols. 8vo. and of Venice 1566, 3 vols. 4to. are curtailed and but little esteemed; but that of London, 1740, 4 vols. 4to. is conformable to the first. Boastreau and Belleforest translated a part of them into french, Lyons, 1616, et seq. 7 vols. 16to. It is entirely without reason that some have pretended that these novels are not by him, but were composed by a certain John Bandello a Lucchese, since the author declares himself to be of Lombardy, and even marks Castelnovo as the place of his nativity. On the other hand, Joseph Scaliger, his contemporary, and his friend, who calls him Bandellus Insuber, positively asserts that he composed his novels at Agen. Fontanini is egregiously mistaken in making him the author of a latin translation of the history of Hegeſippus, which he confounds with the novel of Boccace intituled *Sito è Gisippo*, which Bandello did really translate into latin. We have of him likewise *le Tre Parche*; and a collection of poems intituled *Canti xi. composti del Bandello, delle lodi della signora Lucrezia Gonzaga, &c.* printed at Agen in 1545. 8vo. which is excessively scarce, and sought after by the curious.

BANDINELLI (BACCIO), born at Florence in 1487, died there

there in 1559. He distinguished himself in sculpture, in painting and in designing. His pictures are defective in colouring, though the drawings of them were almost worthy of Michael Angelo. His chisel was more excellent than his pencil. His copy of the famous Laocoon in the garden of the Medici at Florence is especially admired.

BANDURI (~~ANSEL~~SELM), a benedictine monk of the congregation of Méléda, was born at Ragusa in Dalmatia. He came into France in 1502 to prosecute his studies. The grand duke of Tuscany, who designed to place him at the head of the university of Pisa, provided him with all necessaries. The academy of inscriptions admitted him of their body in 1715, and the duke of Orleans appointed him in 1724 to be his librarian. He now quitted the abbey of St. Germain-des-Prés, where he had lodged since his arrival in France. He died in 1743, aged 72. His writings are: 1. *Imperium Orientale*; five *Antiquitates Constantinopolitanæ*, 1711, fol. 2 vol. 2. *Numismata Imperatorum Romanorum*, à Trajano Decio, ad Paleologos Augustos. This collection, printed in 1718, in 2 vols. folio, and embellished with a *bibliothèque numismatique*, was republished at Hamburg in 1719, 4to. by the care of John Albert Fabricius, with a collection of dissertations by several of the learned in medals. Banduri is to be ranked much above the herd of compilers.

BANIER (ANTHONY), licentiate in laws, member of the academy of inscriptions and belles lettres, and an ecclesiastic in the diocese of Clermont, in Auvergne, where he applied himself to his several studies, except philosophy, to pursue which he went to Paris, was born in 1673. His parents being too poor to maintain him in this city, commanded him to return home; but the friendships he had contracted, and the pleasure they gave him, were more irresistible than the authority of his relations; for he told them, that he was determined to remain where he was, and seek, in the exertion of his abilities, for those resources which, from their indigence, he had not any reason to expect. He was very shortly afterwards received into the family of Monsieur du Metz, president of the chamber of accounts, who intrusted to him the education of his sons, who always honoured him with their patronage and esteem. The exercises which he had set for these young gentlemen gave birth to his "*Historical Explanation of Fables*," and, in some measure, determined the author to make mythology the principal object of his studies during the remainder of his life.

This work appeared at first only in two volumes 12mo; but the uncommon taste and erudition discovered through the whole were the causes of his obtaining, in the year 1714, an admission into the academy of inscriptions and belles lettres, as one of
their

their scholars. In 1716, this order was suppressed, and that of the associates augmented to 10, of which number was Banier. In 1729, he was elected one of their pensioners. In 1715, he published a new edition of his "Explanation of Fables," in dialogues, to which he annexed a third volume; so great was the difference between this edition and the former, that it became justly entitled to all the merits of a new performance. Besides the five dialogues, which he has added here, on subjects either not treated of in his former undertaking, or else very slightly mentioned, there is scarcely a single article which has not been retouched, and enriched by new conjectures; or rendered more valuable by the multitude of proofs which are advanced in its support. "Until that time," says the abbé du Fresnoy, in his catalogue of historians, "the origin of ancient fables had never been explained with such knowledge and discernment: mythology is sought after at its first source, profane history. Here are no endeavours to mark out its affinity to the sacred writings: and it is more than probable that the ill success which Huet bishop of Avranches, Bochart, and many others met with in their attempts of this kind, was the chief reason to induce Banier to drop so fruitless an undertaking. This however is a work in which the author, without losing himself in the labyrinth of a science which is but too often less replete with use than ostentation, has not only unravelled all the notions which the ancients, even of the remotest times, had entertained of their deities, but traced out, with equal judgment and precision, the progress of their religious worship in the succeeding ages of the world."

The turn which Banier had for researches of this nature, perpetually incited him to carry them to their utmost stretch: his knowledge of the learned languages made him, perhaps of all others, the most equal to the task; nor can there be more convincing instances of his excellence as a writer, than his historical explanation, and the 30 dissertations before the academy of belles-lettres, which are now printed in the memoirs of that body, either entire or by extracts. The lists may be seen in the third volume of the panegyrics upon their deceased members, printed in 12mo, at Paris, 1740. There are also to be found the titles of many other essays, on subjects different from mythology, and which prove in how extensive a circle the abilities of Banier were capable of moving. In 1725, he gave new life to "The treatises on History and Literature," under the fictitious name of Vigneul Marville, but whose real author was Bonaventure d'Argonne, a carthusian friar. Three editions of this work had been already published, and in the third volume of the third edition, which was an appendix to the whole, scarce any thing appeared but articles relating to the former part of it, and

and an index referring to the pages in which the principal matters were contained. Banier added those articles to their proper subjects in the two first volumes, which were injudiciously designed to have been read as detached pieces in the third. And in return for having stripped this last volume, and making it of such poor consequence, the able editor has replaced it by a new one; which is filled with tracts of history, anecdotes of literature, critical remarks, comparisons, extracts from scarce and valuable books, sentiments on various authors, refutations of errors and ridiculous customs; together with memorable sayings and lively repartees.

Of equal service was Banier to the third voyage of Paul Lucas into *Ægypt*; and that of Cornelius Bruyn, or Le Brun. That of Paul Lucas appeared in 1719, at Rouen, in three vols. 12mo. With regard to Corn. Le Brun, his voyage to the Levant was published in 1714, at Amsterdam, in folio: and his voyage to the East Indies came also out in folio, at the same place, 1718. Some booksellers at Rouen, choosing to reprint them both, intrusted the revising of them to Banier, who made several alterations, and added some remarks. This republication appeared in 1725, in five vols. 4to. but the dutch edition is the best. His engagements with this work were however unable to prevent his application to mythology, his favourite study, the fruits of which appeared during the last 10 years of his life; in his translation of the metamorphoses of Ovid, with historical remarks and explanations, published 1732, at Amsterdam, in folio, finely ornamented with copper plates, by Picart, and reprinted at Paris 1738, in two vols. 4to: and in his "Mythology, or Fables explained by history," a work full of the most important matter, printed at Paris, 1740, in two different forms, the one in three vols. 4to, and the other in several 12mo. The eighth volume of this extensive work treats of those public and solemn ceremonies of the greeks, which composed a part of the religion of the ancients, and which were instituted in their age of heroes.

The abbé already began to perceive the attacks of a distemper, which seemed to be conducting him insensibly to the grave, when some booksellers at Paris prevailed upon him to superintend the new edition, which they designed to give, of "A general history of the ceremonies, manners, and religious customs of all the nations in the world;" a magnificent edition of which had made its appearance, about 20 years before, in Holland. Banier embarked in this attempt, with l'abbé le Mascrier, a jesuit, who had assisted in the french translation from Thuanus. This, which was finished in 1741, in seven volumes folio, is much more valuable than the dutch edition; as there are in it numberless corrections, a large quantity of articles, and several

new

new dissertations, written by these ingenious compilers. The dutch author, particularly where he mentions the customs and ceremonies of the roman church, is more occupied in attempting to make his readers laugh, than solidly to instruct them. The new editors, whilst they retained these passages, were also careful to amend them. The abbé Banier died on Nov. 19, 1741, in the 69th year of his age. An english translation of his Mythology and Fables of the Ancients, was published in London, 1741, in four vols. 8vo.

BANISTER (JOHN), an eminent physician of the xvth century [F]. He studied philosophy for some time at Oxford, and afterwards having entered upon the department of physic, applied himself entirely to that faculty and surgery. In July 1573, he took the degree of bachelor in physic, and was admitted to practice. He removed from Oxford to Nottingham, where he lived many years, and was in high esteem for his skill in physic and surgery. He has left several works on these subjects [G].

BANISTER (RICHARD), the younger. All that we know of this physician is derived from his works, by which it appears that he was educated under his near kinsman John Banister, before mentioned. He appears to have confined his studies and practice to the diseases of the eyes, ears, hare-lip, and the wry neck, in which he acquired a great reputation. His usual place of residence was at Stamford in Lincolnshire, but he generally visited London in spring and autumn. In 1621 or 2, he mentions having cured 24 blind persons at Norwich, of which he obtained a certificate from the mayor and aldermen. He was then old, as he mentions the period of his days nigh approaching, and his intention for the future to rest at home. His language in his works is that of the old herbalist. The time of his death is uncertain [H].

BANKS (SIR JOHN), born at Keswick in Cumberland, and educated in Queen's college, Oxford, where he took one degree, and then removed to Gray's Inn, London, where he distinguished himself by a thorough knowledge of the law, and became one of the most eminent barristers of his age. In 1630, he was appointed attorney-general to prince Charles, and at the same time reader and treasurer of Gray's Inn. In 1634, he was made chief

[F] Wood's Athen. Oxon.

[G] 1. A needfull, new, and necessary treatise of chirurgery, briefly comprehending the general and particular curation of ulcers, 1575, 8vo. 2. Certain experiments of his own invention, &c. 3. History of man, sucked from the sap of the most approved anatomists, &c. in nine books, 1578. 4. Compendious chirurgery, gathered and translated especially out of Wecker, &c. 1589, 8vo. 5. An-

tidotary chirurgical, containing variety of all sorts of medicines, &c. 1580, 8vo.

Several years after his death, in 1663, his works were published at London in 4to, in six books. The first three books, Of tumours, wounds, and ulcers in general and particular. 4. Of fractures and luxations. 5. Of the curation of ulcers. And, 6. The antidotary, above-mentioned.

[H] Aikin's Biog. Mem. of Medicine.

justice of the King's Bench, and afterwards of the Common Pleas. The university of Oxford conferred the degree of LL.D. upon him, and he died in that city December 28, 1644. He wrote several treatises on the law, but they still remain in MS.

BANKS (JOHN), an english miscellaneous writer of note, was born at Sunning in Berkshire, in 1709, and put apprentice to a weaver at Reading; but accidentally breaking his arm before the expiration of his time, he was unable to follow his trade, and by this misfortune was reduced to great straits. Ten pounds being left him by a relation, he came up to London; and set up a book-stall in Spital-fields, hoping to be as lucky as Duck, who about this time lifted himself to notice by his poem called *The Thresher*, in imitation of which Banks wrote *The Weaver's Miscellany*, but without success, neither did he himself esteem this piece. He quitted this settlement, and lived some time with a bookbinder, employing his leisure hours in the composition of small poems for a collection of which he solicited a subscription, and accordingly sent his proposals with a poem to Mr. Pope, who answered him in a letter, and subscribed for two sets. He was afterwards concerned in a large work in folio, intituled the *Life of Christ*, which was drawn up with much piety and exactness. He also wrote the celebrated *Critical Review of the Life of Oliver Cromwell*, 12mo. which has been often printed. Towards the end of his life he was employed in writing the *Old England and Westminster Journals*. He died of a nervous disorder at Islington, April 19, 1751 [1].

BANKS (JOHN), was bred an attorney at law, and belonged to the society of New-Inn [κ]. The dry study of the law however not being so suitable to his natural disposition as the more elevated flights of poetical imagination, he quitted the pursuit of riches in the inns of court, for paying his attendance on those tagged jades the Muses in the theatre. Here however he found his rewards by no means adequate to his deserts. His emoluments at the best were precarious, and the various successes of his pieces too feelingly convinced him of the error in his choice. This however did not prevent him from pursuing with cheerfulness the path he had taken; his thirst of fame, and warmth of poetic enthusiasm, alleviating to his imagination many disagreeable circumstances, into which indigence, the too frequent attendant on poetical pursuits, often threw him. His turn was entirely to tragedy; his merit in which is of a peculiar kind. at the same time that his language must be confessed to extremely unpoetical, and his numbers uncouth and inharmonious; nay, even his characters, very far from being strongly kéd or distinguished, and his episodes extremely irregular;

[1] Floyd.

[κ] Biograph. Dramat.

yet it is impossible to avoid being deeply affected at the representation, and even at the reading of his tragic pieces. This is owing in general to a happy choice of his subjects, which are all borrowed from history, either real or romantic, and indeed most of them from circumstances in the annals of our own country, which, not only from their being familiar to our continual recollection, but even from their having some degree of relation to ourselves, we are apt to receive with a kind of partial pre-possession, and a pre-determination to be pleased. He has constantly chosen as the basis of his plays such tales as were in themselves and their well-known catastrophes most truly adapted to the purposes of the drama. He has indeed but little varied from the strictness of historical facts, yet he seems to have made it his constant rule to keep the scene perpetually alive, and never suffer his characters to droop. His verse is not poetry, but prose run mad. Yet will the false gem sometimes approach so near in glitter to the true one, at least in the eyes of all but the real connoisseurs (and how small a part of an audience are to be ranked in this class will need no ghost to inform us), that bombast will frequently pass for the true sublime; and where it is rendered the vehicle of incidents in themselves affecting, and in which the heart is apt to take an interest, it will perhaps be found to have a stronger power on the human passions than even that property to which it is in reality no more than a bare succedaneum. And it is only to be accounted for from these principles that Mr. Banks's writings have in general drawn more tears from the eyes, and excited more terror in the breasts even of judicious audiences, than those of much more correct and more truly poetical authors. The tragedies he has left behind him are seven in number, yet few of them have been performed for some years past, excepting "The Unhappy Favourite, or Earl of Essex," which continued till very lately a stock tragedy at both theatres. The writers on dramatic subjects have not ascertained either the year of the birth, or that of the death of this author. His last remains however lie interred in the church of St. James, Westminster.

BAPTIST (JOHN), who was also surnamed MONNOYER, a painter of some note, who resided many years in England, was born at Lille in Flanders in 1635. He was brought up at Antwerp, where his business was history painting; but finding that his genius more strongly inclined him to the painting of flowers, he applied his talents in that way, and in which branch he became one of the greatest masters. When Le Brun had undertaken to paint the palace of Versailles, he employed Baptist to do the flower-part, wherein he displayed great excellence. The duke of Montague being then ambassador in France, and observing the merit of Baptist's performances, invited him

over

over into England, and employed him, in conjunction with La Fosse and Rousseau, to embellish Montague house, which is now the British Museum; the repository of many curiosities of art and nature, and the repository also of many of the finest productions of Baptift. "His pictures (says Mr. Pilkington in his Dictionary of Painters) are not so exquisitely finished as those of Van Huyfum, but his composition and colouring are in a bolder style. His flowers have generally a remarkable freedom and looseness, as well in the disposition, as in penciling; together with a tone of colouring, that is lively, admirable, and nature itself. The disposition of his objects is surprisngly elegant and beautiful; and in that respect his compositions are easily known, and as easily distinguished from the performances of others." A celebrated performance of this artist is a looking-glass preserved in Kensington palace, which he decorated with a garland of flowers for queen Mary; and it is mentioned as a remarkable circumstance, that her majesty sat by him during the greatest part of the time that he was employed in painting it. He painted, for the duke of Ormond, six pictures of east indian birds, after nature, which were in that nobleman's collection at Kilkenny in Ireland, and afterwards came into the possession of Mr. Pilkington. He died in England in the year 1699, and was buried in London. There is a print of Baptift, from a painting of sir Godfrey Kneller, in Mr. Walpole's Anecdotes of painting in England. He had a son, named Anthony Baptift, who also painted flowers; and, in the style and manner of his father, had great merit.—There was also another painter known by the name of John Baptift, whose surname was GASPARS, and who was commonly called Lely's Baptift. He was born at Antwerp, and was a disciple of Thomas Willebores Boschchaert. During the civil war he came to England, and entered into the service of general Lambert; but after the restoration he was employed by sir Peter Lely, to paint the attitudes and draperies of his portraits. He was engaged in the same business under Riley and sir Godfrey Kneller. The portrait of Charles II. in Painters' Hall, and another of the same prince, with mathematical instruments, in the hall of St. Bartholomew's Hospital, were painted by this Baptift, who died in 1691, and was buried at St. James's [L].

BAPTISTIN (JOHN BAPTISTE STRUK, so called), a musician, born at Florence, died about the year 1740. He composed three operas, viz. *Meleager*, *Manto the fairy*, and *Polydore*. His reputation is chiefly founded on cantatas. Those of *Democritus* and *Heraclitus* are admirable for their music, which is truly pictu-

resque. It was he who first made the violoncello known in France, on which instrument he played in a superior style.

BARANZANO (REDEMPTUS), a barnabite monk, born at Serravalle, in the environs of Verceil in Piémont, in 1590, was made professor of philosophy and mathematics at Anneci, where he was much distinguished by the acuteness of his genius. The general of his order having sent him into France for forming some establishments there, he proceeded to Paris, where he acquired a reputation both as a philosopher and as a preacher. He was one of the first that had the courage to abandon the trammels of Aristotle. He died at Montargis the 23d of December 1622, aged only 33. La Mothe le Vayer classifies him among the foremost of the learned in his time. He adds that Baranzano had several times assured him that he would appear to him, if he should depart the first out of this world: but he did not keep his word. Lord chancellor Bacon had as great an esteem for him as la Mothe le Vayer. Notwithstanding that the systems opposed by this barnabite to those of Aristotle have not become current, it is to be presumed that he would have made something more of them if he had not been snatched away by death at the beginning of his career. There are by him: 1. *Campus Philosophicus*, 1620, 8vo. 2. *Uranoscopia, seu universa doctrina de Cælo*, 1617, folio. 3. *De novis Opinionibus Physicis*, 8vo. 1617.

BARATIER (JOHN PHILIP), a prodigy of his kind, and whom Baillet, if he had lived in his time, would have placed at the head of his "Enfans Célèbres," was born at Schwoback, in the margravate of Brandenburg-Anspach, the 19th of January 1721 [M]. His father Francis had quitted France, for the sake of professing the religion of Calvin; and was then pastor of the calvinist church of Schwoback. He took upon himself the care of his son's education, and taught him languages without study, and almost without his perceiving that he was learning them, by only introducing words of different languages as it were casually into conversation with him. By this means, when he was but four years old, he spoke every day french to his mother, latin to his father, and german to the maid; without the least perplexity to himself, or the least confusion of one language with another.

The other languages of which he was master, he learnt by a method yet more uncommon; which was, by only using the bible, in the language he then proposed to learn, accompanied with a translation. Thus he understood greek at six, and he-

[M] Formey's account of him, in *Works of the Learned* for Oct. 1743 — and also another account of him, printed at London, 1744.

brew at eight years of age; insomuch that, upon opening the book, and without a moment's hesitation, he could translate the hebrew bible into latin or french. He was now very desirous of reading the rabbins; and prevailed upon his father to buy him the great rabbinical bible, published at Amsterdam, 1728, in 4 vols. folio: which he read with great accuracy and attention, as appears from his account of it, inserted in the 26th volume of the *Bibliothèque Germanique*. In his 11th year, he published the travels of rabbi Benjamin, translated from hebrew into french; which he illustrated with notes, and accompanied with dissertations, that would have done honour to an adept in letters.

He afterwards applied himself to the study of the fathers and the councils, of philosophy, mathematics, and above all of astronomy. This boy, as he really was, formed schemes for finding the longitude, which he sent in January 1735 to the Royal Society at London; and, though these schemes had been already tried and found insufficient, yet they exhibited such a specimen of his capacity for mathematical learning, that the Royal Society of Berlin admitted him, the same year, as one of their members. Notwithstanding these avocations and amusements, he published very shortly after a learned theological work, intituled "*Anti Artemonius*: it was written against Samuel Crellius, who had assumed the name of Artemonius, and the subject is the text at the beginning of St. John's gospel. In 1735, too, he went with his father to Halle; at which university he was offered the degree of master of arts, or (as it is there termed) doctor in philosophy. Baratier drew up that night 14 theses in philosophy and the mathematics, which he sent immediately to the press; and which he defended the next day so very ably, that all who heard him were delighted and amazed: he was then admitted to his degree. He went also to Berlin, and was presented to the king of Prussia, as a prodigy of erudition; who shewed him remarkable kindness, and conferred upon him great honours: but, not being very fond of men of letters, treated him, as some write, with a small tincture of severity [x]. He asked him, for instance, by way of mortifying him, whether he knew the public law of the empire? which being obliged to confess that he did not, "Go (says the king), and study it, before you pretend to be learned." Baratier applied himself instantly to it, and with such success, that at the end of five months he publicly maintained a thesis in it.

He continued to add new acquisitions to his learning, and to increase his reputation by new performances: he was now, in his 19th year, collecting materials for a very large work concerning the ægyptian antiquities: but his constitution, naturally

[x] *Nouv. Dict. Historique-Portatif*. Amst. 1774. art. Baratier.

weak and delicate, and now impaired by intense application, began to give way, and his health to decline. Cough, spitting of blood, fever on the spirits, head-ach, pains at the stomach, oppressions at the breast, frequent vomitings, all contributed to destroy him; and he died at his father's at Halle the 5th of October 1740, in the 20th year of his age. He was naturally gay, lively, and facetious; and he neither lost his gaiety, nor neglected his studies, till his distemper, ten days before his death, deprived him of the use of his limbs. He was a wonderful proof, how much in a short time may be performed by indefatigable diligence; and yet it is remarkable, that he passed 12 hours in bed till he was 10 years old, and 10 hours from thence to the time of his death; so that he spent nearly half his life in sleeping.

He was not only master of many languages, but skilled almost in every science, and capable of distinguishing himself in every profession, except that of physic; towards which, having been discouraged by the diversity of opinions among those who consulted upon his disorders, and also by the inefficacy of their applications, he had conceived a dislike, and even an aversion. His learning, however vast, had not depressed or overburdened his natural faculties, for his genius appeared always predominant; and when he inquired into the various opinions of the writers of all ages, he reasoned and determined for himself, having a mind at once comprehensive and delicate, active and attentive. He was able to reason with the metaphysicians on the most abstruse questions, or to enliven the most unpleasing subjects by the gaiety of his fancy. He wrote with great elegance and dignity of style. He was no imitator, but struck out new tracts, and formed original systems. He had a quickness of apprehension and firmness of memory, which enabled him to read with incredible rapidity, and at the same time to retain what he had read, so as to be able to recollect and apply it. He turned over volumes in an instant; but seldom made extracts, being always able at once to find what he wanted. He read over in one winter 20 vast folios; and the catalogue of the books which he had borrowed, comprised 41 pages in 4to, the writing close, and the titles abridged. He was a constant reader of literary journals.

With regard to common life he had some peculiarities: he could not bear music; and, if ever he was engaged at play, could not attend to it. He neither loved wine, nor entertainments, nor dancing, nor the sports of the field; nor relieved his studies with any other diversion, than that of walking and conversation. He ate little flesh, and lived almost wholly upon milk, tea, bread, fruits, and sweetmeats. He had great vivacity in his imagination, and ardour in his desires; yet was always reserved and silent except among his favourites, which

were

were few : and the delicacy of his habit, together with his constant application, suppressed those passions, which often betray others of his age to irregularities in conduct.

Upon the whole, Baratier was a most extraordinary person ; and, in an uncivilized and ignorant age, might either have been worshipped as a missionary, or burnt as a forcerer.

BARBA (ALVAREZ ALONZO), curate of St. Bernard de Potosi, at the commencement of the xviith century, is the author of a very scarce book intituled, *Arte de los metales*, Madrid, 1620, 4to. It was reprinted in 1729, in 4to ; and to that edition was added, the *Treatise of Alonzo Carillo Lasso*, on the ancient mines of Spain, printed before at Cordova in 1624, in 4to. There is an abridgment of Barba in french, 1 vol. 12mo, 1730, to which is added a *Recueil d'Ouvrages* on the same subject, also in 12mo, in very great esteem.

BARBADILLO (ALPHONSUS JEROM DE SALAS), born at Madrid, died about 1630, composed several comedies highly applauded in Spain. His style, being pure and elegant, contributed greatly to the improvement of the spanish language. His theatrical pieces are lively, and abound in moral sentiments. There is likewise by him, the adventures of don Diego de Noche, 1624, 8vo.

BARBARO (DANIEL), co-adjutor of the patriarchate of Aquileia, born in 1513, acquired a reputation for his learning and his capacity in the management of public affairs, which caused him to be chosen by the senate of Venice to be ambassador from the republic to England, where he remained till 1551. He died in 1570, and left behind him several works in good repute, the chief of which are : 1. A *Treatise of Eloquence*, by way of dialogue, printed at Venice, in 1557, 4to. 2. *Pratica della Perspectiva*, Venice 1568, folio. 3. An italian translation of Vitruvius, with annotations, Venice, 1584, 4to, fig. Bayle and several other lexicographers after him, have been grossly mistaken in regard to the dates of the birth and death of this illustrious person as well as about his works.

BARBARUS, or BARBARO (HERMOLAUS), a man of great learning, born at Venice 1454 [0] In the early part of his life he was intrusted with many honourable employments : he was sent by the venetians to the emperor Frederic, and to his son Maximilian king of the romans. The speech which he made to these two princes at Bruges, in 1486, was afterwards published, and dedicated to Carondelet, secretary to Maximilian. He was ambassador from the republic of Venice to pope Innocent VIII. When the patriarch of Aquileia died, his holiness

conferred the patriarchate upon Hermolaus, who was so imprudent as to accept of it, notwithstanding he knew that the republic of Venice had made an express law forbidding all the ministers they sent to Rome to accept of any benefice. Hermolaus excused himself, by saying that the pope forced him to accept of the prelacy; but this availed nothing with the council of ten, who signified to him that he must renounce the patriarchate, and if he refused to comply, that Zachary Barbarus his father should be degraded from all his dignities, and his estate confiscated. Zachary was a man pretty much advanced in years, and filled one of the chief posts in the commonwealth. He employed all the interest in his power to gain the consent of the republic to his son's being patriarch; but all his endeavours having proved ineffectual, he died of grief.

Hermolaus was esteemed a good writer. At the request of Theodoric Flus, physician of Nuis, he composed a treatise on the agreement of astronomy with physic. He was very well skilled in greek, of which he gave a proof in his Themistius, in his paraphrase on Aristotle, and his translation of Dioscorides, to which is added a very large commentary. He is said likewise to have translated two treatises of Plutarch. He had also formed a design to translate all the works of Aristotle, but nothing of this kind ever appeared, except the Rhetoric, which was published after his death. He was also esteemed a good poet; and amongst other poetical pieces was one of 600 verses, intituled *De re uxoriâ*; his grandfather had wrote a piece in prose with the same title. Of all his works, as a commentator, that upon Pliny gained him the most reputation; he is said to have corrected above a thousand passages in this author, and to have restored above three hundred in Pomponius Mela. Hermolaus died at Rome, 1493. Mr. Bayle is of opinion that he was cut off by the plague.

BARBAZAN (STEPHEN), born at St. Fargeau en Puisaye, in the diocese of Auxerre, in 1696, passed his whole life in reading the old french authors, and died in 1770, after having published, 1. *Contes & fableaux des anciens poëtes François du xiime et xiiime siecles*, 1766, 3 vol. 12mo. This collection is prefaced by a dissertation on the poets, whose works it contains, and followed by a glossary. 2. *Ordene de Chevalerie*; it is a collection of several tales of antient times, with a dissertation on the french tongue, and a small glossary. 3. *Le Castoyement*; or, *Instruction from a Father to his Son*, 1760, 8vo. preceded by a dissertation on the celtic language. 4. *Observations sur les etymologies*; with a vocabulary at the end. 5. In conjunction with the abbé la Porte and Graville, he was editor of the *Recueil Alphabetique*, from the letter C to the end of the alphabet.

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This work, too long by one half, was begun by the abbé Perau ; it is in 24 vols. 12mo. 1745, and the following years. It contains many pieces which it would be difficult to find elsewhere.

BARBEAU DE LA BRUYERE (JOHN LEWIS), born at Paris in 1710, was the son of a woodmonger, and designed to pursue his father's trade ; but nature had given him such a taste for literature that he was forced to follow his disposition. He at first embraced the ecclesiastical condition ; which he quitted some time afterwards in order to retire to Holland, where he passed 10 or 15 years. He carried with him from that country charts but little known in France, which he communicated to M. Bauche, who kept him with him above 23 years, and in whose works he had the greatest share. In 1759, however, a production appeared under his name. This was his *Mappe-monde Historique* : an ingenious and truly novel chart, in which the author has had the skill to combine geography, chronology, and history into one system. He had intended to particularize this general chart in distinct maps ; but he was forced to abandon this idea by the sad necessity he laboured under of gaining his bread by rapid publications. The world is indebted to him for the *Tablettes Chronologiques* of the abbé Lenglet, 1763 and 1778 ; for the *Geographie Moderne* of the abbé la Croix, the substance whereof is properly his ; the two last volumes of the *Bibliothèque de France*, of pere le Long ; and he furnished great assistance to M. de Fontette in the publication of the three first. We have likewise by him a *Description de l'empire de Russie*, translated from the german of baron de Strahlenberg, 1755, 2 vols. 12mo. He has done justice to the original ; which, to say the truth, is not worth a translation, as there is hardly an account or a description of any kind in the whole book that is not wrong in some particulars. The estimable and learned barbeau died of a stroke of the apoplexy, at Paris, the 20th of November 1781. He married about two years before, for the sake of having a companion to mitigate the sorrows and infirmities of age. He was one of the few modest scholars, who, without having either literary titles or pensions, are often more useful than others decorated and endowed with both. No one was ever more obliging than him ; no one less avaricious of his knowledge, or had more to communicate on the subjects of geography and history. His memory was a kind of living library : he was always consulted with advantage, either for the exact dates of events, or for the best editions of good or scarce books.

BARBERINI (FRANCIS), an excellent poet, born at Barberino in Tuscany, 1264 [P]. The greater part of his works are lost, but his poem, intitled, *The precepts of love*, having been preserved, is sufficient to shew the genius of Barberini for poetry. If we judge of this piece by its title, we may be apt

to imagine it of the same kind with that of Ovid *de arte amandi*; but in this we should be much mistaken, for there is nothing more moral and instructive than this poem of Barberini. It was published at Rome, adorned with beautiful figures, in 1640, by Frederic Ubaldini: he prefixed the author's life; and, as there are in the poem many words which are grown obsolete, he added a glossary to explain them, which illustrates the sense by the authority of contemporary poets.

BARBEU DU BOURG (JAMES), physician, of the academy of Stockholm, born at Mayenne the 12th of February 1709, died the 14th of December 1779, published divers works; among others the *Gazette de Medicine*, of which the first papers appeared in 1761, in 8vo. His other productions are: 1. A translation of Bolingbroke's *Letters on History*, 12mo. 2. *Le Botaniste François*, 1767, 2 vol. 12mo. 3. *Elemens de Medecine, en forme d'Aphorismes*, 1780, 12mo.

BARBEYRAC (JOHN), born the 15th of March 1674, at Barriers, a city of Lower Languedoc, in France. He went to Lausanne, in 1686, with his father; and, in 1697, was at Berlin, where he taught philosophy at the french college. At the desire of his father, he applied himself at first to divinity, but afterwards quitted it, and gave himself up to the study of the law, especially that of nature and nations. In 1710, he was invited to Lausanne, to accept of the new professorship of law and history, which the magistrates of Bern had instituted, and he enjoyed it for seven years, during which time he was thrice rector. In 1713, he was elected a member of the Royal Society of Sciences at Berlin; and in 1717, chosen professor of public and private law at Groningen. He translated into french the two celebrated works of Puffendorf, his "*Law of nature and nations*," and his "*Duties of a man and citizen*:" he wrote excellent notes to both these performances, and to the former he gives an introductory preface. He translated also the two discourses of Mr. Noodt, Concerning the power of a sovereign and liberty of conscience, and several of Tillotson's sermons. The piece intituled *Traité de jeu*, printed at Amsterdam, in 1709, is also of his composition; besides several critical and literary remarks, inserted in different journals, and some academical discourses published at Geneva, Lausanne, and Amsterdam. He published also in 1724, a translation into french of Grotius's treatise *De jure belli ac pacis*, with large and excellent notes [Q]. He died in 1729.

[Q] Besides what we have mentioned above, we have also of his, 1. *Traité sur la morale des pees*, 1728, 4to. This was written against Mr. Ciceri, who had attacked what Barbeyrac had said upon that subject in his Preface to Puffendorf. 2. A

translation, with notes, of a treatise of M. Bynckerhoek, 1723. 3. *La defence du droit de la compagnie Hollandoise des Indes Orientales, contre les nouvelles pretensions des habitans des Pais Bas Autrichiens*, &c. 1725.

BARBIER D'AUCOUR (JOHN), advocate in the parliament of Paris, member of the french academy, born at Langres, of poor parents, drew himself out of obscurity by his talents. He was at first répétiteur au collège de Lisieux. He then applied himself to the bar; but his memory having failed him at the outset of his first pleading, he promised never to attempt it again, though he might have pleaded with success. He is the person meant by Boileau in those lines of his *Lutrin*, where he says to the first president Lamoignon :

Quand la première fois un athlète nouveau
Vient combattre en champ-clos aux joutes du barreau,
Souvent, sans y penser, ton auguste présence
Troublant, par trop d'éclat, sa timide éloquence ;
Le nouveau Cicéron, tremblant, decoloré,
Cherche envain son discours sur la langue égaré.
Envain, pour gagner tems dans ses tranfées affreuses,
Traîne d'un dernier mot les syllabes honteuses ;
Il héfite, il bégaye ; et le triste orateur
Demeure enfin muet aux yeux du fpectateur.

This accident induced him to keep within the walls of his study. Though bold, pen in hand, he was out of doors the slave of a timidity which was rather founded on his ill fortune than on his natural character. Not having wherewith to satisfy his landlord, he agreed to marry his daughter ; but this marriage did not put him in easy circumstances. Colbert having given him charge of the education of one of his fons, Barbier lengthened his name by the addition of d'Aucour. But this minister, dying without having done any thing for his advancement, he was obliged to return to the bar. He gained exceeding great honour by the eloquent and generous defence he made for a certain le Brun, the valet of a lady in Paris, falsely accused of having assassinated his mistress. This was his last cause. He died Sept. 13, 1694, at the age of 53, of an inflammation of the breast. The deputies of the academy, who went to see him in his last sickness, were concerned to find him so badly lodged : It is my comfort, said he, and a very great comfort it is, that I leave no heirs of my misery. The abbé de Choisi, one of them, having said : You leave a name that will never die.—Alas, I do not flatter myself on that score, returned d'Aucour ; if my works should have any sort of value in themselves, I have been wrong in the choice of my subjects. I have dealt only in criticism, which never lasts long. For, if the book criticised should fall into contempt, the criticism falls with it, since it is immediately seen to be useless ; and if, in spite of the criticism, the book stands its ground, then the criticism is equally forgotten, since it is immediately thought to be unjust. He was no friend to the Jesuits, and the greater
part

part of his works are against that society, or against the writers of it. That which does him the most honour is intitled, *Sentimens de Cléanthe sur les Entretiens d'Ariste et d'Eugène*, par le pere Bouhours, jesuit, in 12mo. This book has been often quoted, and with good reason, as a model of the most just and ingenious criticism. D'Aucour here distributes his bons-mots and his learning, without going too great lengths in his raillery and his quotations. The jesuit Bouhours, who delivers very frivolous matters in an affected style, could never recover from this stroke of his adversary. The abbé Granet gave an edition of this work in 1739, to which he has added two circumstances, which prove that Barbier would have been as good a lawyer as a critic. The other writings of d'Aucour are no more than a collection of turlupinades: *Les Gaudinettes*, l'Onguent pour la brûlure, against the jesuits; Apollon vendeur de Mithridate, against Racine; two satires in miserable poetry. It is not easy to conceive how he could rally Bouhours so neatly, and the others in so coarse a manner. It is said that his antipathy to the jesuits arose from his being one day in their church, when one of the fathers told him to behave with decency, because *locus erat sacer*. D'Aucour immediately replied: *Si locus est sacrus, quare exponitis*. . . [It is to be remarked, that on that day some ænigmatical pictures were exposed, that they might be explained by the assistants.] This epithet of *sacrus* ran instantaneously from mouth to mouth. The regents repeated it; it was echoed by the scholars; and the name of *Lawyer Sacrus* stuck to him so closely that he could never shake it off.

BARBIER (MARY ANN), born at Orleans, cultivated literature and poetry, and settled at Paris, where she published several Tragedies and some Operas in one vol. 12mo. It has been said that her name was only borrowed by the abbé Pellegrin; but it is a mistake. Mademoiselle Barbier had talents and learning, and the abbé Pellegrin was never any thing more to her than her friend and adviser. She died in 1745. The conduct of the tragedies of mademoiselle Barbier is tolerably regular, and the scenes pretty well connected: the subjects are in general judiciously chosen; but nothing can be more ordinary than the manner in which she treats them. In endeavouring to render the heroines of her pieces generous and noble, she degrades all her heroes. We perceive the weakness of a timid pencil, which, incapable of painting objects in large, strives to exaggerate the virtues of her sex; and these monstrous pictures produce an interest that never rises above mediocrity. Nevertheless, we meet with some affecting situations, and a natural and easy versification; but too much facility renders it negligent, diffuse, and prosaic.

BARBOUR (JOHN). He was born in or near the year 1320,
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and educated in the abbey of Aberbrothock, where he took orders, and obtained a living near Aberdeen. In 1358 king David Bruce promoted him to the archdeaconry of Aberdeen, and appointed him one of his chaplains. He was sent on several embassies to England, where he discharged his duty as a very able statesman, and had several marks of respect shewn him by Edward III. At his leisure hours he wrote in ancient Scottish verse, the Life and heroic Actions of King Robert Bruce; a work of great value, because he had his materials from some of those gallant heroes who had fought under that illustrious prince, when he drove the English out of Scotland. He died at Aberdeen 1378, aged 58.

BARBUD, master of music to Kofru Parviz, king of Persia of the fourth dynasty. He so much excelled in his art, that his name is become the appellative of all excellent musicians. Schams Fakhri, speaking of a magnificent banquet given by his prince, says, that Zohara, which is the name given by the Persians to Venus, there filled the place of Barbud, i. e. of master of music: for the Orientals give to Venus the lyre, which the Greeks and the Latins put into the hands of Apollo. The Persians say, that Barbud was also an excellent performer on instruments, and that he gave his name to a kind of lyre which they call barbud, from whence the Greeks perhaps formed their word barbiton; they say likewise that he is the inventor of a tune, called by them aurenki; which is to say, the tune of the throne, or the royal air.

BARCALI, the surname of Mohammed ben Pir Ali, who died in the year of the hegira 960. He is author of a commentary on the Arbain. He is likewise called Al Rumi.—There is also another author of the same name, who died in the year of the hegira 981 or 982, of whom we have several works; and, among others, 1. Tharikat Mohammediat; that is, A spiritual Method and Instruction according to the Principles of Musulmanism. 2. Encadh al halekin, Deliverance to those who are perishing; where he speaks against those who defer their penitence till the hour of death. 3. Icadh al naimin, The Alarm to those that sleep. They are all books of devotion.

BARCLAY, BARCLEY, BARKLAY, or DE BARKLAY (ALEXANDER), an elegant writer of the xvth century, born in Scotland according to Dr. Mackenzie, but Mr. Pitts and Mr. Wood make him a native of England; the latter affirming that he was born in Somersetshire, at a village called Barclay. The time of his birth is not ascertained, nor is it known where he received the first part of his education. We are only told that he was entered at Oriel college, Oxford, when Thomas Cornish, afterwards bishop of Tyne, was provost of that house [18]. After he

[18] Wood's Antiq. Ox. lib. ii. p. 105.

had studied some time at Oxford, he went over to Holland, and from thence to Germany, Italy, and France, the languages of which countries he studied with great assiduity, and read all their best authors, wherein he made a most surprising proficiency, as appeared by many excellent translations, which he published. Upon his return to England, the provost of Oriel, who had been his patron at college, having been preferred to the bishopric of Tyne, made him his chaplain, and afterwards appointed him one of the priests of the college: but bishop Cornith dying soon after, he entered into the order of St. Benedict, and afterwards, as some say, became a franciscan: we are told also that he was a monk of Ely; and that, upon the dissolution of this monastery, he had the vicarage of St. Matthew at Wokey in Worcestershire bestowed upon him [s]. He was also presented to the living of Much Baddow, or Baddow Magna, in the county of Essex; and these, according to Mr. Wood, were all the preferments he ever enjoyed; but another writer tells us, that the dean and chapter of London conferred upon him the rectorship of Alhallowes Lombard-street, but that he did not enjoy it above six weeks [r].

He lived to an advanced age, and died at Croydon. He was esteemed a very polite writer, and a great refiner of the english tongue [v].

BARCLAY (WILLIAM), a learned civilian, born at Aberdeen in Scotland, was much in favour with queen Mary Stuart, and had great reason therefore to expect preferment; but the misfortunes of this princess having disappointed all his expectations, he went to France in 1573; and, though he was then thirty years of age, began to study law at Bourges [x]. Afterwards

[s] Mackenzie, *Bives of Scots writers*, vol. ii. p. 287. *Biogr. Brit.*

[r] Newcourt's *Repertor.* vol. ii. p. 254.

[v] His writings are very numerous, but no perfect catalogue of them is any where to be found; the principal, as mentioned by Bayle and Pits, are as follow: 1. *Eclogues on the miseries of courtiers*, &c. They were printed at London, in 4to, without date, under this title; Here begynneth the eclogues of Alexander Barclay, prest, whereof the first three containeth the myseryes of courtiers and courtiers of all princes in generall: the matter whereof was translated into englyshe by the said Alexander, in forme of dialoges, out of a book in latin, named *Misere curialium*, compiled by Æneas Sylvius poete and oratour, which after was pope of Rome and named Pius. This volume contains five dialogues; the fourth is, *Of the behaviour of riche men anentst poettes*; and the

fifth is, *Of the citizen and uplandish man.* 2. *The lives of several saints*, translated from latin into english, particularly those of St. George, St. Catharine, St. Margaret, and St. Ethelreda. 3. *Five eclogues*, from the latin of Mantuan. 4. *Of the french pronunciation.* 5. *The Bucolic of Codrus.* 6. *The castle of labour*, translated from french into english. 7. *A treatise of virtues*, written originally by D. Mancini. 8. *The figure of our mother holy church oppressed by the french king.* 9. *Navis stultitera, or the ship of fools.* This consists partly of several verses of his own composition, partly translations from the latin, french, and dutch; but it is chiefly a kind of version of a book written by Sebastian Brantius. It is adorned with great variety of pictures, printed from wooden cuts. 10. *The history of the jugurthine war*, translated from the latin of Sallust.

[x] Nicéron, tom. xviii. p. 277.

he took his doctor's degree there; and, as he was a man of quick parts and great assiduity, he soon became able to teach the law. About this time the duke of Lorraine having founded the university of Pontamousson, gave him the first professorship, and appointed him counsellor in his councils, and master of the requests of his palace. In 1581, Barclay married a young lady of Lorraine, by whom he had a son, who became afterwards the cause of animosity betwixt his father and the jesuits: the youth being endowed with a fine genius, they used their utmost endeavours to engage him in their society, and had very nigh succeeded when the father discovered their intentions. He was greatly displeased at the jesuits, who resented it as highly on their part; and did him so many ill offices with the duke, that he was obliged to leave Lorraine. He went to London, expecting king James would give him some employment: his majesty accordingly offered him a place in his council, with a considerable allowance; with this condition, however, that he should embrace the religion of the church of England, but this he declined from his attachment to the romish faith. He returned to France in 1604, and accepted of a professorship in civil law, which was offered to him by the university of Angers. He read lectures there with great applause till his death, which happened about 1605, when he was buried in the franciscan church. He published several books upon the powers of kings and popes.

BARCLAY (JOHN), son of the preceding, born in France, 1582, at Pontamousson, where his father was professor. He studied under the jesuits; who, as we have mentioned above, became so fond of him on account of his capacity and genius, that they used their utmost endeavours to engage him in their society: which was the reason of his father's breaking with them, and of his retiring with his son to England [v]. Soon after his arrival in England, John Barclay wrote a latin poem on the coronation of king James; and, in 1603, dedicated the first part of his *Euphormio* to his majesty. The king was highly pleased with these two pieces, and would have been glad to have retained young Barclay in England; but his father, not finding things answer his expectations, took a resolution of returning to France, and being afraid of his son's becoming a protestant, he insisted on his going along with him. John continued at Angers till the death of his father; when he removed to Paris, where he married, and soon after went to London. After ten years residence in London, he went to Paris again. The year following he went to Rome, being invited thither by pope Paul V. from whom he received many civilities, as he did likewise from cardinal Belarmin. He died at Rome, 1621, and was buried in the church

of St. Onuphrius upon the Janiculus. His son erected a monument of marble to him, in the church of St. Lawrence, upon the way to Tivoli. He has left many learned and elegant works [2].

BARCLAY (ROBERT), an eminent writer amongst the quakers, born at Edinburgh, 1648. The troubles in Scotland induced his father, colonel Barclay, to send him while a youth to Paris, under the care of his uncle, principal of the Scots college; who, taking advantage of the tender age of his nephew, drew him over to the romish religion [A]. His father being informed of this, sent for him in 1664. Robert, though now only sixteen, had gained a perfect knowledge of the french and latin tongues, and had also improved himself in most other parts of knowledge [B]. Several writers amongst the quakers have asserted that colonel Barclay had embraced their doctrine before his son's return from France, but Robert himself has fixed it to the year 1666. Our author soon after became also a profelyte to that sect, and in a short time distinguished himself greatly by his zeal for their doctrines. His first treatise in defence of them appeared at Aberdeen, 1670 [C]. It was written in so sensible a manner, that it greatly raised the credit of the quakers, who began now to be better treated by the government than ever before. In a piece he published in 1672, he tells us that he had

[2] The following is a list of them as given by Nicéron : 1. Notæ in Statii I hebaidem, Mussiponti, 1601, 8vo. 2. Euphormionis Lunnini satyricon. This satire consists of two parts, the first was published at London in 1602, 12mo. He wrote the second part whilst he resided at Angers, and published it at Paris along with the first, in 1605, 12mo. 3. Series patefacti divinitus parricidii in maximum regem regnumque Britanniae cogitati et instructi. Amst. 1605, 12mo. 4. Apologia Euphormionis. Lond. 1610, 12mo. 5. Joannis Barclaii pietas, seu publicæ pro regibus ac principibus, et privatæ pro Gulielmo Barclaio parente vindictæ adversus Robertum Bellarminum in tractatu de potestate summi pontificis in temporalibus. Paris, 1612, 4to. 6. Icon. animorum. Lond. 1614, 12mo. 7. Poëmatum libri duo. Lond. 1615, 4to. 8. Parænesis ad seclorios hujus temporis de vera ecclesia, fide, et religione. Romæ, 1617, 12mo. 9. Argenis. Paris, 1621, 8vo. This is the first edition of that celebrated work. It has since gone through a great number of editions, and has been translated into most languages. M. de Pieresc, who had the care of the first edition, caused the effigies of the author to be placed before the book; and the following distich, written by Gro-

tius, was put under it :

Gente Caledonius, Gallus natalibus, hic est
Romam Romano qui docet ore loqui.

[A] Hist. des trembleurs, p. 76.

[B] See his testimony concerning his father, at the end of his Works.

[C] The title runs thus : " Truth cleared of calumnies, wherein a book intitled, A dialogue between a Quaker and a stable Christian (printed at Aberdeen, and, upon good ground, judged to be writ by William Mitchel, a preacher near by it, or at least that he had the chief hand in it), is examined, and the disingenuity of the author in his representing the Quakers is discovered; here is also their case truly stated, cleared, demonstrated, and the objections of their opposers answered according to truth, scripture, and right reason; to which are subjoined queries to the inhabitants of Aberdeen, which might (as far as the title tells us) also be of use to such as are of the same mind with them elsewhere in the nation." The preface to this performance is dated from the author's house at Ury, the 19th of the second month, 1670.

been

been commanded by God to pass through the streets of Aberdeen in sackcloth and ashes, and to preach the necessity of faith and repentance to the inhabitants; he accordingly performed it, being, as he declared, in the greatest agonies of mind till he had fulfilled this command [D]. In 1675, he published a regular and systematical discourse, explaining the tenets of the quakers; which was universally well received [E]. Many of those who opposed the religion of the quakers, having endeavoured to confound them with another sect called the ranters, our author, in order to shew the difference betwixt those of his persuasion and this other sect, wrote a very sensible and instructive work [F]. In 1676, his famous Apology for the Quakers was published in latin at Amsterdam, 4to. His *Theses theologicæ*, which are the foundation of this work, had been published some time before. He translated his Apology into english, and published it in 1678 [G]. This work is addressed to Charles II. and the manner in which he expresses himself to his majesty is very remarkable. Amongst many other extraordinary passages, we meet with the following: "There is no king in the world, who can so experimentally testify of God's providence and goodness; neither is there any who rules so many free people, so many true christians; which thing renders thy government more honourable, thyself more considerable, than the accession of many nations filled with slavish and superstitious souls. Thou hast tasted of prosperity and adversity; thou

[D] See his Works, p. 105, 106.

[E] The title thereof is as follows: A catechism and confession of faith, approved of and agreed unto by the general assembly of the patriarchs, prophets, and apostles, Christ himself chief speaker in and among them; which containeth a true and faithful account of the principles and doctrines which are most surely believed by the churches of Christ in Great Britain and Ireland, who are reproachfully called by the name of Quakers, yet are found in true faith with the primitive church and saints, as is most clearly demonstrated by some plain scripture testimonies (without consequences and commentaries) which are here collected and inserted by way of answer to a few weighty, yet easy and familiar questions, fitted as well for the wisest and largest, as for the weakest and lowest capacities; to which is added an expostulation, with an appeal to all other professors, by R. B. a servant of the church of Christ.

[F] This work is intituled, *The Anarchy of the Ranters and other libertines, the hierarchy of the romanists, and other pretended churches, equally refused and re-*

futed, in a twofold apology for the church and people of God, called in derision Quakers; wherein they are vindicated from those who accuse them of disorder and confusion on the one hand, and from such as calumniate them with tyranny and imposition on the other; shewing, that as the true and pure principles of the gospel are restored by their testimony, so is also the ancient apostolic order of the church of Christ re-established among them, and settled upon its right basis and foundation.

[G] The title in the english edition runs thus: An apology for the true christian divinity as the same is held forth and preached by the people called in scorn Quakers; being a full explanation and vindication for their principles and doctrines, by many arguments deduced from scripture and right reason, and the testimonies of famous authors both ancient and modern, with a full answer to the strongest objections usually made against them; presented to the king: written and published in latin for the information of strangers, by Robert Barclay; and now put into our own language for the benefit of his countrymen.

knowest what it is to be banished thy native country, to be over-ruled as well as to rule and sit upon the throne; and being oppressed, thou hast reason to know how hateful the oppressor is both to God and man: if, after all those warnings and advertisements, thou dost not turn unto the Lord with all thy heart, but forget him who remembered thee in thy distress, and give up thyself to follow lust and vanity, surely, great will be thy condemnation." These pieces of his, though they greatly raised his reputation amongst persons of sense and learning, yet they brought him into various disputes, and one particularly with some considerable members of the university of Aberdeen; an account of which was afterwards published [H]. In 1677, he wrote a large treatise on universal love [I]. Nor were his talents entirely confined to this abstracted kind of writing, as appears from his letter to the public ministers of Nimeguen [K]. In 1679, a treatise of his was published in answer to John Brown: he wrote also the same year a vindication of his Anarchy of the Ranters. His last tract was published in 1686, and intituled, "The possibility and necessity of the inward and immediate revelation of the spirit of God towards the foundation and ground of true faith, proved in a letter written in latin to a person of quality in Holland, and now also put into english." He did great service to his sect by his writings over all Europe. He travelled also with the famous Mr. Penn through the greatest part of England, Holland, and Germany, and was every where received with great respect. When he returned to his native

[H] It was printed under the following title: A true and faithful account of the most material passages of a dispute between some students of divinity (so called) of the university of Aberdeen, and the people called quakers, held in Aberdeen in Scotland, in Alexander Harper his close (or yard) before some hundred of witnesses, upon the 14th day of the second month, called April, 1675, there being John Lesly, Alexander Sherreff, and Paul Gellie master of arts, opponents; and defendants upon the quakers' part, Robert Barclay and George Keith: praeses for moderating the meeting, chosen by them, Andrew Thompson advocate; and by the quakers, Alexander Skein, some time a magistrate of the city: published for preventing misreports by Alexander Skein, John Skein, Alexander Harper, Thomas Merfer, and John Cowie; to which is added, Robert Barclay's offer to the preachers of Aberdeen, renewed and reinforced.

[I] This treatise was written in the beginning of 1677, and published soon after, under the following title: Universal love considered and established upon its right

foundation, being a serious enquiry how far charity may and ought to extend towards persons of different judgments in matters of religion; and whose principles, amongst the several sects of christians, do most naturally lead to that due moderation required; writ in the spirit of love and meekness, for the removing of stumbling-blocks out of the way of the simple, by a lover of the souls of all men, R. B.

[K] The congress at Nimeguen began in 1675. The plenipotentiaries appointed by king Charles were sir William Temple and sir Leoline Jenkins; all the ambassadors present were looked upon as the ablest statesmen of their age: to them Mr. Barclay addresses his epistle in these words: "To the ambassadors and deputies of the christian princes and states met at Nimeguen, to consult the peace of christendom, R. B. a servant of Jesus Christ, and hearty well wisher to the christian world, wishes increase of grace and peace, and the spirit of sound judgment, with hearts inclined and willing to receive and obey the counsel of God."

country,

country, he spent the remainder of his life in a quiet and retired manner. He died at his own house at Ury, on the 3d of October 1690, in the 42d year of his age.

BARD, the surname of an author whose proper appellation was Mohammed ben Yezid. He wrote on the Aarab al koran, i. e. on the pronunciation of the vowels of the text of the koran. This author bears the title of Nahui, which signifies Grammarian.

BARDESANES, a native of Edessa, a city in Syria, in the country of Mesopotamia. He is held up to us as a man of very acute genius, and acquired a shining reputation by his numerous writings. He first followed the doctrine of Valentine, and afterwards retracted from it. He gave rise to a considerable sect known in the ecclesiastical world by the name of the Bardesanists. Flourished, according to Dufresnoy, A. D. 165; according to Tillemont, 172; and according to Echard, 173.

BARDHADI, or BARZADI, surname of Mohammed, author of a commentary on the book of Aigi intituled Adab, which is a moral treatise.

BARDIN (PETER), born at Rouen, a member of the french academy, was drowned in 1637, in endeavouring to save M. d'Humières, his pupil. Chapelain, in an epitaph made by order of the academy, says, that *the virtues were drowned with him*. Let us hope that this account is rather premature. Bardin left behind him several works, written in a negligent and even slovenly style. The principal of them are, 1. *Le Grand Chambellan de France*, 1623, in folio. 2. *Pensées morales sur l'Ecclesiaste*, 1629, 8vo. 3. *Le Lycée, ou De l'honnête-homme*, 2 vols. 8vo.

BARETTI (JOSEPH), was born at Turin [L] about the year 1716 [M]. His father was an architect under don Philip Invara, the famous Sicilian, who left many specimens of his abilities in and about Turin [N]. From this parent he appears to have received a good education, and had some little property left him, which he tells us himself he gamed away at faro; by which means he was forced to have recourse to his wits, and thus turned author in spite of his teeth, as he phrases it, to keep them going [O]. To the early part of his life we are strangers, except that we learn from himself, that he had been employed two years at Cuneo assisting at the fortifications there, but left the place a few days before the siege of it by the combined powers of France and Spain commenced [P]. This happened in the year 1744. What became of him after this period we are not

[L] Answer to Sharp, vol. ii. p. 125.

[M] In the year 1786 he speaks of himself as then on the brink of seventy. Tolondron, p. 96.

[N] Travels, vol. ii. p. 272.

[O] Tolondron, p. 201.

[P] Travels, vol. ii. p. 151.

informed, except that in 1748 he was at Venice a teacher of italian to english gentlemen. From circumstances scattered through his works, we can collect that he had travelled much; had experienced some vicissitudes of fortune; had encountered several difficulties; and at length, with little money in his pocket, with a very imperfect knowledge of the english tongue, and without any recommendations, he bent his course towards England, where he arrived in the year 1750, and where he continued to reside (with a short interval) during the rest of his life.

A facility to acquire languages he possessed in a very extraordinary degree, and his perseverance was not inferior to his natural genius. With these advantages he soon overcame those difficulties which stand in the way of a foreigner on his arrival in England. In a short time he was sufficiently master of the english language to be enabled to write in it; and in 1753 published, what we apprehend to have been his first performance, a defence of the poetry of his native country against the censures of Voltaire, who had treated it with too great contempt. About the same time accident brought him acquainted with a person who was the means of introducing him to the notice of Dr. Johnson, who to the end of his life regarded him with great esteem. The origin of this intimacy has been frequently mentioned by Mr. Baretti to have happened in the following manner: Mrs. Lennox, the authoress of "*The Female Quixote*," having an intention to publish a translation of the novels from whence Shakespeare had taken some of his plays, wished to acquire a sufficient knowledge of the italian language to enable her to execute the work with some degree of credit. To accomplish this point Mr. Lennox, her husband, went to the Orange coffee house to learn whether any foreigner was desirous of improving himself in the english language, and by that means receive the same advantage as he should communicate. Mr. Baretti happened to be present when the enquiry was made, and eagerly accepted the offer. After some time he was introduced to Dr. Johnson. An intimacy commenced between them, which appears to have continued until nearly the end of Dr. Johnson's life.

From the time of Mr. Baretti's arrival in England he subsisted by teaching the italian language, and by his writings. Through the means of Dr. Johnson he was introduced to the family of Mr. Thrale, in which he passed much of his time; and his employment of teacher, added to some agreeable and some useful qualities, gave him access to the houses of other persons of distinction. As he possessed nothing but what his industry enabled him to obtain, he was under the necessity of exerting himself, and his efforts were not unsuccessful. What his avocations procured

oured him his œconomy rendered sufficient ; and he was never charged with meanness or servility. By his writings he certainly procured both money and reputation, though he appears to have set but little value on his literary performances. Very late in life he said, " Whatever I have written in the long course of my life was all done out of necessity rather than choice."—Again : " As want was incessantly pushing and pushing at my back, whatever I scribbled was always done in a most confounded hurry ; and it is a miracle greater, I think, than St. Anthony ever performed, how I came to get bread and cheese, and now and then a beef-steak, by my ill-chopt performances. Conscious of the numberless and supreme faults and imperfections of all my poor doings that way, I wish now, and to my sorrow I wish it in vain, that every page I have sent to the press in Italy or in England were at the bottom of the sea."—" After this declaration, drawn from the very core of my heart, I give you most ample leave to massacre all my literary offspring [Q]."—

Mr. Baretti, it is said, received his first encouragement to come to England from lord Charlemont, to whom he became known in Italy, and to whom he afterwards dedicated his Account of the manners and customs of his native country. " Upon your arrival in Italy several years ago," he says, addressing himself to this nobleman, " a lucky chance brought me within the sphere of your notice ; and from that fortunate moment a friendship began on your lordship's side, that has never suffered any abatement ; and an attachment on mine, which will never cease as long as I have life." During his stay in London, he met with much kindness from its inhabitants. To most of the first persons both for rank and literature he procured himself to be introduced, with many he lived on terms of friendship, and with some he was permitted to make a part of their family during their seasons of retirement. At length he resolved on his return to Italy, and accordingly left London on the 13th of August 1760. In his first letter to his brothers, he thus speaks of the kingdom he was about to leave. " Now therefore, England, farewell ! I quit thee with less regret, because I am returning to my native country, after a very long absence, considering the shortness of life. Yet I cannot leave thee without tears. May heaven guard and prosper thee, thou illustrious mother of polite men and virtuous women ! Thou great mart of literature ! thou nursery of invincible soldiers, of bold navigators and ingenious artists, farewell, farewell ! I have now forgotten all the crosses and anxieties I have undergone in thy regions for the space of ten years ; but never will I forget those many amongst thy sons who have assisted me in my wants, encouraged me in my diffi-

culiacs, comforted me in my adversities, and imparted to me the light of their knowledge in the dark and intricate mazes of life! Farewell, imperial England, farewell, farewell!"

His journey home was taken through Portugal and Spain. Previous to his setting out, he was recommended by Dr. Johnson to write a daily account of the events that might happen, and with all possible minuteness, and by him were pointed out the topics which would most interest and most delight in a future publication. To those who have read the narrative which he afterwards gave the world, it will be unnecessary to applaud Dr. Johnson's suggestion. It must be admitted to be one of the most entertaining journals which the public had then received, containing a description of places then little known, and placing the character of the writer (as far as any dependence can be had on an author's character, as drawn from his writings) in a very amiable point of view. During the progress of his tour, good sense and good humour, a playfulness not inconsistent with youth, nor yet unworthy of age, seem always to have attended him. He arrived at Genoa on the 18th of November.

He had been settled but a short time in Italy, before he projected a periodical paper which was published in Venice under the title of *Frusfa Literaria*, written in the name and character of an old, ill-natured, and ferocious soldier, who was supposed to have quitted his native country when scarcely fifteen years old, and to have returned home no less than fifty years after his departure. In this the satire was very pointed and severe, and the publication had great success. One who appears to have known him asserts, that it brought him in a considerable profit, but raised such a flame in Venice, as to make his stay in that country at least disagreeable if not dangerous. After six years absence he returned to England, and almost immediately dipped his pen in a controversy with Mr. Sharp, who had just then published "Letters from Italy, describing the customs and manners of that country in the years 1765 and 1766." Mr. Sharp's representation was certainly extravagant, and perhaps taken on too slight grounds. It excited Mr. Baretti's resentment, and it is well known that he seldom expressed himself in gentle terms when he felt himself entitled to shew his anger.

To Mr. Baretti's Defence of his country Mr. Sharp published a reply, and from the writings of his opponent endeavoured to justify the fidelity of his representation. This produced a rejoinder from Mr. Baretti, which concluded the controversy. If the picture drawn by Mr. Sharp was extravagant in some particulars, it certainly did not arise from a design to misrepresent. Ill health, which prevented him from viewing the scenes he described, and some misrepresentation from interested people, seem to have contributed to the mistakes into which he was led in his account

Account of Italy. The dispute was productive of this consequence; it destroyed the reputation of Mr. Sharp's work, which since that time has been totally neglected.

After Mr. Baretti's return to England he made several excursions abroad. He particularly attended Dr. Johnson and the Thrale family to Paris; and in February 1769 he made a second tour through part of Spain [R], from whence he had but just returned, when an accident happened which hazarded his life at the time, and probably diminished, in the event, some of the estimation in which, until then, he had been held amongst his friends. On the 6th of October, returning from the Orange coffee-house between six and seven o'clock, and going hastily up the Hay-market, he was accosted by a woman, who behaving with great indecency, he was provoked to give her a blow on the hand (as he declared) accompanied with some angry words. This occasioned a retort from her, in which several opprobrious terms were used towards him; and three men, who appeared to be connected with the woman, immediately interfering, and endeavouring to push him from the pavement, with a view to throw him into a puddle, in order to trample on him, he was alarmed for his safety, and rashly struck one of them with a knife. He was then pursued by them all, and another of them collaring him, he again struck the assailant, Evan Morgan, with his knife several times, and gave him some wounds, of which he died in the Middlesex hospital the next day. Mr. Baretti was immediately taken into custody, and at the ensuing sessions tried at the Old Bailey. He refused to accept the privilege of having a jury of half foreigners. The evidence against him were the woman, the two men, the constable, a patient in Middlesex hospital, and the surgeon. When called upon for his defence, he read a paper which contained a narrative of the unfortunate transaction, with the reasons which obliged him to act with so much violence. "This, my lord, and gentlemen of the jury," he concluded, "is the best account I can give of my unfortunate accident; for what is done in two or three minutes, in fear and terror, is not to be minutely described, and the court and jury are to judge. I hope your lordship, and every person present, will think that a man of my age, character, and way of life, would not spontaneously quit my pen to engage in an outrageous tumult. I hope it will easily be conceived, that a man almost blind could not but be seized with terror on such a sudden attack as this. I hope it will be seen, that my knife was neither a weapon of offence or defence: I wear it to carve fruit and sweet-meats, and not to kill my fellow-creatures. It is a general custom in France not to put knives upon the table, so that even ladies wear them in their

pockets for general use. I have continued to wear it after my return, because I have found it occasionally convenient. Little did I think such an event would ever have happened: let this trial turn out as favourable as my innocence may deserve, still my regret will endure as long as life shall last. A man who has lived full fifty years, and spent most of that time in a studious manner, I hope, will not be supposed to have voluntarily engaged in so desperate an affair. I beg leave, my lord and gentlemen, to add one thing more. Equally confident of my own innocence, and english discernment to trace out truth, I resolved to waive the privilege granted to foreigners by the laws of this kingdom: nor was my motive a compliment to this nation; my motive was my life and honour; that it should not be thought I received undeserved favour from a jury, part my own countrymen. I chose to be tried by a jury of this country; for, if my honour is not saved, I cannot much wish for the preservation of my life. I will wait for the determination of this awful court with that confidence, I hope, which innocence has a right to obtain. So God bless you all [s]."

In his defence he had the testimony of several persons; of two of his friends to the effects of the attack on him; of an accidental passenger to the assault; of justice Kelynge and major Alderton to the frequency of such kind of practices on the spot where he was attacked; of Mr. Beauchlerk, sir Joshua Reynolds, Dr. Johnson, Mr. Fitzherbert, Mr. Burke, Mr. Garrick, Dr. Goldsmith, and Dr. Hallifax, to the quietness of his general character. These, added to the bad reputation of his prosecutors, impressed the court much in his favour. He was acquitted of the murder, and of the manslaughter; the verdict was self-defence.

After this unfortunate transaction he again sat down to his studies, and in 1770 published his *Travels*, for which, it is said, he received 500*l*. He procured the MSS. of the *History of Friar Gerund*, which he caused to be translated; and he superintended a magnificent edition of Machiavel's works. For some years he was domesticated at Mr. Thrale's house, and lived on terms of friendship with that family.

In 1779 he made an effort to improve his fortune, by uniting with Philidor in producing to the public the *Carmen Seculare* of Horace, set to music. This plan was patronized by Dr. Johnson, but met with no success. On the establishment of the Royal

[s] It is supposed Mr. Baretti was assisted in drawing up his defence by Dr. Johnson and Mr. Murphy. We have heard it said, that a short time after the trial he claimed it however as his own, at Mr. Thrale's table, in the hearing of both these

gentlemen. "The public," said Baretti vauntingly, "knew I had a *mind*; it became necessary I should exert myself for my reputation, and therefore I drew up my defence late the night preceding my trial."

Academy he was appointed foreign secretary, a post of more honour than profit. He was, however, more successful in the application of one of his friends for a pension, during lord North's administration. He obtained the sum of fourscore pounds a year from government, which, though insufficient for independence, relieved him from the apprehensions of want. It ought to be mentioned to the honour of one of his pupils, Mrs. Middleton, that he received from her a present which opportunely relieved him from some difficulties.

With the indolence which sometimes accompanies old age, he became negligent, inattentive to the state of his finances, spent the principal of his goal. and, at the conclusion of his life, felt himself scarce out of the gripe of poverty. His pension, from circumstances of public embarrassment well known, was in arrear, and he had received from the booksellers, by whom he was employed to revise his Dictionary, as much money as they conceived he was entitled to expect, considering the state the work was then in. An application to them for an immediate supply had not met with a ready acquiescence, and the vexation occasioned by his disappointment is supposed to have had an ill effect on his health. A fit of the gout ensued, which he at first neglected, and apprehended himself to be in no danger until the middle of the day preceding his death, when he consented that the vultures, as he called the medical people, might be called in. He acknowledged his obligations to Dr. Blanc who attended him, and by whose means he would probably have been restored to health, if he had continued to follow his prescriptions, as he had before much recovered under his management, until he relapsed in consequence of drinking cold water. Ice and cold water had alone been used by him as medicine for a giddiness in his head.

He expressed his concern at the contempt with which he had been accustomed to speak of the faculty, as it might be prejudicial, he feared, to many young persons who had heard his opinions, and who might be induced by them to neglect medical assistance. On the morning of his death he said, that he had often dreaded that day, and expected it would be a very melancholy one. On his barber's calling to shave him, he desired he would come the next day, when he should be better able to undergo the operation. He took leave about four o'clock, with the greatest cheerfulness, calmness, and composure, of Dr. Vincent, Mr. Milbanke, Mr. Turner, and Mrs. Collins, and expressed an earnest wish to see Mr. Cator. On their leaving the room he desired the door to be shut, that he might not be disturbed by the women, who would perhaps be frightened at seeing him die. He expired about a quarter before eight, on May 5, 1789, with-
out

out a struggle or a sigh, the moment after taking a glass of wine. He preserved his faculties to the last moment.

He was buried on the 9th of May in the new burying-ground Marybone, followed by Dr. Vincent, sir William Chambers, John Milbanke, esq. Mr. Wilton, and Mr. Richards.

"The person of Baretti," says one who appears to have known him, "was athletic, his countenance by no means attractive, his manners apparently rough, but not unfocial; his eye, when he was inclined to please or be pleased, when he was conversing with young people, and especially young women, cheerful and engaging: he was fond of conversing with them, and his conversation almost constantly turned upon subjects of instruction: he had the art of drawing them into correspondence, and wished by these means to give them the power of expression and facility of language, while he himself conveyed to them lessons on the conduct of life; and the best answer that can be given to all those accounts which have represented him as a man of a brutal and ferocious temper, is the attachment which many of his young friends felt while he was living, and preserve to his memory now he is no more. He was not impatient of contradiction, unless where contempt was implied; but alive in every feeling where he thought himself traduced, or his conduct impeached. In his general intercourse with the world he was focial, easy, and conversible; his talents were neither great nor splendid; but his knowledge of mankind was extensive, and his acquaintance with books in all modern languages which are valuable, except the german, was universal: his conduct in every family, where he became an inmate, was correct and irreproachable; neither prying, nor inquisitive, nor intermeddling, but affable to the inferiors, and conciliatory between the principals: in others which he visited only, he was neither intrusive nor unwelcome; ever ready to accept an invitation when it was cordial, and never seeking it where it was cold and affected. In point of morals he was irreproachable; with regard to faith, he was rather without religion than irreligious: the fact was, possibly, that he had been disgusted with the religion of Italy before he left it, and was too old when he came to England to take an attachment to the purer doctrines of the protestant church: but his scepticism was never offensive to those who had settled principles, never held out or defended in company, never proposed to mislead or corrupt the minds of young people. He ridiculed the libertine publications of Voltaire, and the reveries of Rousseau; he detested the philosophy of the French *pour les femmes de chambre*, and though too much a philosopher (in his own opinion) to subscribe to any church, he was a friend to church establishments. If this was the least favourable part of his character, the best was his

his integrity, which was, in every period of his distresses, constant and unimpeached. His regularity in every claim was conspicuous; his wants he never made known but in the last extremity; and his last illness, if it was caused by vexation, would doubtless have been prevented by the intervention of many friends who were ready to supply him, if his own scruples, strengthened by the hopes of receiving his due from day to day, had not induced him to conceal his immediate distress till it was too late to assist him."

To this character, which we believe to be just, we shall add, that he was charitable in the extreme; and, like Goldsmith, would divide the last shilling he possessed with a friend in distress. He also kept small money of various kinds in a pocket by itself to relieve distress. He was improvident enough to be always anticipating his income, and spent a good deal of it in post-chaise hire in travelling through the country. He was no dealer in compliment. Avoiding the practice of it himself, he would not knowingly permit it to be used towards him. He would not receive money from any one, and actually refused 6l. from his brother at a time when he was in want, though he accepted from him some wine and macaroni. Immediately after his death his legal representatives (for no other persons could be authorised to interfere in so extraordinary a manner) either as executors or administrators burnt every letter in his possession without inspection; an instance of gothic precipitation which ignorance itself would blush to avow, and which, with the papers of a man of letters, may be attended with very mischievous consequences. We hope the practice is not frequent. Among these letters were several from Dr. Johnson, which Mr. Baretti a few weeks only before his death had promised to make known to the public; and from the value of those that have already been published, the world may form some judgment of their loss.

A list of Mr. Baretti's works is subjoined in a note [T].

BAREZZI,

[T] 1. A Dissertation upon the Italian poetry; in which are interspersed, some remarks on Mr. Voltaire's Essay on the epic poets. 8vo. 1753.

2. An Introduction to the Italian language; containing specimens both of prose and verse. Selected from Francesco Redi, Galileo Galilei, &c. &c. &c. With a literal translation and grammatical notes, for the use of those who being already acquainted with grammar attempt to learn it without a master. 8vo. 1755.

3. The Italian Library; containing an account of the lives and works of the most valuable authors of Italy; with a preface,

exhibiting the change of the Tuscan language from the barbarous ages to the present time. 8vo. 1757.

4. A Dictionary of the English and Italian languages; improved and augmented with above ten thousand words omitted in the last edition of Altieri. To which is added, an Italian and English grammar. 2 vols. 4to. 1760.

5. A Grammar of the Italian language; with a copious praxis of moral sentences. To which is added, an English grammar for the use of the Italians. 8vo. 1762.

6. The Frusta Letteraria, published in Italy in 1763, 1764, and 1765.

7. An

BAREZI, the surname of Ibrahim ben Abdalrahim ben Hebatallah, native of the city of Hamá, died in the year 738 of the hegira. He is author of a book intituled, *Assas fi marefat*, &c. It is a discourse on those words that so frequently occur in the koran: *Elaíhi alnas iargiaúna*. It is to God that men shall return. He also composed a commentary on the sermons of ben Nobatah. We have also a poem of Mohammed ben Al Barezi, intituled, *Bediah*; which is a sort of parody of the famous poem that bears the name of Bordah, made to the praise of Mohammed.

BARGRAVE (ISAAC), was a man of good natural parts, which were much strengthened and polished by study, converse, and travel. He was a fellow collegiate with Ralph Ruggle at Clare-hall in Cambridge, and performed the part of Turcol in his comedy of "Ignoramus," when it was acted before James I. During his stay at Venice he was honoured with the friendship of father Paul, who told him that he believed the doctrine and discipline of the church of England to be the most primitive of any in the world. He was a true friend and zealous defender of our civil and religious liberties, and incurred the displeasure of James by preaching a sermon, when he was minister of St. Margaret's, Westminster, against popery, corruption, and evil counsellors. In the time of the civil war he adhered to the king from principle and affection, having been chaplain to him before and after his accession to the throne. He was first canon and then admitted dean of Canterbury 14th Oct. 1625. He with his family, particularly his wife and sister, met with cruel treatment from that ungrateful ruffian colonel Sandys, whom he had by his

7. An Account of the manners and customs of Italy; with observations on the mistakes of some travellers with regard to that country. 2 vols. 8vo. 1768.

8. An Appendix in answer to Mr. Sharp's Reply. 8vo. 1769.

9. A Journey from London to Genoa, through England, Portugal, Spain, and France. 4 vols. 8vo. 1770.

10. Proposals for printing the Life of Friar Gerund. 4to. 1771. This was for printing the original Spanish. The scheme was abortive, but a translation by Dr. Warner was printed in 2 vols. 8vo.

11. An Introduction to the most useful European languages; consisting of select passages from the most celebrated English, French, Italian, and Spanish authors; with translations as close as possible, so disposed in columns, as to give in one view the manner of expressing the same sentence in each language. 8vo. 1772.

12. *Tutte l'opere di Machiavelli*, 3 vols. 4to. 1772; with a preface, and several

pieces omitted in former editions.

13. *Easy Phraseology* for the use of young ladies who intend to learn the colloquial part of the Italian language. 8vo. 1776.

14. *Discours sur Shakespeare et sur Monsi. de Voltaire*. 8vo. 1777.

15. *Scelta di Lettere familiari*; or, a selection of familiar letters, for the use of students in the Italian tongue. 2 vols. 12mo. 1779.

16. *Carmen Seculare* of Horace, as performed at Free Masons' Hall. 4to. 1779.

17. *Guide through the Royal Academy*. 4to. 1781.

18. *Dissertacion Epistolar accrea unas Obras de la Real Academia Espanola su auctor Joseph Baretti, secretario por la correspondencia estrangera de la Real Academia Britannica di pintura escultura y arquitectura*. Al senor don Juan C****. 4to.

19. *Tolondron*. Speeches to John Bowle about his edition of *Don Quixote*: together with some account of Spanish literature. 8vo. 1786.

interest

interest saved from the gallows. Sandys was not content with adding personal insult to ingratitude and cruelty; he also caused him to be committed to the Fleet prison, and absurdly attempted to blacken his character. He died as it seems of a broken heart, in about three weeks after his commitment, in 1642, and the 56th year of his age.

BARIDAH. Ben Baridah is put in the number of those who have written on the book of Aristotle, of Interpretation, which they call Bari Arminias.

BARINI. Ebn Al Barini, an author who wrote on the book intituled Idhab, which is a commentary on the Introduction or Isagoge of Porphyry.

BARKHAM (Dr. JOHN), a learned divine and antiquary, born at Exeter about 1572, bred at Oxford, possessed successively of several preferments, and dying at Bocking in Essex, of which he was rector and dean, 1642 [v]. Though not a very distinguished, he was yet a very accomplished man; an exact historian, a good herald, a great antiquary, and had an excellent collection of coins and medals, which he gave to archbishop Laud, and which Laud gave to the university of Oxford. He was concerned in several works, though he never published his name [x]. The historian Speed, at the conclusion of his work, makes his acknowledgments for the assistance he had from Barkham; whom he styles "a gentleman composed of learning, virtue, and courtesy." The reigns of John and Henry II. are reckoned to be chiefly of his writing. He had also the chief hand in Guillim's Display of Heraldry, published in 1610, folio: nay, some have fancied that it was entirely his own work; but that, thinking it too light a production for the gravity of a divine, he gave it to the herald, under whose name it has passed ever since.

BARKI, the name of a scheik who wrote a treatise of geomancy.

BARLÆUS (GASPARDUS), an excellent latin poet, born at Antwerp, 1584, studied eight years at Leyden. Bertius, the sub-principal of his college, having been appointed principal, recommended Barlæus to be his successor, who was accordingly named sub-principal, and some time after made professor of logic in the university of Leyden; but he interested himself so much in the disputes of the Arminians, that he lost his professorship as soon as the opposite party prevailed in the synod of Dort. He now applied himself to physic, and in two years took a doctor's degree at Caen, but scarce ever practised. In 1631, the magistrates of Amsterdam having erected a seminary, offered him the professorship of philosophy, which he accepted, and discharged with great honour. He published several sharp controversial

[v] Wood's Athen. vol. ii. col. 19.

[x] Biog. Brit. BARKHAM.

pieces against the adversaries of Arminius; and being looked upon as a favourer of that sect, many people murmured against the magistrates of Amsterdam for entertaining such a professor. He was continued however in his professorship till his death, which happened in 1648. We have a volume of orations of his, which he pronounced on different occasions; they are admired for their style and wit; but his poetical compositions are what chiefly raised his reputation. His letters were published after his death in two volumes. His history or relation of what passed in Brazil, during the government of count Maurice of Nassau, was published in 1647.

BARLÆUS (LAMBERT), professor of greek in the university of Leyden. It is said that he spoke that language as fluently as his mother-tongue; a qualification which procured him, from the states of the Low Countries, the commission to translate into it the Confession of the reformed churches, in conjunction with James Revius. He died in 1655. We have of him the *Timon of Lucian*, with useful annotations; and a good commentary on the *Theogony of Hesiod*.

BARLAND (ADRIAN), native of Barland, a village of Zealand, professor of eloquence at Louvain, died in 1542, after having published several works. The principal of them are: 1. *Notes on Terence, on Virgil, on Pliny the younger, on Menander*. 2. *An abridgment of Universal History, from J. C. to 1532*, 8vo. 1603. 3. *The Chronicle of the Dukes of Brabant, translated into french, with plates*, 1603, folio. 4. *De litteratis urbis Romæ principibus*, 4to. and other pieces.

BARLOWE (THOMAS), a very learned english bishop, born at Langhill in Westmoreland, 1607 [Y]. He was educated at the free-school at Appleby, and sent from thence in 1624 to Queen's college Oxford, where he took his degree of master of arts in 1633, and the same year was chosen fellow of his college. In 1635, he was appointed metaphysic reader in the university; and his lectures being much approved, they were published for the use of the students. When the garrison of Oxford surrendered to the parliament in 1646, he submitted to those in power, and found means to preserve his fellowship; yet we find that he wrote a very ludicrous account of the parliamentary visitation [Z]. In 1652, he was elected head keeper of the bodleian library [A]. In 1657, he took the degree of bachelor in divinity; and the same year was chosen provost of his college. After the restoration of Charles II. he was chosen one of the commissioners for restoring

[Y] Wood's *Athen. Ox.* tom. ii.

[Z] This was an anonymous pamphlet, dated Oxford, April 18, 1648, and intitled, "Pegasus, or the flying horse from Oxford, bringing the proceedings of the vi-

sitors and other bedlamites there, by command of the earl of Montgomery: printed at Montgomery, heretofore called Oxford."

[A] Wood's *Athen. Ox.* tom. ii.

the members ejected in 1648. In 1660, he was created doctor in divinity, and chosen Margaret professor of divinity; and this same year he wrote "The case of a toleration in matters of religion, addressed to the famous Robert Boyle, esq." In 1661, he was appointed archdeacon of Oxford.

As Barlowe was a person eminent for his skill in the civil and canon law, he was often applied to in cases of conscience about marriage [B]. It was upon such an occasion that, in 1671, he wrote Mr. Cottington's case of divorce. Upon the death of Dr. W. Fuller bishop of Lincoln, which happened April 22, 1675, he obtained a grant of that bishopric, and the 27th of June following was consecrated at Ely-house chapel. After the popish plot was discovered in Sept. 1678, he published several pieces against the roman catholic religion [C]. He distinguished himself also for his zeal against popery in the house of lords. When the examination relating to the plot was going on, a bill was brought into the house of commons, requiring all members, and all such as might come into the king's court or presence, to take a test against popery. In this, transubstantiation was renounced, and the worship of the virgin Mary and the saints, as practised in the church of Rome, was declared idolatrous [D]. It passed in the house of commons without any difficulty; but in the house of lords, Dr. Peter Gunning bishop of Ely maintained that the church of Rome was not idolatrous. He was answered by bishop Barlowe. Mr. Wood charges him on this occasion with inconsistency in his conduct, and tells us, that though he had before been a seeming friend to the papists, he became then a bitter enemy to them and the duke of York; but that when the duke was proclaimed king, he took all opportunities of expressing his affection towards him. However that be, after the revolution he was one of those who voted that the king had abdicated his kingdoms, and was very keen for excluding from their benefices those of the clergy who refused the oaths.

[A] See his *Genuine Remains*, p. 351.

[C] The principal are as follow:
1. The gun-powder treason, with a discourse of the manner of its discovery, and a perfect relation of the proceedings against those horrid conspirators: now reprinted, with a preface by Thomas lord bishop of Lincoln: and, by way of appendix, several papers or letters of sir Everard Digby, never before printed. 1679. 8vo. 2. *Brutum fulmen*, or the bull of pope Pius Sixtus concerning the damnation, excommunication, and deposition of queen Elizabeth; with some observations and animadversions upon it. 1681. 4to. 3. A discourse concerning the laws ecclesiastical and civil made against heretics, by popes, emperors,

and kings, provincial and general councils, approved by the church of Rome. 1682, 4to. 4. *Directions to a young divine for his study of divinity and choice of books*. 5. *The rights of the bishops to judge in capital cases in parliament cleared, &c.* 1683. 6. After his decease, sir Peter Pett published, in 1692, *Several miscellaneous and weighty cases of conscience, learnedly and judiciously resolved*: and, in 1693, 7. *Genuine Remains*, containing diverse discourses theological, philosophical, historical, &c. in letters to several persons of honour and quality. Both by him, and in 8vo.

[D] *Barnet's Hist. of his own Times*, vol. i. p. 435.

Bishop Barlowe was somewhat particular in regard to some of his notions, being entirely addicted to the aristotelian philosophy, and a declared enemy to the improvements made by the Royal Society, and to what he called in general the new philosophy: he was likewise a rigid calvinist; and his great attachment to Calvin's doctrine engaged him in a public opposition to some of Mr. Bull's works [E]. He died at Buckden in Huntingdonshire, October 8, 1691, in the 85th year of his age; and was buried the 11th of the said month, on the north side of the chancel belonging to that church. He bequeathed to the bodleian library all such books of his own as were not in that noble collection at the time of his death; and the remainder he gave to Queen's college in Oxford: whereupon the society erected, in 1694, a noble pile of building, on the west side of their college, to receive them. All his manuscripts, of his own composition, he left to his two domestic chaplains, William Offley and Henry Brougham, prebendaries of Lincoln.

BARLOWE (WILLIAM), son of William Barlowe bishop of St. David's, born in Pembrokeshire. In 1560, he was admitted at Baliol college Oxford, and four years after took a degree in arts [F]. In 1573, having taken orders, he was made prebendary of Winchester. In 1588, he was made prebendary of Lichfield; but he quitted it for the place of treasurer in the same church, in 1589. He afterwards became chaplain to prince Henry, and at length archdeacon of Salisbury, 1614. He is remarkable for having been the first that wrote on the nature and properties of the loadstone, twenty years before Gilbert published his book on that subject. He was the first that made the inclinatory instrument transparent, and to be used hanging, with a glass on both sides. Moreover, he suspended it in a compass-box, where, with two ounces weight, it was made fit for use at sea. It was he likewise who found out the difference between iron and steel, and their tempers for magnetical uses. He also discovered the right way of touching magnetical needles; and of piercing and cementing of loadstones: finally, he was the first that shewed the reasons why a loadstone, being double-capped, must take up so great a weight. He wrote some treatises on these subjects [G]. He died in 1625.

BARNARD (THEODORE), or BERNARDI, a native of Amsterdam, studied under various masters, particularly Titian. He, as Vertue thought, painted the pictures of the kings and bishops in the cathedral of Chichester. There is a family supposed

[E] Genuine Remains, p. 151.

[F] Wood's Athen. Ox.

[G] They are as follow: 1. The navigator's supply, containing many things of principal importance belonging to navigation, 1597, 4to. 2. Magnetical adver-

tisement, or divers pertinent observations and experiments concerning the nature and properties of the loadstone, &c. 1626, 4to. 3. A brief discovery of the idle naimed-versions of Mark Ridley, upon his Magnetical advertisement. 1618, 4to.

to be descended from him, still remaining in the neighbourhood of that city [H].

BARNARD (JOHN), author of the undermentioned books [1], was the son of Mr. John Barnard, of Castor, a market town in Lincolnshire. He had his education in the grammar-school of that place; from whence he was sent to Cambridge, where he became a pensioner of Queen's college. From thence, journeying to Oxford to obtain preferment from the visitors appointed by act of parliament, he there took the degree of B. A. April 15, 1648; and on Sept. 29 following, was, by order of the said visitors, made fellow of Lincoln college. Feb. 20, 1650, he took the degree of M. A. At length, having married the daughter of Dr. Peter Heylyn, then living at Abingdon, he became rector of Waddington, near Lincoln; the perpetual advowson of which he purchased, and held it for some time, together with the sinecure of Gedney in the same county. After the restoration he conformed, and was made prebendary of Asgarby in the church of Lincoln. July 6, 1669, he took the degree of B. D. and the same year was created D. D. being then in good repute for his learning and orthodoxy. He died at Newark, on a journey to Spa, Aug. 17, 1683, and was buried in his own church of Waddington.

BARNARD (Sir JOHN). His first appearance on the public stage, on which he afterwards made such a distinguished figure, was in the year 1722, when he was chosen one of the representatives in parliament for the city of London; a trust which he continued to enjoy during the six succeeding parliaments; and which he always discharged with equal integrity and ability. In 1725, he received the thanks of the common council, for opposing a bill introducing a change in the method of conducting elections in the city of London. In 1727, he was chosen alderman of Dowgate Ward; and the next year prepared and presented to the commons a bill for the better regulation and government of seamen in the merchant service.

In 1730, the court of Vienna having begun a negotiation in England for a loan of 400,000 pounds, a bill was proposed and enacted, prohibiting all his majesty's subjects from lending any sum of money to any foreign prince whatever, without licence

[H] See Anecdotes of Painting, i. 109, 4d edit. Granger.

[1] 1. *Censura Clerici*, against scandalous ministers, not fit to be restored to the church's livings, in point of prudence, piety, and fame. Lond. 1660, in three sheets, 4to. His name is not prefixed to this piece. 2. *Theologo-historicus*, or the true life of the most reverend divine and excellent historian Peter Heylyn, D. D. sub-dean of

Westminster. Lond. 1683, 8vo. This was published, as the author pretends, to correct the errors, supply the defects, and confute the calumnies of George Vernon, A. M. rector of Boutton on the Water in Gloucestershire, who had published a life of Dr. Heylyn. 3. An answer to Mr. Baxter's false accusation of Mr. Heylyn. 4. A catechism for the use of his parish.

obtained from his majesty, under his privy seal, or some greater authority. Violent opposition was made to this bill, by a great number of members; among whom Mr. John Barnard (for the dignity of knighthood he obtained afterwards by his own merit) made no inconsiderable figure. He observed, that if the bill should pass in its present form, it would, in his opinion, open a channel for the Dutch to carry on a very lucrative branch of business to the prejudice of England: that the bill ought absolutely to name the emperor as the power prohibited to borrow; for that, otherwise, all the other states of Europe would think themselves equally affected by this act, which would give it the air as if England was at war with all the world: that he was by no means for making the exchequer a court of inquisition; he conceived it to be equally odious and unconstitutional, that subjects should be obliged to accuse themselves, and thereby incur the most severe penalties [κ]; he knew, indeed, there were such precedents already, but that was so much the worse; precedents could not alter the nature of things; and he thought the liberties of his country of more consequence than any precedents whatever.

In the debate upon the famous excise scheme, projected by sir Robert Walpole in 1733, sir John shewed himself not more zealous for the trade of his country, than for the honour of those by whom it was principally conducted. While this affair was depending in parliament, the merchants of London, having been convened by circular letters, repaired to the lobby of the house of commons, in order to solicit their friends to vote against the bill. Sir Robert Walpole, piqued at the importunity of these gentlemen, threw out some reflections against the conduct of those whom he supposed to have been the means of bringing them thither; and at the same time insinuated, that the merchants themselves could be considered in no other light than that of STURDY BEGGARS. This expression was highly resented by all those in the opposition, and particularly by sir John Barnard, who made the following answer: "I know," said he, "of no irregular or unfair methods, that were used to call people from the city to your door. It is certain that any set of gentlemen or merchants may lawfully desire their friends: they may even write letters, and they may send those letters by whom they please, to desire the merchants of figure and character, to come down to the court of requests and to our lobby, in order to solicit their friends and acquaintance against any scheme or project, which they may think prejudicial to them. This is the undoubted right of the subject, and what has been always practised

[κ] This related to a clause in the act, ordering, that the attorney-general should be empowered by english bill in the court of exchequer, to extort discovery by exacting an oath of suspected persons.

upon all occasions. The honourable gentleman talks of STURDY BEGGARS: I do not know what sort of people may now be at the door, because I have not lately been out of the house; but I believe they are the same sort of people that were there, when I came last into the house; and then, I can assure you, I saw none but such as deserve the name of STURDY BEGGARS as little as the honourable gentleman himself, or any gentleman whatever. It is well known, that the city of London was sufficiently apprised of what was this day to come before us: where they got their information, I know not; but I am very certain, that they had a right notion of the scheme, which has been now opened to us; and they were so generally and zealously bent against it, that, whatever methods may have been used to call them hither, I am sure it would have been impossible to find any legal methods to prevent their coming hither." In a word, he made so strenuous an opposition to this unpopular and unconstitutional scheme, that, in conjunction with other members, he obliged the ministry entirely to lay it aside.

In 1735, he moved for leave to bring in a bill to limit the number of play-houses, and restrain the licentiousness of players, which was now increased to an amazing degree; and though the bill miscarried at that time, it was yet, about two years after, enacted into a law, which still continues in force. In 1736, he served, with his brother-in-law, sir Robert Godschall, knt. alderman of Bishopsgate Ward, the office of sheriff of the city of London and county of Middlesex. In 1737, he formed a scheme for reducing the interest on the national debt; a project which, though it did not at that time succeed, was, nevertheless, afterwards carried into execution, to the great emolument of the trading part of the nation. In 1738, he served the high office of lord-mayor of London; and during his mayoralty had the misfortune to lose his lady, who was buried in a very grand manner at Clapham church. Upon the death of sir John Thomson, knt. in 1749, he removed pursuant to an act of common-council, and took upon him the office of alderman of Bridge-ward-without, and then became in name, as he might already be considered in reality, the father of the city; and in July 1758, to the inexpressible regret of his brother aldermen, and of all his fellow-citizens, he resigned his gown.

The same year, upon the motion of sir Robert Ladbroke, then father of the city, the thanks of the court of aldermen were given to sir John Barnard, and expressed in the following terms: "It is unanimously agreed and ordered, that the thanks of this court be given to sir John Barnard, knt. late one of the aldermen, and father of this city, for his constant attendance and salutary counsels in this court; his wise, vigilant, and impartial administration of justice; his unwearied zeal for the honour, safety, and pro-

prosperity of his fellow-citizens; his inviolable attachment to the laws and liberties of his country; and for the noble example he has set of a long and uninterrupted course of virtue in private as well as in public life."

It was likewise unanimously resolved, upon the motion of John Paterson, esq. "That sir John Barnard, knt. so justly and emphatically styled the father of this city, having lately (to the great and lasting regret of this court) thought proper to resign the office of alderman, the thanks of this court be given him, for having so long and faithfully devoted himself to the service of his fellow-citizens; for the honour and influence which this city has, upon many occasions, derived from the dignity of his character, and the wisdom, steadiness, and integrity of his conduct; for his firm adherence to the constitution both in church and state, his noble struggles for liberty, and his disinterested and invariable pursuit of the true glory and prosperity of his king and country, uninfluenced by power, unawed by clamour, and unbiassed by the prejudice of party."

Upon his resigning the office of alderman, he retired in a great measure from public business, and continued to live chiefly in a private manner at Clapham; where, after having attained to near the age of eighty, he died the 29th of August 1766. Never man was more universally esteemed while living, or more sincerely regretted when dead.

BARNES (JULIANA), was born at Roding in Essex about the beginning of the xvth century. She has written three treatises in print, besides a book of heraldry, which are scarce. Her education seems to have been the very best which that age could afford, and her attainments in literature were such, that she is celebrated by Bale, Holinshed, and others, for her uncommon learning, and likewise for her other fine accomplishments. These various qualifications rendered her every way capable and deserving of the office she bore, viz. prioress of Sopewell nunnery, which was a cell to and very near St. Alban's. She was a very beautiful lady of great spirit, and loved masculine sports, as hunting, hawking, &c. It ought to be remarked, that her treatise, *Of the blasing of arms*, contains only abstracts from Nicholas Upton, who wrote four books *De re militari et factis illustribus*. At the end of this english translation of those abstracts by Juliana Barnes are these words, "Imprinted at the exempt monastery of St. Alban's."

If the titles of her book may be depended on, she was living in 1486, twenty-six years later than the time mentioned by bishop Bale.

BARNES (ROBERT), D. D. He was chaplain to king Henry VIII. of England, and by him sent over to Germany to converse with the divines in that country concerning the legality of the divorce

divorce with queen Catharine of Arragon. He brought along with him the opinions of the divines of Wirtemburgh, which were not at all favourable; but he suppressed the conclusion when he shewed it to the king. At first he was in great favour with Henry; but having professed the doctrines of Luther, he was committed prisoner to the Tower, and afterwards burnt alive at a stake, 1540. He wrote two books; the History of the Popes, and a treatise on Justification.

BARNES (JOSHUA), a learned divine, professor of the greek language at Cambridge, born in London the 10th of Jan. 1654. He received the first part of his education at Christ's Hospital, from whence he went to Cambridge, Dec. the 11th, 1671, and was admitted a servitor in Emanuel college [L]. He distinguished himself very early by his knowledge of the greek, and by some poems in latin and english, written before he went to the university. In 1675, he published at London a piece intitled *Gerania*, or a new discovery of the little sort of people called pygmies. June the 7th, he was elected fellow of Emanuel college; and the year following he published in 8vo. his *Poetical Paraphrase on the history of Esther*. In 1688, he published the life of king Edward III. dedicated to king James II. In 1694, came out his edition of Euripides, dedicated to Charles duke of Somerset. In 1700, Mrs. Mason of Hemmingsford, near St. Ives in Huntingdonshire, a widow lady between forty and fifty, with a jointure of 200l. per annum, who had for some time been a great admirer of him, came to Cambridge; she desired leave to settle a hundred pounds a year upon him after her death: which he politely refused, unless she would likewise condescend to make him happy with her person, which was not very engaging. The lady was too obliging to refuse any thing to Joshua, "for whom," she said, "the sun stood still," and soon after married him. His *Anacreon* was printed at Cambridge in 1705, and dedicated to the duke of Marlborough. In 1710, he published his *Homer*.

Mr. Barnes died August 3, 1712, aged 57, was interred at Hemmingsford, and had a monument raised to him by his widow. Besides the works above mentioned, there are many others, of small account indeed, which he either published or designed to publish; a list of which is subjoined to the prolegomena of his edition of *Anacreon*.

BARNEVELDT (JOHN D'OLDEN), the celebrated dutch statesman, and one of the founders of the civil liberty of Holland. His patriotic zeal inducing him to limit the authority of Maurice prince of Orange, the second stadtholder of Holland; the partisans of that prince falsely accused him of a design to

[L] Register of Emanuel college.

deliver his country into the hands of the spanish monarch. On this absurd charge he was tried by twenty-six commissaries, deputed from the seven provinces, condemned, and beheaded in 1619. His sons, William and René, with a view of revenging their father's death, formed a conspiracy against the usurper, which was discovered. William fled; but René was taken and condemned to die; which fatal circumstance has immortalized the memory of his mother, of whom the following anecdote is recorded. She solicited a pardon for René, upon which Maurice expressed his surprise that she should do that for her son, which she had refused for her husband. To this remark she replied with indignation, "I would not ask a pardon for my husband, because he was innocent. I solicit it for my son, because he is guilty."

BARO, or BARON (PETER), a learned divine, born at Estampes in France; but being of the protestant religion, was obliged to leave his native country in order to avoid persecution [M]. He removed to England, where he was kindly received and generously supported by lord treasurer Burleigh, who admitted him into his family. He afterwards settled in Cambridge, upon the invitation of Dr. Pierce, master of Peterhouse. In 1574, he was chosen the lady Margaret's professor at Cambridge, which he enjoyed for some years very quietly; but, on account of some opinions which he held, a party was at length formed against him in the university. At this time absolute predestination in the calvinistical sense was held as the doctrine of the church of England. The chief advocates for it at Cambridge were Dr. Whitacre, regius professor of divinity, Dr. Humphry Tindal, and most of the senior members of the university [N]. Dr. Baro had a more moderate notion of that doctrine: and this occasioned a contest between him and Mr. Laurence Chadderton, who attempted to confute him publicly in one of his sermons. However, after some papers had passed between them, the affair was dropped.

The next dispute he was engaged in, was of much longer continuance. Dr. Whitacre and Dr. Tindal were deputed by the heads of the university to archbishop Whitgift to complain that pelagianism was gaining ground in the university; and, in order to stop the progress of it, they desired confirmation of some propositions they had brought along with them. These accordingly were established and approved by the archbishop, the bishop of London, the bishop elect of Bangor, and some other divines; and were afterwards known by the title of the Lambeth articles. They were immediately communicated to Dr. Baro; who, disregarding them, preached a sermon before the university, in

[M] Wood's Fasti Oxon.

[N] Fuller's Hist. of Cambridge, p. 145.

which

which however he did not so much deny, as moderate those propositions: nevertheless his adversaries judging of it otherwise, the vice-chancellor consulted the same day with Dr. Clayton and Mr. Chadderton, what should be done. The next day he wrote a letter to the archbishop of Canterbury; who returned for answer, that they should call Baro before them, and require a copy of his sermon, or at least cause him to set down the principal heads thereof [o]. Baro, finding what offence was taken at his sermon, wrote to the archbishop; yet, according to his grace's directions, was cited before Dr. Goad the vice-chancellor in the consistory; when several articles were exhibited against him. At his last appearance the conclusion against him was, "That whereas Baro had promised the vice-chancellor, upon his demand, a copy of his sermon, but his lawyers did advise him not to deliver the same; the vice-chancellor did now, by virtue of his authority, peremptorily command him to deliver him the whole and entire sermon, as to the substance of it, in writing: which Baro promised he would do the next day, and did it accordingly. And lastly, he did peremptorily and by virtue of his authority command Baro, that he should wholly abstain from those controversies and articles, and leave them altogether untouched, as well in his lectures, sermons, and determinations, as in his disputations and other his exercises." The vice-chancellor, who had proceeded thus far without the knowledge of the lord Burleigh their chancellor, thought fit to acquaint him with their proceedings, and to desire his advice. The discountenance lord Burleigh gave to this affair, stopped all farther proceedings against Baro; who continued in the university, but with much opposition and trouble: and though he had many friends and adherents in the university, he met with such uneasiness, that, for the sake of peace, he chose to retire to London, and fixed his abode in Crutched Friars; where he died and was buried in the church of St. Olave Hart-street. He left several works, chiefly in divinity.

BAROCHE (FREDERIC), a painter, born at Urbino in 1528, died in the same city 1612, found in his family all the assistance he could desire in favour of his art. His father, a sculptor by profession, shewed him how to model; and he learnt of his uncle, who was an architect, geometry, architecture, and the knowledge of perspective. He represented his sister for the heads of his Virgins, and his nephew for the Jesuses. The cardinal de la Rovère took under his patronage this celebrated artist, then no more than 20 years of age, and employed him in his palace. This painter was poisoned, at a meal, by one of his envious rivals. The remedies he swallowed immediately saved his life; but he

[o] Strype's Life of Whitgift, p. 468.

never recovered his health entirely, which he just kept up in a languid state till the age of 84. He was never able to work for more than two hours a day. His infirmities obliged him to refuse several honourable places that were offered him by the grand duke of Tuscany, the emperor Rodolph II. and Philip II. of Spain. It is reported that at Florence the duke Francis I. desirous of knowing the opinion of Baroque on the pictures that adorned his palace, took him in the dress of his concierge; interrogating him, and enjoying the pleasure of being able, by a simple exterior, to put the painter at his ease, and to talk freely with him. Baroque executed a great number of portraits and historical pieces; but he chiefly succeeded in subjects of devotion. His practice was to model first in wax the figures he intended to paint, or he caused his scholars to put themselves in the attitudes proper to his subject. He comes very near to the softness and the graces of Correggio; he has even surpassed him in the correctness of his designs. His colouring is vivid; he perfectly understood the effect of lights; the airs of his heads are in a smiling and graceful style. He discovered great judgment in his compositions. It were to be wished that he had not extravagated the attitudes of his figures, and that he had not too much pronounced the parts of the body. We have designs by Baroque, in pastel, with the pen, à la pierre noire, and à la sanguine. A number of pieces have been engraved after the works of this great artist, and he himself executed several in aqua fortis, which glow with fire and genius. His pictures are distinguished ornaments to the cabinets of the curious.

BARON (BONAYVENTURE), was a native of Clonmell in the county of Tipperary in Ireland. Luke Wadding his uncle, a celebrated friar of the order of St. Francis, of which he wrote an account, superintended his education, and was the occasion of his taking the habit of the same order. He lived about sixty years in Rome, where he was for a considerable time prælector of divinity. He was master of a very good latin style, and was a voluminous writer in that language. His capital work was his "Theologia," in 6 vols. He also wrote three books of latin poetry. See a list of his works in sir James Ware's "Writers of Ireland," p. 253. He died very old and blind, March 18, 1696.

BARON (MICHAEL), son of a merchant of Iffoudun, who turned player, entered first into the company of la Raquin, and some time afterwards in that of Molière. Baron quitted the stage in 1696, either from dislike or from some religious scruples, with a pension of a thousand crowns granted him by the king. He took up the profession again in 1720, at the age of 68; and was as much applauded, notwithstanding his advanced age, as in the early period of his life. At those lines of Cinna,

Soudain vous eussiez vu, par un effet contraire,
Leurs fronts pâlir d'horreur et rougir de colère :

he was seen within a minute to turn pale and red, in conformity to the verse. He was styled with one consent, the Roscius of his times. He said himself, in one of his enthusiastic fits of vanity, that once in a century we might see a Cæsar, but that two thousand years were requisite to produce a Baron. One day his coachman and his lacquey were soundly threshed by those of the marquis de Biran, with whom Baron lived on those familiar terms which young noblemen frequently allow to players.—“ Monsieur le marquis,” said he to him, “ your people have ill treated mine ; I must have satisfaction of you.” This he repeated several times, using always the same expressions, *your people* and *mine*. M. de Biran, affronted at the parallel, replied : “ My poor Baron, what wouldst thou have me say to thee ? why dost thou keep any people ?” He was on the point of refusing the pension bestowed on him by Louis XIV. because the order for it ran : “ Pay to the within named Michael Boyrun, called Baron, &c.” This actor, born with the choicest gifts of nature, had perfected them by the utmost exertions of art : a noble figure, a sonorous voice, a natural gesticulation, a sound and exquisite taste. Racine, versed as he was in the art of declamation, wanting to represent his Andromache to the actors, in the distribution of the parts, had reserved that of Pyrrhus for Baron. After having shewn the characters of several of the personages to the actors who were to represent it, he turned towards Baron : “ As to you, sir, I have no instruction to give you ; your heart will tell you more of it than any lessons of mine could explain.”—Rousséau made these four lines for his portrait :

Du vrai, du pathétique il a fixé le ton,
De son art enchanteur l'illusion divine,
Prêtoit un nouveau lustre aux beautés de Racine ;
Un voile aux défauts de Pradon.

Baron would affirm that the force and play of declamation were such, that tender and plaintive sounds transferred on gay and even comic words, would no less produce tears. He has been seen repeatedly to make the trial of this surprising effect on the well-known sonnet,

Si le roi m'avoit donné
Paris sa grand'ville, &c.

Baron, in common with all great painters and great poets, was fully sensible that the rules of art were not invented for enslaving genius. “ We are forbid by the rules,” said this sublime actor,
“ to

“to raise the arms above the head; but if they are lifted there by the passion, it is right: passion is a better judge of this matter than the rules.” He died at Paris, Dec. 22, 1729, aged 77. Three volumes in 12mo of *Theatrical Pieces* were printed in 1760, under the name of this comedian; but it is presumed, perhaps unjustly, that they are not his. *L’Andrienne* was attributed to pere de la Rue, at the very time when it was in full representation. It was to this that Baron alluded in the advertisement he prefixed to that piece. “I have here a fair field,” said he, “for complaining of the injustice that has been intended me. It has been said that I lent my name to the *Andrienne*. . . . I will again attempt to imitate Terence; and I will answer as he did to those who accused him of only lending his name to the works of others (Scipio and Lælius). He said, that they did him great honour to put him in familiarity with persons who attracted the esteem and the respect of all mankind.” The other pieces that merit notice here, are, *L’homme à bonne fortune*, *la Coquette*, *l’Ecole des Pères*, &c. The dramatical intelligence that reigns in these pieces, may perhaps be admitted as a proof that they are by Baron. The dialogue of them is lively, and the scenes diversified: they but rarely present us with grand pictures: but the author has the talent of copying from nature certain originals, not less important in society than amusing on the stage. It is evident that the author had studied the world as well as the drama. As to the versification, if Baron was an excellent actor, he was but an indifferent poet. The abbé d’Ablainval published the *Lettres sur Baron and la le Couvreur*.—The father of this famous actor possessed also in a superior degree the talent of declamation. The manner of his death is remarkable. Playing the part of Don Diego in the *Cid*, his sword fell from his hand, as the piece requires; and kicking it from him with indignation, he unfortunately struck against the point of it, by which his little toe was pierced. This wound was at first treated as a trifle; but the gangrene that afterwards appeared requiring the amputation of his leg, he would not consent to the operation: No, no, said he; a theatrical monarch would be hooted if he should appear with a wooden leg; and he preferred the gentle expectation of death, which happened in 1655.

BARON (HYACINTH THEODORE), ancient professor and dean of the faculty of medicine at Paris, the place of his birth, died July 29, 1758, at about the age of 72. He had a great share in the *Pharmacopœia* of Paris, for the year 1732, 4to; and in 1749 gave an academical dissertation in latin on chocolate, *An senibus Chocolatæ potus?* It has been several times reprinted.

BARONIUS (CÆSAR), born October 31st, 1538, at Sora, an episcopal town in the kingdom of Naples, received the first part of his education at Veroli, whence he went to study law at Na-

ples [P]: but the troubles in this country obliged his father to carry him to Rome in 1557, where he was put under the care of Philip of Neri, founder of the congregation of the Oratory. Some time after, he became a priest, and was sent to establish this new order in the church of St. John the Baptist, where he continued till 1576, when he was sent to Santa Maria's in Vallicella. In 1573, he was appointed superior of his order, upon the resignation of the founder. Pope Clement VIII. chose him also soon after for his confessor, and, in 1576, made him a cardinal; giving him at the same time the care of the library of the holy apostolic see. Upon the death of Clement VIII. which happened in 1605, he was nigh being chosen to the pontificate, having had one-and-thirty voices; but the Spanish faction hindered his election, because, in his Annals, he asserted the crown of Spain founded its claim to Sicily on false evidence [Q]. His application to study wasted him to such a degree, and occasioned such a weakness in his stomach, that, towards the end of his life, he could hardly digest any nourishment; and he had such a loathing at food, that it was a pain for him to sit down to table. He died the 30th of June 1607, aged 68.

Baronius was a man of great piety and learning, a strenuous advocate for the Romish church; and he bestowed great labour in clearing up ecclesiastical history. He has left several works [R], the most remarkable of which is his *Annales Ecclesiastici*, in 12 vols. It has been abridged by several persons, particularly by Henry Spondæus, Ludovico Aurelio, and Bazovius.

BARRAL (abbé PÉTER), born at Grenoble, and died at Paris July 21, 1772, came early in life to that metropolis, where he took up the employment of a schoolmaster. He wrote a *Dictionnaire historique, littéraire, et critique des hommes célèbres*, 1759, 6 vol. 8vo. in which he is said to have betrayed too much of the spirit of party. Some wit nicknamed it the *Martyrology of Jansenism*, compiled by a *Convulsionnaire*. Notwithstanding this, however, his dictionary was perused with more pleasure than that of *Ladocat*, because in the articles of learned authors, poets, orators, and literary men, he wrote with spirit, and generally gives his judgment with taste. There is likewise by him an abstract of the letters of madame de Sévigné in 12mo, under the title of *Sevigiiana*; and an abridgment much esteemed, of the *Dictionnaire des Antiquités Romaines*, by Pitiscus, in 2 vols. 8vo. The abbé Barral was a man of erudition, of a lively conversation, and the style of his writings is vigorous and manly, though sometimes negligent and incorrect.

[P] Nicéron, tom. xxvii. p. 282.

[Q] Nicéron, tom. xxvii. p. 284.

[R] Besides his Annals he has left a few other works, of which the principal one is

"*Martyrologium Romanum restitutum* Gregor. i XIII. jussu editum, cum notationibus Cæs. card. Baronii. Romæ, 1586," in folio.

BARRELIER (JAMES), a dominican friar, and a considerable botanist. After having gone through a course of study, and taken the degree of licentiate in medicine, he entered into the order of preaching friars. His talents and his prudence were so conspicuous, that in 1646 he was elected assistant to the general, with whom he made the tour of France, Spain, and Italy. Amidst the avocations of this post, and without neglecting his duties, he found the means of applying himself to the study of botany, to which he seemed to have a natural propensity. He collected a great number of plants and shells, and made drawings of several that had not been known, or but very imperfectly described. He had undertaken a general history of plants, which he intended to entitle, *Hortus Mundi*, or *Orbis Botanicus*. He was working at it with the utmost diligence, when an asthma put an end to his labours in 1673, at the age of 67. All that could be collected of this work was published by Ant. de Jussieu, under this title: *Plantæ per Galliam, Hispaniam, et Italiam observatæ, et iconibus æneis exhibitæ*, Paris, 1714, folio.

BARRERE (PETER), physician of Perpignan, died in 1755; was well versed both in the theory and practice of his art: he had also the reputation of being an accurate observer. His works are: 1. *Relation et Essai sur l'histoire de la France equinoxiale*, 1748, 12mo. 2. *Dissertation sur la couleur des Nègres*, 1741, 4to. 3. *Observations sur l'origine des Pierres figurées*, 1646, 4to.

BARRINGTON (JOHN SHUTE), lord viscount, a nobleman of considerable learning, and author of several books, was the youngest son of Benjamin Shute, merchant, youngest son of Francis Shute, of Upton, in the county of Leicester, esquire. He was born at Theobald's in Hertfordshire, in 1678^[s]; and received part of his education at Utrecht, as appears from a latin oration which he delivered at that university, and published there in 1698, in 4to, under the following title: "*Oratio de studio Philosophiæ conjungendo cum studio Juris Romani; habita in inclyta Academia Trajectina Kalendis Junii, 1698, a Johanne Shute, Anglo, Ph. D. & L. A. M.*" After his return to England, he applied himself to the study of the law in the Inner Temple. In 1701 he published, but without his name, *An Essay* [r] upon the Interest of England, in respect to Protestants dissenting from the established church, 4to. This was reprinted two years after, with considerable alterations and enlargements. Some time after this he published another piece in 4to, intitled, *The Rights of Protestant Dissenters*, in two parts. During the

[s] His mother was a daughter of the famous Mr. Caryl, author of the *Commentary on Job*.

[r] This essay is mentioned by Dr.

Watts, in a copy of verses addressed to the author, and printed in the "*English Poets*," vol. xlv. p. 169.

prosecution of his studies in the law, he was applied to by queen Anne's whig ministry, at the instigation of lord Somers, to engage the presbyterians in Scotland to favour the important measure then in agitation, of an union of the two kingdoms. Flattered at the age of twenty-four, by an application, which shewed the opinion entertained of his abilities, and influenced by the greatest lawyer and statesman of the age, he readily sacrificed the opening prospects of his profession, and undertook the arduous employment. The happy execution of it was rewarded in 1708 by the place of commissioner of the customs; from which he was removed by the Tory administration in 1711, for his avowed opposition to their principles and conduct. How high Mr. Shute's character stood in the estimation even of those who differed most widely from him in religious and political sentiments, appears from the testimony borne to it by Dr. Swift [u]. In the reign of queen Anne, John Wildman, of Becket, in the county of Berks, esq. adopted him for his son, after the roman custom, and settled his large estate upon him, though he was no relation, and is said to have been but slightly acquainted with him. Some years after, he had another considerable estate left him by Francis Barrington, of Tofts, esq. who had married his first cousin, and died without issue. This occasioned him to procure an act of parliament, pursuant to the deed of settlement, to assume the name, and bear the arms of Barrington. On the accession of king George, he was chosen member of parliament for the town of Berwick upon Tweed. July 5, 1717, he had a reversionary grant of the office of master of the rolls in Ireland, which he surrendered Dec. 10, 1731. King George was also pleased, by privy seal, dated at St. James's, June 10, and by patent at Dublin, July 1, 1720, to create him baron Barrington of Newcastle, and viscount Barrington of Ardglass. In 1722 he was again returned to parliament as member for the town of Berwick; but in 1723, the house of commons taking into consideration the affair of the Harburgh lottery, a very severe and unmerited censure of expulsion was passed upon his lordship [x], as sub-governor of the Harburgh company, under the prince of Wales. In 1725 he published, in two volumes, 8vo, his *Miscellanea Sacra*; or a new method of considering so much of the history of the apostles as is contained in

[u] Dr. Swift writes thus to archbishop King, in a letter, dated London, Nov. 30, 1718. "One Mr. Shute is named for secretary to lord Wharton. He is a young man, but reckoned the shrewdest head in England; and the person in whom the presbyterians chiefly confide; and if money be necessary towards the good work, it is reckoned he can command as far as

100,000*l.* from the body of the dissenters here. As to his principles, he is a moderate man, frequenting the church and the meeting indifferently."

[x] A vindication of lord Barrington was published at the time, in a pamphlet which had the appearance of being written by him, or at least of being published under his direction.

scripture;

scripture; in an abstract of their history, an abstract of that abstract, and four critical essays [1].” In this work the noble author has traced, with great care and judgment, the methods taken by the apostles, and first preachers of the gospel, for propagating christianity; and explained with great distinctness the several gifts of the spirit, by which they were enabled to discharge that office. These he improved into an argument for the truth of the christian religion; which is said to have staggered the infidelity of Mr. Anthony Collins. In 1725 he published, in 8vo, “An Essay on the several dispensations of God to mankind, in the order in which they lie in the Bible; or a short system of the religion of nature and scripture, &c.” He was also author of several other tracts, which will be mentioned below [2]. He sometimes spoke in parliament, but appears not to have been a frequent speaker. He died at his seat at Becket in Berkshire, after a short illness, Dec. 4, 1734, in the 66th year of his age. He generally attended divine worship among the dissenters, and for many years received the sacrament at Pinner’s-hall, when Dr. Jeremiah Hunt, an eminent and learned non-conformist divine, was pastor of the congregation that assembled there. He had formerly been an attendant on Mr. Thomas Bradbury, but quitted that gentleman on account of his bigoted zeal for imposing unscriptural terms upon the article of the Trinity. His lordship was a disciple and friend of Mr. Locke, had a high value for the sacred writings, and was eminently skilled in them. As a writer in theology, he had great merit; and contributed much to the diffusing of that spirit of free scriptural criticism, which has since obtained among all denominations of christians. As his attention was much turned to the study of divinity, he had a strong sense of the importance of free enquiry in matters of religion. In his writings, whenever he thought what he advanced was doubtful, or that his arguments were not strictly conclusive, though they might have

[1] Reprinted in 1770, in 3 vols. 8vo, under the revision of his son, the present worthy and learned bishop of Salisbury.

[2] 1. A Dissuasive from Jacobitism; shewing in general what the nation is to expect from a popish king; and, in particular, from the Pretender. The fourth edition of this was printed in 8vo, in 1713. 2. A letter from a Layman, in communion with the church of England, though dissenting from her in some points, to the right rev. the bishop of ———, with a postscript, shewing how far the bill to prevent the growth of schism is inconsistent with the act of toleration, and the other laws of this realm. The second edition of this was printed in 1714, 4to.

3. The Layman’s letter to the bishop of Bangor. The second edition of this was published in 1716, 4to. 4. An account of the late proceedings of the dissenting-ministers at Salters-hall; occasioned by the differences amongst their brethren in the country: with some thoughts concerning imposition of human forms for articles of faith. In a letter to the rev. Dr. Gale, 1719, 8vo. 5. A discourse of natural and revealed religion, and the relation they bear to each other, 1731, 8vo. 6. Reflections on the 12th query, contained in a paper, intituled, Reasons offered against pushing for the repeal of the corporation and test-acts, and on the animadversions on the answer to it, 1733, 8vo.

great

great weight, he expressed himself with a becoming diffidence. He was remarkable for the politeness of his manners, and the gracefulness of his address, as we are assured by those who personally knew him. He married Anne, eldest daughter of sir William Daines, by whom he left six sons and three daughters. William, his eldest son, succeeded to his father's honours; was elected, soon after he came of age, member for the town of Berwick, and afterwards for Plymouth; and, in the late and present reigns, passed through the successive offices of lord of the admiralty, master of the wardrobe, chancellor of the exchequer, treasurer of the navy, and secretary at war. Francis, the second, died young. John, the third, was a major-general in the army, commanded the land forces at the reduction of the island of Guadaloupe in 1758, and died in 1764. Daines, the fourth, king's counsel, and one of the justices of the grand session for the counties of Chester, &c. is author of, 1. Observations upon the Antient Statutes, 1766; a valuable work reprinted in the same year, and again in 1769 and 1775; 2. The Naturalist's Journal, 1767, 4to; 3. Directions for collecting Specimens of Natural History, 1772, 4to; 4. The Anglo-Saxon version of Orosius, with an English Translation and Notes, 1773, 8vo; 5. Several tracts relative to the probability of reaching the North Pole, 4to, 1775, &c. which are collected and enlarged in a volume of Miscellanies, 1780, 4to; 6. Proposed Forms of Registers for baptisms and burials, 1781, 4to. He is also author of many curious papers in the Philosophical Transactions and Archæologia; some of which are likewise incorporated in the volume of Miscellanies. Samuel, the fifth, was vice-admiral of the white, greatly distinguished himself in the three last wars, and died in 1793. Shute, the sixth, had his education at Eton-school and the university of Oxford; took orders in 1756, the degree of LL. D. in 1762, was promoted to the bishopric of Landaff in 1769, translated to Salisbury in 1782, and from thence to Durham.

BARROS or DE BARROS (JOHN), born at Viseo in 1496, was brought up at the court of king Emanuel, about the infantas. He made a rapid progress in greek and latin learning. The infant Juan, to whom he was attached, in quality of preceptor, having succeeded the king his father in 1521, de Barros had a place in the household of that prince. In 1522 he became governor of St. George de la Mine, on the coast of Guinea in Africa. Three years afterwards, the king having recalled him to court, appointed him treasurer of the Indies: this post inspired him with the thought of writing the history of those countries; in order to finish it he retired to Pombal, where he died in 1570, with the reputation of an estimable scholar and a good citizen. De Barros has divided his History of Asia and the Indies

dies in four decads. He published the first in 1552, the second in 1553, and the third in 1563. The fourth did not appear till 1615, by command of king Philip III. who purchased the manuscript of the heirs of Jean de Barros. This history is in the portugueze language. Possévin and the president de Thou make great encomiums on it. La Boulaye-le Goux says that it is rather a heap of blotted paper, than a work worthy of being read. We are not to take either the praise or the censure in their literal sense. Barros has collected a great many facts that are not to be found elsewhere; with less love of the hyperbole and a stricter attachment to truth, he would have deserved a place among the good historians. Several authors have continued his work, and brought it down to the xiiiith decad. There is an edition of it, Lisbon, 1736, 3 vols. folio. Alfonso Ulloa translated it into spanish.

BARROW (Isaac), an eminent mathematician and divine, descended from an ancient family in Suffolk, and born in London, Oct. 1630. He was at the Charter-house school for two or three years, where he discovered more of natural courage than inclination to study, being much given to fighting, and fond of promoting it amongst his school-fellows; insomuch that his father, having so little hope of his being a scholar, often wished if it pleased God to take away any of his children, it might be his son Isaac [A]. But being removed to Felsted in Essex, his disposition took a different turn; and he soon made such a progress in learning, and every other valuable qualification, that his master appointed him tutor to lord Fairfax of Emely in Ireland, who was then his scholar. During his stay at Felsted, he was, upon the 15th of Dec. 1643, admitted a pensioner of Peter-house in Cambridge, where his uncle, afterwards bishop of St. Asaph, was then a fellow; but when he went to the university, Feb. 1645, he was entered at Trinity college, his uncle with some others who had written against the covenant, having the year before been ejected from Peterhouse [B]. His father having suffered much in his estate by his adherence to king Charles, Isaac's chief support was at first from the generosity of Dr. Hammond, for which he has expressed his gratitude in a latin epitaph on his benefactor [C]. In 1647 he was chosen a scholar of the house; and though he always continued a warm loyalist, and would not take the covenant, yet his behaviour was such, that he gained the good-will and esteem of his superiors. He afterwards subscribed the engagement; but soon after repenting of what he had done, he went back to the commissioners to declare his dissatisfaction, and got his name rased

[A] Hill's Life of Barrow, prefixed to *sermons*, p. 157.
his *Sermons*.

[C] *Opuscula*, p. 301.

[B] Ward's *Lives of the Gresham Pro-*

out of the list. In 1648 he took the degree of bachelot of arts, and the year following was chosen fellow of the college [D]. After his election, finding the times not favourable to his views in the church, he turned his thoughts to the profession of physick, and for some years bent his studies that way. He particularly made a great progress in anatomy, botany, and chemistry; but afterwards, upon mature deliberation, and with the advice of his uncle, he applied to the study of divinity, to which he conceived himself obliged by the oath he had taken on his admission to his fellowship [E]. While he read Scaliger on Eusebius, he perceived the dependence of chronology on astronomy, which put him upon reading Ptolemy's Almagest; and finding this book and the whole science of astronomy to depend upon geometry, he made himself master of Euclid's Elements, and from thence proceeded to the other antient mathematicians. In 1652 he commenced master of arts, and the ensuing year was incorporated in that degree at Oxford.

When Dr. Dupont resigned the chair of greek professor, he recommended his pupil Mr. Barrow for his successor, who, in his probation exercise, shewed himself equal to the character given him by this gentleman; but being suspected to be a favourer of arminianism, he obtained it not. This disappointment, it is thought, helped to forward his desire of seeing foreign countries; and in order to execute his design, he was obliged to sell his books. He left England June 1655, and went for Paris, where he found his father; and out of his small stock he afforded him a seasonable supply [F]. He gave his college an account of his journey thither in a poem, together with some curious and political observations in a letter, both written in latin. The ensuing spring he went to Leghorn, with an intention to proceed to Rome; but stopped at Florence, where he had the advantage of perusing several books in the great duke's library, and of conversing with Mr. Filton the librarian [G]. Here the straitness of his circumstances must have put an end to his travels, had it not been for Mr. James Stock, a young merchant of London, who generously furnished him with money. He was extremely desirous to see Rome; but the plague then raging in that city, he took ship at Leghorn, Nov. 6, 1656, for Smyrna. In this voyage the ship was attacked by an algerine pirate; and, though he had never seen any thing of a sea-fight, he stood to the gun appointed him with great courage, being, as he said himself, not so much afraid of death as slavery. The corsair perceiving the stout defence the ship made, sheered off. At Smyrna he met with a most kind reception from Mr. Bretton, the english consul,

[D] Ward, p. 158.

[E] Hill's Life of Barrow.

[F] Opuscula, p. 351.

[G] Hill and Ward, *ibid*.

upon whose death he afterwards wrote a latin elegy [H]. From thence he proceeded to Constantinople, where he received the like civilities from sir Thomas Bendish the english ambassador, and sir Jonathan Dawes, with whom he afterwards preserved an intimate friendship. At Constantinople he read over the works of St. Chrysostom, once bishop of that see, whom he preferred to all the other fathers. When he had been in Turkey somewhat more than a year, he returned to Venice. From thence he came home in 1649, through Germany and Holland. Soon after his return to England, the time being now somewhat elapsed when the fellows of Trinity college are obliged to take orders, or to quit the college, Mr. Barrow was episcopally ordained by bishop Brownrig. At the restoration of Charles II. his friends expected, as he had suffered and merited so much, he would be immediately preferred, but their expectations came to nothing; which made him complain in two latin verses, that no person more sincerely wished for his majesty's return, and none felt less the effects of it [I]. However, he wrote an ode on the occasion, wherein he introduces Britannia congratulating the king on his return. In 1660 he was chosen to the greek professorship at Cambridge. When he entered upon this province, he intended to have read upon the Tragedies of Sophocles; but he altered his intention, and made choice of Aristotle's Rhetoric. These lectures having been lent to a friend, who never returned them, are irrecoverably lost. July the 16th, 1662, he was elected professor of geometry in Gresham college, by the recommendation of Dr. Wilkins, master of Trinity college, and afterwards bishop of Chester [K]. His latin inaugural oration is extant, in the fourth volume of his works. This same year he wrote an epithalamium on the marriage of king Charles and queen Catharine, in greek verse. Upon the 20th of May 1663, he was elected a fellow of the royal society, in the first choice made by the council after their charter. The same year the executors of Mr. Lucas having, according to his appointment, founded a mathematical lecture at Cambridge, they fixed upon him for the first professor; and though the two professorships were not inconsistent with each other, he chose to resign that of Gresham college, which he did May the 20th, 1664.

In 1669 he resigned his mathematical chair to his learned friend, Mr. Isaac Newton; being now determined to give up the study of mathematics for that of divinity. Upon quitting his professorship, he was only a fellow of Trinity college, till his uncle gave him a small sinecure in Wales, and Dr. Seth Ward, bishop of Salisbury, conferred upon him a prebend in his church. In 1670 he was created doctor in divinity by mandate; and,

[H] *Opuscula*, p. 302.[I] *Hill's Opuscula*, p. 160.[K] *Ward*, p. 160.

upon

upon the promotion of Dr. Pearson, master of Trinity college, to the see of Chester, appointed to succeed him by the king's patent, bearing date the 13th of Feb. 1672. When the king advanced him to this dignity, he was pleased to say, "He had given it to the best scholar in England." His majesty did not speak from report, but from his own knowledge; the doctor being then his chaplain, he used often to converse with him, and, in his humorous way, to call him an "unfair preacher," because he exhausted every subject, and left nothing for others to say after him. In 1675 he was chosen vice-chancellor of the university.

This great and learned divine died of a fever the 4th of May 1677, and was buried in Westminster abbey, where a monument was erected to him by the contribution of his friends, and an epitaph in latin by his friend Dr. Mapletoft. He left his manuscripts to the care of Dr. John Tillotson and Mr. Abraham Hill, with a power to print such of them as they thought proper [L].

BARRY (SPRANGER,) was born in St. Warburgh's parish, Dublin, Nov. 20, 1719: he was the son of an eminent silversmith of that city, in good trade and family connections, who bred this his eldest son to the business: but an early intercourse with the theatres (for there were two at that time in Dublin), with the sollicitation of a remarkably handsome person, fine voice, and pleasing address, soon obliterated all mechanical notions; and after keeping up the farce of attending the counter two or three years (a place nature never designed him for), he commenced actor; and made his first appearance in the year 1744, in the character of Othello.

Most first appearances discover more of inclination than a finished genius. It was different with Mr. Barry; like our celebrated Roscius, he nearly gained the summit of perfection on

[L] The following works were published during his life: 1. *Euclidis Elementa*. Cant. 1655, 8vo. 2. *Euclidis Data*, Cant. 1657, 8vo. 3. *Lectiones optice* xviii. Lond. 1669, 4to. 4. *Lectiones geometricæ* xiii. Lond. 1670, 4to. 5. *Archimedis opera*. Apollonii conicorum libri iv. Theodosii spherica methodo nova illustrata, et succincte demonstrata, Lond. 1675, 4to. These which follow were published after his decease: 1. *Lectio in qua theorematum Archimedis de sphaera et cylindro, per methodum indivisibilium investigata, ac breviter demonstrata, exhibentur*, Lond. 1678, 12mo. 2. *Mathematicæ lectiones habitæ in scholis publicis academici Centabrigienfis, ann. 1664, 5, 6, &c.* Lond. 1683, 8vo. These have been translated into

English, by the rev. Mr. John Kirkby of Egremont in Cumberland, and published 1734 in 8vo.; together with his Oratorical Preface, spoken before the university on his election to the Lucasian professorship, translated also into English. 3. All his english works in three volumes, Lond. 1683, folio. These were published by Dr. John Tillotson. 4. *Isaaci Barrow Opuscula, viz. determinationes, conciones ad clerum, orationes, poemata, &c.* volumen quartum. Lond. 1687, folio. Dr. Barrow has left also several curious papers on mathematical subjects, written in his own hand, which were communicated by Mr. Jones to the author of *The Lives of the Gresham Professors*.

his outset ; and by the account of some of the best judges of that day, gave evident marks that he wanted nothing but stage practice to make him reach the top of his profession. The summer of 1744 he played in Corke, and acquired fresh laurels. Here it was first suggested to him by his relation and particular friend, the late sir Edward Barry, to come over to England, as the spot most congenial to great abilities : however, before he made this essay, he returned to Dublin, and joined the company of that year, which stands remarkable in the irish theatrical annals, for the best stage that perhaps ever was known at any one period. The public will best judge of this themselves, when they are informed, that the names of Garrick, Barry, Sheridan, *Quin*, Woffington, and Cibber, principally formed this catalogue ; and that there was scarce a play that these performers did not change parts in a kind of contention for rival powers. The public, however, paid dear for this mental luxury, as the constant and extreme fullness of the house brought on colds and fevers, beside dislocations and other accidents, which terminated in several of their deaths ; and it was then very common to say, such a one died of a Garrick, a *Quin*, or a Barry fever.

In 1746 Mr. Barry came over to England, and was engaged at Drury-lane ; and the next year the patent falling into Messrs. Garrick's and Lacy's hands, Mr. Barry took the lead as the principal performer of that house. Here Mr. Garrick and he frequently appeared in the same characters, and in a great measure divided the applause of the town ; however, Barry feeling an inferiority arising from the joint power exerted against him as actor and manager, quitted Drury-lane, and headed Covent-garden. Here it was his powers had full play ; and here it was our stage Milo entered the lists of competition against a man, which none hitherto durst approach. They played all their principal characters against each other with various success ; which are marked by many epigrams and bons mots of that day, and which are too well known to need repeating here. In this contention they remained till the summer of 1758, when Barry, joining with Mr. Woodward, of Covent-garden, undertook an expedition to Ireland, where they built two elegant playhouses, one in Dublin, and the other in Corke ; and, as joint-managers, exerted their respective abilities, with those of a very respectable company, part of which they brought over from England : however, after trying this scheme for some years, what with the expences of building, the great salaries and increase of performers, together with the uncertain returns of their theatres, they both found they had changed situations for the worse. Woodward was the first to smell out his mistake ; and making the best bargain he could with Barry, to be paid his share in annuities, he set sail for England, rejoined his old corps,

and in a very laughable prologue (which is still well remembered) restored himself to the public favour.

Barry staid but a few seasons behind him ; as in 1766 both he and Mrs. Barry played that summer at the Opera House in the Hay Market, under Mr. Foote. Here it was Mrs. Barry made her first appearance on the London stage. Her character was Desdemona ; in which, though there is not much for a performer to exert herself, yet in this she shewed such judgment, tenderness, and expression, that our english Roscius, who was then in the pit, declared her an actress of the first stamp. Indeed it was a proof he was serious, as he soon after engaged her, along with Mr. Barry, at a very considerable salary ; and in that he was a true prophet, as she afterwards minutely fulfilled his prediction, by unquestionably establishing herself the first actress on the british stage.

Little remains now to be said of Mr. Barry, than that about the year 1773 he quitted Drury-lane for Covent garden ; when an hereditary gout (which occasionally attacked him from his earliest days) rendered his performances not only infrequent, but imperfect ; yet it is but justice to the memory of this stage luminary to declare, that even in this unfinished state of his powers, cramped aches, and bowed down with infirmity, like Marius sitting upon the ruins of Carthage, he gave us an affecting picture of what he once was ; his voice, which to the last retained its silver cadence, turned us into sympathy, and his fine conception of the poet warmed our imaginations to feel the rest.

We cannot here resist the inclination to insert what was published by a genius of that time, under the title of "Effusions to the theatrical memory of Mr. Barry :

"Barry looked the lover better than any body ; for he had the finest person, and smiles became him : nor did he act it worse than he looked it, for he had the greatest melody in his voice, and a most pleasing insinuation in his address. To excite pity by exhibitions of grief and affliction, is one of the most arduous tasks of a tragedian : "Is it not monstrous, (says Hamlet) that this player here should in a fiction, in a dream of passion, so force his soul to his conceit, that, from his workings, all his visage warmed ; tears in his eyes, distraction in his aspect, a broken voice, and his whole function suiting with forms to his conceit ?" These were Barry's excellencies, and in these he stood unrivalled. His mien and countenance were so expressive of grief, that, before he spoke, we were disposed to pity ; but then his broken throb so wrung our soul with grief, that we were obliged to relieve ourselves by tears [M]. In Macbeth, Barry was truly great,

[M] Of this we had eminent instances in Essex, Jaffier, and Lear, and almost every character he played.

particularly in the dagger-scene : his pronounciation of the words "There's no such thing" were inimitably fine ; he spoke them as if he felt them. In his performance of Lear he gave considerable marks of his judgment, by throwing a very strong and affecting cast of tenderness into his character ; he never lost sight of the father ; but in all his rage, even in the midst of his severest curses, you saw that his heart, heavily injured as he was, and provoked to the last excess of fury, still owned the offenders for his children. His figure was so happily disguised, that you lost the man in the actor, and had no other idea in his first appearance, than that of a very graceful, venerable, kingly, old man : but it was not in his person alone he supported the character ; his whole action was of a piece ; and the breaks in his voice, which were uncommonly beautiful, seemed the effect of real not counterfeited sorrow. The advantage which he had from his person, the variety of his voice, and its particular aptitude to express the differing tones which sorrow, pity, or rage naturally produce, were of such service to him in this character, that he could not fail of pleasing ; and his manner of playing Lear appeared perfectly consistent with the whole meaning of the poet. If any performer was ever born for one particular part, Barry was for Othello. There is a length of periods, and an extravagance of passion in this part, not to be found in any other for so many successive scenes, to which Barry appeared peculiarly suitable : with equal happiness, he exhibited the hero, the lover, and the distracted husband : he rose through all the passions to the utmost extent of critical imagination, yet still appeared to leave an unexhausted fund of expression behind. In the characters of Anthony, Varanes, and in every other, indeed, in which the lover is painted with the most forcible colouring, we shall not look upon his like again.

"I can hardly conceive that any performer of antiquity could have excelled the action of Barry in the part of Othello. The wonderful agony in which he appeared when he examined the circumstance of the handkerchief ; the mixture of love that intruded upon his mind, upon the innocent answers which Desdemona makes, betrayed in his gesture a variety and vicissitude of passions sufficient to admonish any man to be afraid of his own heart, and strongly convince him, that by the admission of jealousy into it, he will stab it with the worst of daggers. Whoever reads in his closet this admirable scene, will find that he cannot, except he has as warm an imagination as Shakespeare himself, perceive any but dry, incoherent, and broken sentences : a reader who has seen Barry act it, observes, that there could not have been a word added ; that longer speeches would have been unnatural, nay impossible, in Othello's situation "

BARSUMA, or BARSOMA, metropolitan of Nisibis, was the person

person who revived the opinions of Nestorius, under the emperor Justinus. There are by him several epistles, sermons and commentaries on the scripture; he even composed a new Liturgy: all his works are in the syriac language. There is another Barfuma, surnamed of Kark, from his being born in that city, which the antients called Petra deserti, and the moderns, Kark de Montroyal. He was archimandrite, and propagated the notions of Eutychius. We have a book by him in syriac, intituled, Dobro, which treats of good government; commentaries on the scripture, and several epistles.

BARTAS (GUILLAUME DE SALLUSTE DU), was born at Monfort in Armagnac in the year 1544, the son of a treasurer of France, and not on the estate de Bartas, which is in the vicinity of that little town. Henry IV. whom he served with his sword, and whom he celebrated in his verses, sent him to England, to Denmark, and to Scotland. He had the command of a company of cavalry in Gascony, under the marechal de Matignon. He was a calvinist, and died in 1590 at the age of 46. The work that has most contributed to render his name famous, is the poem intituled, Commentary of the week of the creation of the world, in seven books. Pierre de l'Ostal, in a miserable copy of verses addressed to du Bartas, which that lord has prefixed to his poem, says that this book is "greater than the whole universe." This piece of sustian praise on the dullest of all versifiers, was adopted at the time; but has been rejected in ours. The style of du Bartas is low, incorrect, improper, and contemptible; his descriptions are given under the most disgusting images. He says, that the head is the lodging of the understanding; that the eyes are two shining casements, or twin stars; the nose, the gutter or the chimney; the teeth, a double pallisade, serving as a mill to the open gullet; the hands, the chambermaids of nature, the bailifs of the mind, and the caterers of the body; the bones, the posts, the beams and the columns of this tabernacle of flesh. We have several other works by the seigneur du Bartas. The most extraordinary is a little poem, composed to greet the queen of Navarre on making her entry into Nerac. Three nymphs contend for the honour of saluting her majesty. The first delivers her stupidities in latin verses, the second in french verses, and the third in gascon verses. Du Bartas, though a bad poet, was a worthy man. Whenever the military service and his other occupations left any leisure time, he retired to the chateau de Bartas, far from the tumult of arms and business. He wished for nothing more than to be forgotten; in order that he might apply more closely to study; this he testifies at the conclusion of the third day of his week. Modesty and sincerity formed the character of du Bartas, according to the account of him by the president de Thou. "I know (says that

famous historian) that some critics find his style extremely figurative, bombastic, and full of gasconades. For my part, adds he, who have long known the candour of his manners, and who have frequently discoursed with him, when, during the civil wars, I travelled in Guienne with him, I can affirm, that I never remarked any thing of the kind in the tenor of his behaviour; notwithstanding his great reputation, he always spoke with singular modesty of himself and his works." His book of the Week, contemptible as it is, was attended with a success not inferior to that of the best performances. Within the space of five or six years, upwards of thirty editions were printed of it. It found in all places, commentators, abbreviators, translators, imitators, and adversaries. His works were collected and printed in 1611, folio, at Paris, by Rigaud.

BARTH (JOHN), born at Dunkirk, was the son of an humble fisherman, is more known than if he had owed his birth to a monarch. Before the year 1675, he was famous for a variety of acts no less singular than valiant. To particularize them all would take up too much of our room. His courage having been signalized on a variety of occasions, he was appointed in 1692 to the command of a squadron consisting of seven frigates and a fire-ship. The harbour of Dunkirk was then blocked up by thirty-two ships of war, english and dutch. He found the means to pass this fleet, and the next day took four english vessels, richly freighted, and bound for the port of Archangel. He then proceeded to set fire to 86 sail of merchant ships of various burdens. He next made a descent on the coast of England, near Newcastle, where he burnt 200 houses, and brought into Dunkirk prizes to the amount of 500,000 crowns. About the close of the same year, 1692, being on a cruise to the north with three men of war, he fell in with a dutch fleet of merchant ships loaded with corn; they were under convoy of three ships of war: Barth attacked them, captured one of them, after having put the others to flight, which he then chased, and made himself master of 16 of their number. In 1693 he had the command of the *Glorieux*, of 66 guns, to join the naval armament commanded by Tourville, which surprised the fleet of Smyrna. Barth, being separated from the rest of the fleet by a storm, had the fortune to fall in with six dutch vessels, near to Forô, all richly laden: some of these he burnt, and drove the rest ashore. This active and indefatigable seaman set sail a few months afterwards with six men of war, for convoying to France, from the port of Velker, a fleet loaded with corn. He conducted it successfully into Dunkirk, though the english and the dutch had sent three ships of the line to intercept it. In the spring of 1694 he sailed with the same ships, for returning to Velker to join a fleet again loaded with corn. This fleet had already left the
the

the port, to the number of a hundred sail and upwards, under escort of three danish and swedish ships. It was met between the Texel and the Vlee by the vice-admiral of Friesland. Hidde, who commanded a squadron composed of eight ships of war, had already taken possession of the fleet. But on the morrow Barth came up with him at the height of the Texel; and, though inferior in numbers and weight of metal, retook all the prizes, with the vice-admiral and two other ships. This brilliant action procured him a patent of nobility. Two years afterwards, in 1696, Jean Barth occasioned again a considerable loss to the dutch, by capturing a part of their fleet which he met at about six leagues from the Vlee. His squadron consisted of eight vessels of war and several privateers; and the dutch fleet of 200 sail of merchant ships, escorted by a number of frigates. Barth attacked it with vigour, and boarded the commander himself, took 30 merchant ships and four of the convoy, without suffering any more than a trifling loss. He was however unable to complete his triumph. Meeting almost immediately with twelve dutch men of war, convoying a fleet to the north, he was obliged to set fire to his prizes to prevent their falling into the hands of the enemy. He himself escaped only by being in a fast sailing ship. This celebrated mariner died at Dunkirk the 27th of April 1702, of a pleurisy, at the age of 51. Without patrons, and without any thing to trust to but himself, he became chef-d'escadre, after having passed through the several inferior ranks. He was tall in stature, robust, well made, though of a rough and clumsy figure. He could neither write nor read; having only learnt to subscribe his name. He spoke little and incorrectly; ignorant of the manners of polite companies, he expressed and conducted himself on all occasions like a sailor. When the chevalier de Forbin brought him to court in 1691, the wits of Versailles said to one another: Come, let us go and see the chevalier de Forbin with his led-bear. In order to be very fine on that occasion, he appeared in a pair of breeches of gold tissue, lined with silver tissue; and, on coming away, he complained that his court-dress had scrubbed him so confoundedly that he was almost slayed. Louis XIV. having ordered him into his presence, said to him: "Jean Barth, I have just now appointed you chef-d'escadre."—"You have done very well, sir," returned the sailor. This answer having occasioned a great burst of laughter among the courtiers, Louis XIV. took it in another manner. "You are mistaken, gentlemen, said he, on the meaning of the answer of Jean Barth; it is that of a man who knows his own value, and intends to give me fresh proofs of it. To conclude, the new chef-d'escadre was nobody except when on board his ship; and there he was more fitted for a bold action than

than for any project of tolerable extent. In 1780 a life of this celebrated naval commander was published in 12mo.

BARTHELEMI (NICHOLAS), a benedictine monk of the xvth century, born at Loches, composed some latin poems very hard to be found: *Epigrammata Momiae, Enneae*, in 8vo, the two first without date; the third, of 1531, contains pieces that turn on subjects of devotion. *De vita activa et contemplativa*, 1523, 8vo, in prose; *Christus Xylonicus*, a tragedy, in four acts, 1531, 8vo.

BARTHIUS (CASPAR), a very learned writer, born at Custrin in Brandenburg, 1587 [N]. His father was professor of civil law at Francfort upon the Oder, counsellor to the elector of Brandenburg, and his chancellor at Custrin. Having discovered in his son very early marks of genius, he provided him with proper masters; but he enjoyed only a little time the pleasure of seeing the fruits of his care, for he died in 1597. Mr. Baillet has inserted Caspar in his *Enfans célèbres*; where he tells us, that, at twelve years of age, he translated David's psalms into latin verse of every measure, and published several latin poems. Upon the death of his father he was sent to Gotha, then to Eisenach, and afterwards, according to custom, went through all the different universities in Germany. When he had finished his studies, he began his travels; he visited Italy, France, Spain, England, and Holland, improving himself by the conversation and works of the learned in every country [o]. He studied the modern as well as ancient languages, and his translations from the spanish and french shew that he was not content with a superficial knowledge. Upon his return to Germany, he took up his residence at Leipfic, where he led a retired life, his passion for study having made him renounce all sort of employment; so that as he devoted his whole time to books, we need be the less surpris'd at the vast number which he published.

Barthius formed early a resolution of disengaging himself entirely from worldly affairs and profane studies, in order to apply himself wholly to the great business of salvation: he did not however put this design in execution till towards the latter end of his life; as appears from his *Soliloquies*, published in 1654. He died Sept. 1658, aged 71. His principal works are his *Adversaria*, in folio; and his *Commentaries* upon Statius and Claudian, in 4to.

BARTHOLIN (CASPAR), born 1585, at Malmoe, a town in the province of Schonen, which belonged then to Denmark. At three years of age he gave a proof of his capacity; for in fourteen days he learned to read perfectly. At thirteen he composed greek and latin orations, and pronounced them in public:

[N] Nicéron, tom. vii. p. 14.

[o] Nicéron, tom. vii. p. 15.

and at eighteen, he went to study in the university of Copenhagen [P]. In 1603 he removed to Rostock, and thence to Wirtemberg. He continued three years in this last place, where he applied himself to philosophy and divinity with so much assiduity, that he rose always before break of day, and went to bed very late. When he had finished his studies, he took his degree of master of arts in 1607.

Bartholin now began his travels; and, after having gone through part of Germany, Flanders, and Holland, he passed over to England, whence he returned to Germany, in order to proceed to Italy. After his departure from Wirtemberg, he had made physic his principal study; and he neglected nothing to improve himself in the different universities through which he passed. He received everywhere marks of respect; at Naples particularly they solicited him to be anatomical professor, but he declined it. In France he was offered the greek professorship at Sedan, which he also refused. After he had travelled as far as the frontiers of Spain, he returned to Italy, in order to perfect himself in the practice of medicine. He went from thence to Padua, where he applied with great care to anatomy and dissection. After some stay in this place he removed to Basil, where he had studied physic some time before; and here he received his doctor's degree in physic in 1610 [Q]. From thence he went to Wirtemberg and Holland, and intended to have extended his travels still farther, had he not been appointed professor of the latin tongue at Copenhagen; but he did not enjoy this long, for, at the end of six months, in 1613, he was chosen professor of medicine, which was much more adapted to his qualities and disposition. He held his professorship eleven years, when he fell into an illness, which made him despair of life: in this extremity he made a vow and promise to heaven, if he was restored to health, that he would apply himself to no other study than that of divinity. He recovered, and kept his promise. Conrad Aslach, the professor of divinity, dying some years after, Caspar was appointed his successor, the 12th of March 1624; the king also gave him the canonry of Roschild. He died of a violent colic, the 13th of July 1629, at Sora, whither he had gone to conduct his eldest son. He left several small works, chiefly on metaphysics, logic, and rhetoric.

BARTHOLIN (THOMAS), son of Caspar, a famous physician, born at Copenhagen the 20th Oct. 1616. After some years study in his own country, he went to Leyden in 1637, where he studied physic for three years. He travelled next to France; where he resided two years at Paris and Montpellier, in order to improve himself under the famous physicians of these two

[P] Nicéron, tom. vi. p. 121.

[Q] Ibid. p. 124.

universities.

universities [R]. He went from thence to Italy, and continued three years at Padua, where he was treated with great honour and respect, and was made a member of the Incogniti by John Francis Loredan. After having visited most parts of Italy, he went to Malta. From thence he returned to Padua, and next to Basil, where he received his doctor's degree in physic, the 14th of Oct. 1645. The year following he returned to his native country, where he did not remain long without employment; for, upon the death of Christopher Longomontan, the professor of mathematics at Copenhagen, he was appointed his successor in 1647. In 1648 he was named to the anatomical chair; an employment more suited to his genius and inclination, which he discharged with great assiduity for thirteen years. His intense application having rendered his constitution very infirm, he resigned his chair in 1661, and the king of Denmark allowed him the title of honorary professor. He retired to a little estate he had purchased at Hagested, near Copenhagen, where he intended to spend the remainder of his days in peace and tranquillity. An unlucky accident however disturbed him in his retreat: his house took fire in 1670, and his library was destroyed, with all his books and manuscripts. In consideration of this loss, the king appointed him his physician, with a handsome salary, and exempted his land from all taxes. The university of Copenhagen were likewise touched with his misfortune, and appointed him their librarian; and in 1675 the king honoured him still farther, by giving him a seat in the grand council of Denmark. He died the 4th of Dec. 1680. He has left several works [s].

BARTLET (JOHN). He was many years minister of St. Thomas's near Exeter, and much esteemed by the pious bishop Hall. After he was ejected for refusing to comply with the act of uniformity, he continued to preach privately to a small congregation at Exeter, where he died in a good old age. He was the author of a volume of meditations, and two practical catechisms.

BARTOLI (DANIEL), a learned and laborious jesuit, born at Ferrara in 1608. After having professed the art of rhetoric, and afterwards for a long time devoted himself to preaching, his superiors fixed him at Rome in 1650. From that period till his death, he published a great number of works, as well

[R] Niceron, tom. vi. p. 131.

[S] 1. *Anatomia Caspari Bartholini parentis novis observationibus primum locupletata*. L. Bat. 1641, 8vo. 2. *De unicornu observationes novæ*. Accesserunt de aureo cornu Olai Wormii eruditorum judicia. Patavii, 1645, 8vo. 3. *De monstris in natura et medicina*. Basil, 1645,

4to. 4. *Antiquitatum veteris puerperii synopsis, operi magno ad eruditos præmissa*. Hafniz, 1646, 8vo. 5. *De luce animalium libri tres, admirandis historiciis rationibusque novis referti*. L. Bat. 1647, 8vo. 6. *De armillis veterum, præsertim Danorum Schedion*. Hafniz, 1648, 8vo.

historical as others, all in the italian language. The most known and the most considerable is a history of his society, printed at Rome, from 1650 to 1673, in 6 vols. folio; translated into latin by pere Giannini, and printed at Lyons in 1666 & seq. All his other works, the historical excepted, were collected and published at Venice in 1717, 3 vols. in 4to. Both the one and the other are much esteemed, no less for their matter, than for the purity, the precision and the elevation of their diction: and this jesuit is regarded by his countrymen as one of the foremost writers in the italian language. He died at Rome in 1685, at the age of 77, after having signalized himself as much by his virtues as by his literary attainments.

BARTOLOCCI (JULIUS), a cistercian monk, born at Celano in the kingdom of Naples in 1613, professor of the hebrew tongue at the college of the Neophytes and Transmarins at Rome, died Nov. 1, 1687, aged 74. There is by him a *Bibliotheca Rabbinica*, 4 vols. folio, 1675. The feuillant Imbonati, his disciple, added a 5th vol. to this work, which is no less curious than learned. The title runs thus: *D. Julii Bartolocci de Celans, congregat. sancti Bernardi ref. ord. Cisterciensis, bibliotheca magna rabbinica de scriptoribus & scriptis hebraicis, ordine alphabetico hebraicè & latinè digestis; in folio, 4 vols. Rom. 1675.*

BARTON (ELIZABETH), commonly called "The holy Maid of Kent," was a religious impostor in the reign of Henry VIII. whose history may be very edifying. She was a servant at Aldington in Kent, and had long been troubled with convulsions, which distorted her limbs and countenance in the strangest manner, and threw her body into the most violent agitations; and the effect of the disorder was such, that, even after she recovered, she could counterfeit the same appearance. Masters, the minister of Aldington, with other ecclesiastics, thinking her a proper instrument for their purpose, persuaded her to pretend, that what she said and did was by a supernatural impulse; and taught her to act her part in the most perfect manner. Thus she would lie as it were in a trance for some time: then, coming to herself, after many strange contortions, would break out into pious ejaculations, hymns, and prayers; sometimes delivering herself in set speeches, sometimes in uncouth monkish rhymes. She pretended to be honoured with visions and revelations, to hear heavenly voices, and the most ravishing melody. She declaimed against the wickedness of the times, against heresy and innovations; exhorting the people to frequent the church, to hear masses, to use frequent confessions, and to pray to our lady and all the saints. All this artful management, together with great exterior piety, virtue, and austerity of life, not only deceived the vulgar, but many far above the vulgar, such as Sir

Thomas

Thomas More; bishop Fisher, archbishop Warham; the last of whom appointed commissioners to examine her. She was now instructed to say, in her counterfeit trances, that the blessed Virgin had appeared to her, and assured her that she should never recover, till she went to visit her image, in a chapel dedicated to her in the parish of Aldington. Thither she accordingly repaired, processionally and in pilgrimage as it were, attended by above 3000 people and many persons of quality of both sexes. There she fell into one of her trances, and uttered many things in honour of the saints and the popish religion: for herself she said, that, by the inspiration of God, she was called to be a nun, and that Dr. Bocking was to be her ghostly father. Dr. Bocking was a canon of Christ church in Canterbury, and an associate in carrying on the imposture. Meanwhile, the archbishop was so satisfied with the reports made to him about her, as to order her to be put into the nunnery of St. Sepulchre, Canterbury; where she pretended to have frequent inspirations and visions, and also to work miracles for all such as would make a profitable vow to our lady at the aforesaid chapel in the parish of Aldington. Her visions and revelations were also carefully collected and inserted in a book, by a monk called Deering.

The priests, her managers, having thus succeeded in the imposture, now proceeded to the great object of it; and Elizabeth Barton was directed publicly to announce, how God had revealed to her, that, "in case the king should divorce queen Catherine of Arragon, and take another wife during her life, his royalty would not be of a month's duration, but he should die the death of a villain." Bishop Fisher, and others, in the interest of the queen, and of the romish religion, hearing of this, held frequent meetings with the nun and her accomplices; and, at the same time, seduced many persons from their allegiance, particularly the fathers and nuns of Sion, the Charter-house and Sheen, and some of the observants of Richmond, Greenwich, and Canterbury. One Peto, preaching before the king at Greenwich, denounced heavy judgements upon him to his face; telling him, that "he had been deceived by many lying prophets; while himself, as a true Micaiah, warned him, that the dogs should lick his blood, as they had licked the blood of Ahab." Henry bore this outrageous insult with a moderation very remarkable for him: but, to undeceive the people, he appointed Dr. Curwin to preach before him the Sunday following, who justified the king's proceedings, and branded Peto with the epithets of "rebel, slanderer, dog, and traitor." Curwin, however, was interrupted by a friar, and called "a lying prophet, who sought to establish the succession to the crown by adultery;" and proceeded with such virulence, that the king was obliged to interpose, and command him to be silent: yet, though

Peto and the friar were afterwards summoned before the council, they were only reprimanded for their insolence.

Encouraged by this lenity of the government, the ecclesiastics in this conspiracy resolved to publish the revelations of the nun, in their sermons, throughout the kingdom: they had communicated them to the pope's ambassadors, to whom they also introduced the maid of Kent; and they exhorted queen Catherine to persist in her resolutions. At length this confederacy began to be a very serious affair, and Henry ordered the maid and her accomplices to be examined in the star-chamber. Here they confessed all the particulars of the imposture; and afterwards appeared upon a scaffold erected at St. Paul's Cross, where the articles of their confession were publicly read in their hearing. Thence they were conveyed to the Tower, until the meeting of parliament; who, having considered the affair, pronounced it a conspiracy against the king's life and crown. The nun, with her confederates, masters Bocking, Deering, &c. were attainted of high treason, and executed at Tyburn, April 20, 1534; where she confessed the imposture, laying the blame on her accomplices the priests, and craving pardon of God and the king.

It is remarkable, that the historian Sanders, in his latin work upon certain martyrs for popery, under Henry VIII. and Elizabeth, would willingly reckon this nun and her people among them, though their own confessions justified their condemnation: such is oftentimes the effrontery of religious zeal.

BARWICK (JOHN), a very eminent divine, was born at Witherflack in Westmoreland, on the 20th of April 1612, and educated at Sedberg-school in Yorkshire, where, says Mr. Granger, "he gave many early proofs of an uncommon capacity, and particularly distinguished himself by acting the part of Hercules, in one of Seneca's tragedies." In the eighteenth year of his age he was sent to St. John's college, Cambridge, where he presently outshone all of his age and standing; and was so remarkable for his abilities, that, when he was little more than twenty years of age, he was chosen by the members of his college to plead their cause in a controverted election of a master, which was heard before the privy-council. In the time of the civil war, he was instrumental in sending the Cambridge plate to the king; published the *Querela Cantabrigiensis*, in which he had the chief hand; and wrote against the covenant. He afterwards retired to London, where he undertook to manage the king's correspondence between that city and Oxford; which he executed with great dexterity and address. He also carried on a secret correspondence with Charles, whilst he was at Carisbrook-castle; and was, on many other occasions, of singular service to him. After the decapitation of his royal master, he served his son and successor, king Charles II. with the same
zeal

zeal and fidelity. He was a man of extraordinary sagacity, had a fertile invention, an enterprising genius, as well as great courage and presence of mind. He was at length betrayed by one Bostock, belonging to the post-office; and underwent a long and severe imprisonment in the Tower of London. Here, however, though shut up in a dungeon, and otherwise treated with extreme rigour, yet, by the force of temperance (confining himself to a vegetable diet and to the drinking of water), he recovered from a dangerous and inveterate distemper. Upon his enlargement, he renewed his correspondence with the king, and is said to have furnished lord Clarendon with a great part of the materials for his history. He conveyed money to his majesty, says Mr. Granger, after the execution of Dr. Hewit; and was so dexterous in all his conveyances, that he even eluded the vigilance of secretary Thurloe.

Upon the restoration of king Charles II. he was offered by his majesty, as a reward for his merit, first the bishopric of Sodor and Man, and afterwards that of Carlisle; but he refused them both, and contented himself with the deanery of Durham, together with the rectory of Houghton-le-Spring which he had some time before obtained. In 1661, he exchanged the deanery of Durham for that of St. Paul's, London; which last, though less valuable than the former, he readily accepted, conscious that his being called to it was solely for the service of the church. This new preferment he enjoyed about three years, dying of a pleurisy on the 22d of October 1664, and was interred in St. cathedral.

BARWICK (PETER), physician, brother to John Barwick, dean of St. Paul's: a man of uncommon skill and diligence in his profession, was very successful in the small-pox, and in several kinds of fevers. He wrote the life of the dean his brother in pure and elegant latin, which was published with a preface by Mr. Hilkiah Bedford, 1721, large 8vo. His defence of the Eikon Basilike against Dr. Walker, discovers the perverseness of old age, though much loyalty. He wrote an excellent defence of Dr. Harvey's doctrine of the circulation of the blood. He was respected by all that knew him for his abilities and great humanity. Died Aug. 1705.

BARZERINI, the surname of Abdalmumen, more known under the appellation of Nahui Zadeh. He is author of the *Hafchiât*, i. e. the postills to the book of Samarcandi, intituled, *Adab al bahath*, of the method that ought to be observed in disputes.—There is another Barzerini, commonly called Hagi, or Hadi Zadeh, who composed in turkish verse the book intituled, *Erkiân al khamis al Eslamiât*, the five columns or grounds of musulmanism.

BAS (LE), a famous french engraver; had an happy expression.

tion in engraving landscapes and sea pieces. His set of prints, after Verriet, in conjunction with Cochin, are very finely executed, particularly Antibes and Cette. His pieces in the collection intituled, *The Cabinet de — Crozat*, have merit. His *Village Recompence*, from Claud Lorain, is admirable. His other best pieces are, *Flemish feasts* after Berghen, *Teniers* and *Wouvermans*. All the feasts of *Straßbourg*, on occasion of the king's recovery. Ditto of *Havre-de-Grace*—The works of *Teniers*, &c. Died since 1765.

BASIL (Str.), bishop of *Cæsarea* in *Cappadocia*, where he was born in the year 326. He received the first part of his education under his father. He went afterwards and studied under the famous *Libanius* at *Antiochia* and *Constantinople*, and from thence to *Athenis*; where, finishing his studies, he returned to his native country in 355, and taught rhetoric. Some time after he travelled into *Syria*, *Ægypt*, and *Libya*, to visit the monasteries of these countries; and the monastic life so much suited his disposition, that upon his return home he resolved to follow it, and became the first institutor thereof in *Pontus* and *Cappadocia*. *Eusebius* bishop of *Cæsarea* conferred the order of priesthood upon *Basil*, who soon after retired into his solitude, having had some misunderstanding with his bishop; however, he came to a reconciliation with him about three years after, and his reputation was at length so great, that, upon the death of *Eusebius*, in 370, he was chosen his successor. It was with some difficulty that he accepted of this dignity; and no sooner was he raised to it, than the emperor *Valens* began to persecute him because he refused to embrace the doctrine of the *Arians*. *Valens* came twice to *Cæsarea*, and finding he was not able to influence *Basil*, resolved to banish him from that place. He ceased at length, however, to molest *Basil*, who now began to use his utmost endeavours to bring about a re-union betwixt the eastern and western churches, then much divided about some points of faith, and in regard to *Meletius* and *Paulinus*, two bishops of *Antiochia*. The western churches acknowledged *Paulinus* for the lawful bishop, and would have no communion with *Meletius*, who was supported by the eastern churches. But all his efforts were ineffectual, this dispute not being terminated till nine months after his death. *Basil* was likewise engaged in some contests relating to the division the emperor had made of *Cappadocia* into two provinces. *Anthimus*, bishop of *Tayane*, the metropolis of the new province, was desirous to extend his limits, which *Basil* opposed. They contested chiefly about a little village named *Zazime*. *Basil*, in order to preserve it in his jurisdiction, erected a bishopric, and gave it to his friend *Gregory* of *Nazianzen*, but *Anthimus* took possession before him; and *Gregory*, who loved peace, retired from thence. *Basil* had also some

disputes with Eustathius, and wrote several letters against him: he wrote likewise against Apollinaris, and had a share in all the disputes which happened in his time in the east concerning the doctrine of the church. He died the 1st of January 379.

There have been several editions of St. Basil's works in greek and latin. The first was that of Venice, 1535, in greek: the last and best is that of Paris, in 1721, 1722, and 1730, by the benedictine monks, in 3 vols. folio, greek and latin.

BASILIDES, a famous theologian of the second century, and head of the sect called after him Basilidians. He was born at Alexandria in Egypt, and became a disciple of Menander, though he gave himself out as the disciple of Glaucia, the interpreter of St. Peter. He wrote many books, which are now lost. Clements Alexandrinus, cites the age of his explications of the gospel, but of what gospel is doubtful; probably it might be one written by him, and which bore his name. In imitation of Pythagoras he obliged his scholars to a five years silence, teaching them to know all, and penetrate all; themselves being invisible, and unknown. Know yourself, says he, and let nobody know you. The many must not, and cannot know their affairs; but only one of a thousand, and two of ten thousand. It is not at all proper for you to blurt out your mysteries, but to retain them in silence. In the early times of christianity it was common to be initiated into the egyptian mysteries, wherein the same rule was strictly observed; as Iamblicus speaks, "What belongs seldom and lately to one, towards the end of his sacred office, this we ought not to discover in common to all; no, nor to such who are newly entered into the mysteries; nor even to such as are got half way." After he had spread his doctrine over the greatest part of Egypt, he died at Alexandria about the year 130, according to Eusebius, and in 133, according to Jerom and Tillemont.

BASINGSTOKE, or BASINGE (JOHN), a distinguished literator of the xiiiith century, was a native of Basingstoke in Hampshire. He studied first at Oxford, and afterwards at Paris, where he continued several years. He travelled to Athens, from whence he brought a great number of greek MSS. to England, and is said to have introduced the use of the greek numeral figures here. He was a man of considerable learning considering the age he lived in. He was preferred to the archdeaconry of London, and not long after to that of Leicester, by Robert Grossetete, bishop of Lincoln, with whom he was very intimate. He was a great promoter of greek learning. He died, according to Leland, in the reign of Henry III. 1252. His works are sermons, and a book intituled, *Particulæ sententiarum per distinctiones*: besides other compositions and translations, as, the *Doctrina* of the greeks, which he translated out of greek into latin.

BASIRE,

BASIRE (DR. ISAAC), born in the isle of Jersey, in the beginning of the xviiith century; was educated in the university of Cambridge, where he commenced doctor in divinity. He was king's chaplain, and archdeacon of Northumberland in the year 1640. When the rebellion broke out, he retired to Oxford, where he preached frequently before the king. In the year 1646, when the king was forced to quit the field, Dr. Basire travelled into the Streights and Levant, to recommend the doctrine and constitution of the church of England to the greeks, &c. Being in the Morea, he preached twice in greek, at a meeting of some of the bishops and clergy, being requested to that performance by the metropolitan of Achaia. From thence he embarked for Syria, where continuing some months at Aleppo, he made an acquaintance with the patriarch of Antioch. From Aleppo he travelled over Palæstine, and went to Jerusalem, where he was very respectfully received by the clergy, and religious, both of the greek and latin church; from the last of which, he had the privilege of viewing the temple of the Sepulchre, at the rate, and under the character of a priest. And now returning to Aleppo, he passed the Euphrates into Mesopotamia, from whence he took a range to Constantinople in 1653; and staying some time in this city, he moved homeward as far as Transylvania, where he was entertained by prince George Ragotzi II. who preferred him to the divinity professor's chair. Upon the restoration of king Charles II. he returned to England; was repossessed of his archdeaconry, and made prebendary of Durham. He was a person of considerable parts and learning, and remarkably loyal. He died in October 1676. His works are: *Deo & Ecclesie sacrum*, or *Sacrilege arraigned and condemned* by St. Paul, Rom. ii. 22. *Diatriba de Antiqua Ecclesie Britannicæ libertate*. A letter to sir Richard Brown, relating his travels, and endeavours to propagate the knowledge of the doctrine and discipline, established in the britannic church, among the Greeks, Arabians, &c. The history of the english and scotch presbytery, &c. The dead man's real speech; being a sermon preached at the funeral of bishop Cosins, &c.

BASKERVILLE (JOHN) [T]. This celebrated printer was born at Wolverley, in the county of Worcester, in 1706, heir to a paternal estate of 60 l. per annum, which fifty years after, while in his own possession, had increased to 90 l. He was trained to no occupation, but in 1726 became a writing-master at Birmingham.—In 1737 he taught at a school in the bull-ring, and is said to have written an excellent hand.

As painting suited his talents, he entered into the lucrative branch of japanning, and resided at No. 22, in Moor-street; and in 1745 he took a building lease of eight acres two furlongs,

[H] HURTON, History of Birmingham.

north-west of the town, to which he gave the name of *Easy Hill*, converted it into a little Eden, and built a house in the centre: but the town, daily increasing in magnitude and population, soon surrounded it with buildings.—Here he continued the business of a japanner for life: his carriage, each pannel of which was a distinct picture, might be considered the pattern card of his trade, and was drawn by a beautiful pair of cream-coloured horses.

His inclination for letters induced him, in 1750, to turn his thoughts towards the press. He spent many years in the uncertain pursuit, sunk 600*l.* before he could produce one letter to please himself, and some thousands before the shallow stream of profit began to flow.

His first attempt in 1756 was a quarto edition of *Virgil*, price one guinea, now worth several. He afterwards printed *Paradise Lost*, the Bible, Common Prayer, Roman and English Classics, &c. in various sizes, with more satisfaction to the literary world than emolument to himself.

In 1765, he applied to his friend the eminent and excellent Dr. Franklin, then at Paris, to sound the literati respecting the purchase of his types; but received for answer, "That the French, reduced by the war of 1756, were so far from being able to pursue schemes of taste, that they were unable to repair their public buildings, and suffered the scaffolding to rot before them."

In regard to his private character, he was much of a humourist, idle in the extreme, but his invention was of the true Birmingham model, active. He could well design, but procured others to execute: wherever he found merit he caressed it: he was remarkably polite to the stranger, fond of shew: a figure rather of the smaller size, and delighted to adorn that figure with gold lace. Although constructed with the light timbers of a frigate, his movement was stately as a ship of the line.

During the twenty-five last years of his life, though then in his decline, he retained the singular traces of a handsome man. If he exhibited a peevish temper, we may consider that good-nature and intense thinking are not always found together. Taste accompanied him through the different walks of agriculture, architecture, and the fine arts. Whatever passed through his fingers, bore the lively marks of John Baskerville.

His aversion to christianity would not suffer him to lie among christians; he therefore erected a mausoleum in his own grounds for his remains, and died without issue in 1775, at the age of 69.—Many efforts were used after his death, to dispose of the types; but to the lasting discredit of the british nation, no purchaser could be found in the whole common-wealth of letters. The universities coldly rejected the offer. The London bookellers under-

understood no science like that of profit. The valuable property therefore lay a dead weight till purchased by a literary society at Paris in 1779 for 3700*l*.

It is an old remark, that no country abounds with genius so much as this island; and it is a remark nearly as old, that genius is no where so little rewarded: how else came Dryden, Goldsmith, and Chatterton to want bread? Is merit like a flower of the field, too common to attract notice? or is the use of money beneath the care of exalted talents?

Invention seldom pays the inventor. If you ask what fortune Baskerville ought to have been rewarded with? The most which can be comprised in five figures. If you farther ask what he possessed? The least; but none of it squeezed from the press. What will the shade of this great man think, if capable of thinking, that he has spent a fortune of opulence, and a life of genius, in carrying to perfection the greatest of all human inventions, and that his productions, slighted by his country, were hawked over Europe in quest of a bidder?

We must revere, if we do not imitate, the taste and œconomy of the french nation, who, brought by the british arms in 1762 to the verge of ruin, rising above distress, were able, in seventeen years, to purchase Baskerville's elegant types, refused by his own country, and to expend an hundred thousand pounds in printing the works of Voltaire.

BASKERVILLE (Sir SIMON), knight, of the ancient family of the Baskervilles in Herefordshire, an excellent scholar and eminent physician, famous for his skill in anatomy, and happy practice in the time of king James I. and king Charles I. born at Exeter 1573, was the son of Thomas Baskerville, an apothecary of that city; who, observing an early love of knowledge and thirst after learning in his son, gave him a proper education for the university, to which he was sent when about eighteen years old, entering him of Exeter college, in Oxford, on the 10th of March, 1591, putting him under the care of Mr. William Helm, a man no less famous for his piety than learning; under whose tuition he gave such early proofs of his love of virtue and knowledge, that he was on the first vacancy elected fellow of that house, before he had taken his bachelor's degree in arts, which delayed his taking it till July 8, 1596, to which he soon after added that of M. A.; and when he was admitted, had particular notice taken of him for his admirable knowledge in the languages and philosophy. After this, viz. 1606, he was chosen senior proctor of the university, when he bent his study wholly to physic, in the knowledge of which useful faculty he became a most eminent proficient, and was then in as great esteem at the university for his admirable knowledge in medicine, as he had been before for other parts of learning, taking at once, by

accumulation (June 20, 1611), both his degrees therein, viz. that of bachelor and doctor. After many years study and industry, leaving the university, he came to London, where he became of great eminency in his profession; being a member of the college of physicians, and for some time also president thereof. His high reputation for learning, great skill and good success in physic, soon brought him into vogue at court, where he was sworn physician to James I. and afterwards to Charles I. with whom, Mr. Wood tells us, he was in such esteem for his learning and accomplishments, that he conferred the honour of knighthood upon him. By his practice he obtained a very plentiful estate, and shewed in his life a noble spirit suitable to the largeness of his fortune. What family he left besides his wife, or who became heir to all his great wealth, we can no ways find. He died July 5, 1641, aged 68, and was buried in the cathedral church of St. Paul.—No physician of that age could, we imagine, have better practice than he, if what is reported of him be true, viz. that he had no less than one hundred patients a week; so that it is not at all strange he should amass so great an heap of wealth, as to acquire the title of Sir Simon Baskerville the rich [U].

BASNAGE (JAMES), pastor of the Walloon church at the Hague, born at Roan in Normandy, the 8th of August 1653. His father, Henry Basnage, one of the ablest advocates in the parliament of Normandy, finding him of a promising genius, sent him very young to Saumur, where he studied under the celebrated Tanaquil Faber, who endeavoured, but in vain, to dissuade him from engaging in the ministry. At seventeen years of age, after he had made himself master of the greek and latin authors, as well as the english, spanish, and italian languages, he went to Geneva, where he began his divinity studies under Mestrezat, Turretin, and Tronchin; and finished them at Sedan, under the professors Jurieu and Le Blanc de Beaulieu. When he had completed his studies, he returned to Roan, where he was received as minister in 1676, in which capacity he remained till 1685, when the exercise of the protestant religion being suppressed at Roan, he obtained leave of the king to retire to Holland [x]. He settled at Rotterdam, and was a minister pensionary there till 1691, when he was chosen pastor of the Walloon church of that city. He had some disputes with M. Jurieu, which somewhat disturbed his repose, though they did not interrupt his studies or labours: M. Jurieu approved of the revolt of the Cevennois, which M. Basnage condemned.

In 1709, pensionary Heinsius got him chosen one of the pastors of the Walloon church at the Hague, intending to em-

[U] Biographia Britannica.

[x] Nicéron, tom. iv. p. 296.

ploy him not only in religious but in state affairs. He was employed in a secret negotiation with marshal d'Uxelles, plenipotentiary of France at the congress of Utrecht; and he executed it with so much success, that he was afterwards entrusted with several important commissions, all which he discharged in such a manner as to gain a great character for abilities and address: upon which a celebrated writer has said of him, that he was fitter to be a minister of state than of a parish [Y]. Cardinal Bouillon, who was then in Holland, communicated to him all his concerns with the states. The abbé du Bois, who was at the Hague in 1716, as ambassador plenipotentiary from his most christian majesty, to negotiate a defensive alliance between France, England, and the States General, was ordered by the duke of Orleans, regent of France, to apply himself to M. Basnage, and to follow his advice: they accordingly acted in concert, and the alliance was concluded in January 1717 [Z]. As a reward for his service, he obtained the restitution of all his estate and effects in France. M. Basnage kept an epistolary correspondence with several princes, noblemen of high rank, and ministers of state, both catholic and protestant, and with a great many learned men in France, Italy, Germany, and England. The catholics esteemed him no less than the protestants.

His constitution, which had been hitherto very firm, began to give way in 1722, and a complication of distempers carried him off the 23d of December 1723 [A]. He was a man of the utmost sincerity and candour, even in the minutest affairs, which shine forth no less than his erudition in the numerous works he has left.

BASNAGE (HENRY), *seur de Beauval*, second son to Henry, and brother to James, applied himself to the study of the law, and was admitted advocate in the parliament of Roan, 1679. He did not attend the bar immediately upon his admission, but went to Valencia, where he studied under M. de Marville. Upon his return he practised with great reputation till 1687, when the revocation of the edict of Nantz obliged him to fly to Holland, where he composed the greatest part of his works, and died March 29, 1710.

BASSAN (JAMES DU PONT), a painter, born 1510, in the village of Bassano, situated in the republic of Venice. His father Francis instructed him in the first principles of his art; and the works of Titian and Parmesan, but above all a careful study of nature, enabled him to improve and display those happy talents he had for painting [B]. He lived chiefly in the country, where he gave himself mostly to painting of landscapes and ani-

[Y] See Voltaire in his catalogue of writers in the age of Lewis XIV.

[Z] Nicéron, tom. iv, p. 297.

[A] Ibid. tom. x. p. 187.

[B] Dictionnaire des beaux arts.

mals. He had made himself well acquainted with history, and having likewise a good deal of knowledge in polite literature, this furnished him with excellent subjects. He had great success in landscape and portraiture. He has also drawn several night-pieces; but it is said he found great difficulty in representing feet and hands, and for this reason these parts are generally hid in his pictures. Annibal Carrache, when he went to see Bassan, was so far deceived by the representation of a book drawn upon the wall, that he went to lay hold of it. Bassan was also a great lover of music, and used to amuse himself with gardening; and amongst the plants which he reared, we are told that he would often intermingle the figures of serpents and other animals, drawn so much to the life, that one could hardly miss being deceived. The pieces of this painter are spread over Europe: Titian purchased many of them: there were several also in the french king's cabinet in the royal palace, and in the hotel de Toulouse. He died at Venice in 1592.

BASSANDYNE (THOMAS). He was educated at Antwerp, from whence he went to Paris, and afterwards to Leyden, where he learned the art of printing; and, returning to Scotland 1558, he joined himself to the Lords of the Congregation, as the reformers were then called; and afterwards set up a printing-house in Edinburgh, where he printed an edition of the Bishop's Bible, in folio, 1576. He printed several other pieces, but these are now become scarce. He died 1591.

BASSANTIN (JAMES), a scots astronomer in the xvth century, whose writings have deservedly transmitted his memory to posterity, was the son of the laird of Bassantin in the Merse, and born some time in the reign of king James IV. He was sent while young to the university of Glasgow; where, instead of applying himself to words, he studied things; and, while other young men of his age were perfecting themselves in style, he arrived at a surprising knowledge, for that time, in almost all branches of the mathematics. In order to improve himself in this kind of knowledge, and to gratify his passion for seeing other countries, he travelled, soon after he quitted the college of Glasgow, through the Netherlands, Switzerland, Italy, and Germany, fixing himself at last in France, where he taught the mathematics with applause, in the university of Paris. He fell in there with the common notions of the times, and was either credulous enough to entertain a good opinion of judicial astrology, or had so much address, as to make the credulity of others useful to him, by supporting an erroneous system, then in too great credit for him to demolish, even if that had been his inclination. For the humour of believing such kind of predictions never ran so strong as at this time, nor ran any where stronger than in that country. At last, having a desire to see his

his relations, and spend his remaining days in his own country, he resolved to quit France, where he had acquired a high reputation and some fortune, and returned home in the year 1562. It seems he made his journey through England; and, as he was entering the borders of his native country, he met sir Robert Melvil, a very worthy gentleman, and a most loyal and faithful servant to his unfortunate mistress, Mary queen of Scots; with whom he entered into a conversation on the then state of affairs, which gained him the reputation of being deeply versed in those styled the occult sciences. But, whoever maturely weighs what passed in that conference, of which we have a most authentic account, will see good reason to believe, that our learned author was more a politician than a prophet, or else that he talked at random, and on false or precarious principles. It does not at all appear in what manner he spent the remainder of his life, after he came back to Scotland; but it is certain he did not survive long, since his decease happened, as those who were well acquainted with him attest, in 1568. As to his learning, we are told by those who admired it most, it lay not in languages, of which, except his mother-tongue, he knew none thoroughly, though he spoke and taught in french, but in a very incorrect manner, and wrote much worse. He had very clear notions in most parts of his writings, and was far from being a contemptible astronomer, though the commendations bestowed on him by some authors very far surpass his deserts. He was too much tinctured with the superstition of the times, not to intermix a vast deal of false, and even ridiculous stuff in his writings, on the virtuous aspects, and influences of the planets; yet in other respects he shews much good sense and industry, which render his works very well worth reading, and ought to secure both them and his memory from oblivion, as they are so many indubitable testimonies of his merit. As to his religion, he is reported to have been a zealous protestant; and, with regard to his political principles, he is said to have adhered to the famous earl of Murray, then struggling for that power which he afterwards obtained.—The works published by our author were these: 1. *Astronomia, Jacobi Bassantini Scoti, opus absolutissimum, &c.* In english thus: *The astronomy of John Bassantin, a Scot; a complete work; wherein whatever the most expert mathematicians have observed in the heavens is digested into such order, and in so exact a method, that every one may henceforward apprehend whatever, as to the stars and planets, their orbs, motions, passions, &c. can be delivered; a work large and learned, now thrice published in latin and french.* Geneva, 1599, fol. 2. *Paraphrase de l'Astrolabe, avec une amplification de l'usage de l'astrolabe.* Lyons, 1555; and again at Paris 1617, 8vo. 3. *Super mathematica genethliaca; i. e. of the calculation of nativities.*

naturis: 4. Arithmetica, 5. Musica secundum Platoni. 6. De Mathesi in genere.—The very titles of his works, joined to the age in which he flourished, sufficiently justify his right to a place in this work: and, though he might have foibles, yet without doubt his practical skill was great, and the pains he took contributed not a little to bring in that accuracy and correctness in observations, which have effectually exploded those superstitions to which, with other great men, he was too much addicted [c].

BASSET (PETER) [D], a gentleman of a good family, and a writer in the xvth century, was chamberlain to king Henry V. He was a constant attendant on that brave prince, and an eye witness of most of his glorious actions, all which he particularly described, and faithfully related. For beginning at his tenderest years, he gave a full account of his expeditions into France, his glorious victories in that country, his honourable peace with Charles VI.; his marriage with the princess Catherine, his coronation at Paris; and finally his death, and the coronation of his son Henry VI. These several remarkable events, Peter Basset comprised in one volume, which he intitled, "The actes of Henry V." This book was never printed; but is extant in MS. in the college of Heralds, and perhaps in some other places. He makes Henry V. to have died of a pleurisy, which is contrary to what all the other historians affirm.—Peter Basset flourished about the year 1430.

BASSITH AL KHAITH, author of a treatise on prayer, with the title, *Eradat al thaleb u. afadat al vaheb*; The desire of him who asks or prays, and the advantage that God grants to him that prays. *Khaiath* signifies a Taylor. The musulmans, raised to offices and posts of honour, think it no disgrace to bear the names of the arts which they themselves or their fathers have followed.

BASSOMPIERRE (FRANÇOIS DE), colonel-general of the swiss guards, and marechal de France in 1622, was born in Lorraine of a family of distinction in the year 1579. The cardinal de Richelieu, who had to complain of his caustic tongue, and who dreaded all those by whom he thought he might one day be eclipsed, caused him to be clapped up in the Bastille in 1631. Bassompierre had foreseen the ascendancy which the capture of Rochelle, the bulwark of the protestants, would give to that minister; and therefore was heard to say on that occasion; You will see that we shall be fools enough to take Rochelle. He passed the time of his confinement in reading and writing. One day as he was busily turning over the leaves of the Bible; Malleville asked him what he was looking for? "A passage

[c] *Biographia Britannica*.[D] *Ibid.* vol. i. p. 678.

that I cannot find," returned the marshal. This passage was a way to get out of prison. Here he composed his *Memoirs*, printed at Cologne in 1665, 3 vols. Like the generality of this sort of books, it contains some curious anecdotes, and a great many trifles. They begin at 1598, and terminate in 1631. His detention lasted twelve years. It was not till after the death of Richelieu that he regained his liberty. There is also by him a *Relation of his embassies*, much esteemed, 1665 and 1668, 2 vols. 12mo; likewise *Remarks on the history of Louis XIII.* by Dupleix, in 12mo, a work somewhat too satirical, but curious. Bassompierre lived till the 12th of October 1646: he was found dead in his bed. He was a great dealer in *bons-mots*, which were not always delicate. On his coming out of the Bastille he was become extremely corpulent, for want of exercise. The queen asked him: *Quand il accoucheroit?*—*Quand j'aurais trouvé une sage femme*, answered he; which will not bear a translation, as the wit turns on the double meaning of *sage femme*, which signifies either a *midwife*, or a *sensible woman*. Louis XIII. asked him his age, almost at the same time: he made himself no more than fifty. The king seeming surprised: "Sir," answered Bassompierre, I subtract ten years passed in the bastille, because I did not employ them in your service." Although he had been employed in embassies, negotiation was not his principal talent; but he possessed other qualities that qualified him for an ambassador. He was a very handsome man, had great presence of mind, was affable, lively, and agreeable, of a noble politeness, and an uncommon generosity. After his liberation from the bastille, the duchess of Aiguillon, niece of the cardinal de Richelieu, offered him five hundred thousand livres to dispose of as he should think proper: "Madam (said Bassompierre, as he thanked her), your uncle has done me too much harm, to allow me to receive so much good of you." He spoke all the languages of Europe with the same facility as his own. Play and women were his two predominant passions. Being secretly informed that he was to be arrested, he rose before day, and burnt upwards of six thousand letters, which he had received from ladies of the city and the court.

BASTA (George), originally of Epire, was born at Rocca near Tarentum. The duke of Parma, under whom he served, was highly satisfied with the success of all the affairs he entrusted him with. In 1596 he threw provisions into Fère, besieged by Henry IV. This enterprise was executed with a secrecy and celerity that did him great honour. The emperor afterwards engaged him in his service. He signalized himself in Hungary and in Transylvania, where he conquered and reduced

duced the rebels. He died in or near the year 1607, and left two treatises on Military Discipline, which are held in esteem; the one intitled, *Le Maitre du camp général*, Venice, 1606. The other turns on the manner of conducting the light cavalry, Brussels, 1624, 4to. These two works are in Italian.

BASTARD (THOMAS) [E], a clergyman and poet, was born at Blandford in Dorsetshire, and educated at Winchester-school; from whence he removed to New College, Oxford, where he was chosen perpetual fellow in 1588, and two years after took the degree of B. A. But indulging too much his passion for satire, he was expelled the college for a libel. Not long after he was made chaplain to the earl of Suffolk, through whose interest he became vicar of Beer Regis, and rector of Hamer in his native country, having some time before taken the degree of M. A. He was a person of great natural endowments, a celebrated poet, and in his latter years an excellent preacher. His conversation was witty and facetious, which made his company be courted by all ingenious men. He was thrice married, as appears from one of his epigrams. Towards the latter end of his life, being disordered in his senses, and thereby brought into debt, he was confined in the prison in All-Hallows parish in Dorchester; where dying in a very obscure and mean condition, he was buried in the church yard belonging to that parish April the 10th, 1618.

BASTON (ROBERT) [F], a poet of some note in the xivth century, and author of several works [G], was born in Yorkshire, not far from Nottingham. In his youth he became a carmelite monk, and afterwards prior of the convent of that order at Scarborough. He was likewise poet laureat and public orator at Oxford. King Edward I. in his expedition into Scotland in 1304, took him with him in order to celebrate his victories over the Scots. But our poet being taken prisoner by the enemy, was obliged by torments to change his note, and sing the successes of Robert Bruce. Our author's poetry was somewhat barbarous, but not contemptible for the age in which he lived. He died about 1310, and was buried at Nottingham.

BASTWICK (DR. JOHN), an English physician of the last century, who, however, was more distinguished by the punishment he suffered for writing, than for what he had written. He was born at Writtle in Essex, 1593, and of Emanuel college, Cambridge; but, leaving the university without a degree, he

[E] Biograph. Brit.

[F] Ibid.

[G] Bale and Pitt mention the following: 1. *De Strivillienſi Obſidione*. 2. *De Itero Scotorum bello*. 3. *De Scotia gueris variis*. 4. *De variis mundi ſtatibus*.

5. *De Sacerdotum Lururiis*. 6. *Contra Artistas*. 7. *De Divite et Lazaro*. 8. *Epistolæ ad Diverſos*. 9. *Sermones Synodales*. 10. *A book of poems*. 11. *A volume of tragedies and comedies in English*.

travelled for nine years; and was made doctor of physic at Padua. He printed at Leyden, 1624, a small piece, intituled, *Elenchus Religionis Papisticæ, in quo probatur neque Apostolicam, neque Catholicam, imo neque Romanam esse.* 24to. Afterwards, in England, he published *Flagellum Pontificis et Episcoporum latialium*: and though he declared, in the preface, that he intended nothing against such bishops as acknowledged their authority from kings and emperors; yet our english prelates imagining that some things in his book were levelled at them, he was cited before the high commission court, fined 1000 l. and sentenced to be excommunicated, to be debarred the practice of physic, to have his book burnt, to pay costs of suit, and to remain in prison till he made a recantation. Accordingly, he was confined two years in the Gate-house, where he wrote *Apologeticus ad Præsules Anglicanos*, &c. and a book called *The New Litany*; in which he taxed the bishops with an inclination to popery, and exclaimed against the severity and injustice of the high-commission's proceedings against him. For this he was sentenced to pay a fine of 5000 l. to stand in the pillory in Palace Yard, Westminster, and there lose his ears, and to suffer perpetual imprisonment in a remote part of the kingdom. The same sentence was, the same year, 1637, passed and executed upon Prynne and Burton. Bastwick was conveyed to Launceston castle in Cornwall, and thence removed to St. Mary's castle in the Isle of Scilly, where nobody, not even his wife, was permitted to visit him. The house of commons, however, in 1640, ordered him, as well as the others, to be brought back to London; and they were attended all the way thither by vast multitudes of people, with loud acclamations of joy. The several proceedings against them were voted illegal, unjust, and against the liberty of the subject; their sentence reversed; their fine remitted; and a reparation of 5000 l. each, to be made them out of the estates of the archbishop of Canterbury, the high-commissioners, and other lords, who had voted against them in the star-chamber.

Bastwick was alive in 1648: when he died is uncertain.

BATE (JOHN)[H], prior of the monastery of Carmelites at York in the xvth century, was born in Northumberland, and educated at York in the study of the liberal arts; in which he was greatly encouraged by the favour of some persons, his patrons, who were at the expence of sending him to Oxford to finish his studies. Bate abundantly answered the hopes conceived of him, and became an eminent philosopher and divine, and particularly famous for his skill in the greek tongue. He took the degree of D. D. at Oxford, and afterwards distinguished

himself as an author [1]. He died the 26th of January 1798 the beginning of K. Henry the 6th's reign.

BATE (GEORGE), an eminent physician, born at Maid's Morton, near Buckingham, 1608 [K]. At fourteen years of age he became one of the clerks of New college in Oxford: from whence he was removed to Queen's college, and afterwards to St. Edmund's hall. When he had taken the degrees of bachelor and master of arts, he entered on the physic line; and having taken a degree in that faculty in 1629, he obtained a licence, and for some years practised in and about Oxford: his practice was chiefly amongst the puritans; who at that time considered him as one of their party. In 1637 he took his degree of doctor in physic, and became very eminent in his profession, so that when king Charles kept his court at Oxford, he was his principal physician. When the king's affairs declined, Dr. Bate removed to London, where he accommodated himself so well to the times, that he became physician to the Charter-house, fellow of the college of physicians, and afterwards principal physician to Oliver Cromwell. Nevertheless, upon the restoration he got into favour with the royal party, was made principal physician to the king, and fellow of the Royal Society; and this, we are told, was owing to a report raised on purpose by his friends, according to Mr. Wood, that he gave the protector a dose which hastened his death. Dr. Bate wrote in latin an account of the late commotions in England, and some other pieces [L]. He died at his house in Hatton-garden, 1669, and was buried at Kingston upon Thames.

BATE (JULIUS) [M], was an intimate friend of the celebrated Hutchinson (as we learn from Mr. Spearman's life of that remarkable author); by whose recommendation he obtained from Charles duke of Somerset a presentation to the living of Sutton

[1] He wrote, 1. On the construction of this work (was printed at London in 1661) in this he was assisted by some papers lent him by chancellor Hyde. A third part was composed and published in 1676, by Dr Skinner.

He wrote also the three following pieces: 1. The royal apology, or the declamation of the commons in parliament, February 11, 1647. Printed 1648, in 4to. 2. De rachtide, sive morbo puerili, qui vulgo Rickets dicitur. 1650, 8vo. 3. After his death there came out a Dispensatory by Mr. James Shipton, apothecary, intitled Pharmacopœia Bateana, in qua octoginta circiter pharmaca; pleraque omnia e praxi Georgii Batei regi Carolo II. pharmaceutici excerpta. Lond. 1638.

[K] Wood's Athen. Oxon.

[L] His latin work is intitled Elenchus motuum nuperorum in Anglia, simul ac juris regii et parliamentarii brevis narratio. It was printed at Paris in 1649, and at Francfort in 1650. A second part

[M] Anecdotes of Bowyer, by Nichols, p. 395.

in Sussex, near his seat at Petworth [N]. Mr. Bate attended Hutchinson in his last illness (1737), and was by him in a most striking manner recommended to the protection of an intimate friend, "with a strict charge not to suffer his labours to become useless by neglect." It having been reported that Hutchinson had recanted the publication of his writings to Dr. Mead a little before his death; that circumstance was flatly contradicted by a letter from Mr. Bate [O], dated Arundel, January 20, 1759. This learned writer died April 7, 1771.

BATECUMBE (WILLIAM) [P], an eminent mathematician, is supposed by Pits to have flourished about the year 1420. He studied at Oxford, where he applied himself to natural philosophy in general, but chiefly to the mathematics, in which he made a very great proficiency, as is evident by his writings [Q]

[N] His publications were, 1. An essay towards explaining the first chapter of Genesis, in answer to Mr. Warburton's, 1741, 8vo. 2. The philosophical principles of Moses asserted and defended against the misrepresentations of Mr. David Jennings, 1746, 8vo. 3. Remarks upon Mr. Warburton's remarks, shewing, that the ancients knew there was a future state, and that the jews were not under an equal providence, 1745, 8vo. 4. The faith of the ancient jews in the law of Moses and the evidence of the types, vindicated in a letter to Dr. Stebbing, 1747, 8vo. 5. Micah v. 2. and Matthew ix. 6. reconciled, 1749, 8vo. 6. An hebrew grammar, formed on the usage of the words by the inspired writers, 1750, 8vo. 7. The use and intent of prophecy, and history of the fall cleared, 1750, 8vo. This was occasioned by Middleton's examination of Sherlock. 8. The blessing of Judah and Jacob considered, and the Jews of Daniel's weeks ascertained, in two dissertations, 1753, 8vo. 9. The integrity of the hebrew text and many passages of scripture vindicated from the objections and misinterpretations of Mr. Kennicott, 1755, 8vo. 10. A reply to Dr. Sharp's review and defence of his dissertation on the scripture-meaning of Eloim; and Berith, 1755, 8vo. 11. A reply to Dr. Sharp's review and defence of his dissertation on the scripture-meaning of Berith. With an Appendix in answer to the Doctor's discourse on cherubim, part ii. 1755, 8vo. 12. Remarks upon Dr. Benson's sermon on the gospel method of justification, 1755, 8vo. 13. Critica hebraea, or a

hebrew english dictionary without points, &c. 1767, 4to. 14. A new and literal translation from the original hebrew of the Pentateuch of Moses, and of the historical books of the old Testament, to the end of the second book of kings, with Notes critical and explanatory, 1737, 4to.

[O] Printed in Spearman's life of Hutchinson, p. xiii.—One short passage from it is here transcribed: "I was with Mr. Hutchinson all the illness that robbed me of that invaluable life, and am positive Dr. Mead was never with him but when I was by, and it was but a few hours day or night that I was from him. Mr. Hutchinson had not been long ill, when he took a disgust to Dr. Mead, and forbade his farther attendance; which the doctor much wondered at, and seemed greatly to resent. Lucas, myself, and somebody else, I forgot who, were standing by the bedside one day, when Dr. Mead came in, and I believe it was the last time he was up stairs. 'Mr. Hutchinson,' says the doctor, 'among other things, I cannot help looking upon you as one of the old prophets, with his disciples standing about him with concern and attention in their faces, catching up the golden words as they drop; or to that effect.'—'Doctor,' says Mr. Hutchinson, 'if I am a prophet, what are you? I have given you such evidence;—look to it before it is too late.'"

[P] Biog. Brit.

[Q] He wrote, 1. De sphaera concern fabrica et usu. 2. De sphaera solida. 3. De operatione astralium. 4. Conclusiones sophiae.

* In the Preface to the Divine Legation, 1740, "one Julius Bate" is accused, "in conjunction with one Romane, of betraying conversation and writing fictitious letters."

in

in that science, which introduced him to the intimacy and acquaintance of the greatest men of those times. It is not known when he died.

BATEMAN (WILLIAM), bishop of Norwich, was the founder of Trinity-Hall, which was originally an hotel or house of entertainment for students. He erected this hotel into a college [R]. He was a great master of the civil and canon law. He died and was buried at Avignon, 1354.

BATES (WILLIAM), an eminent nonconformist divine, born November 1625, and educated at Cambridge [S]. He was entered of Emanuel college, and thence removed to King's in 1644. He took the degree of bachelor of arts in 1647, and was admitted doctor of divinity by the king's letters, dated Nov. 9, 1660. Soon after the restoration he was appointed chaplain to Charles II. and was also for some time minister of St. Dunstan's in the West, but ejected thence by the act of uniformity [T]. He was one of the commissioners at the conference at the Savoy in 1660, for reviewing the public Liturgy, and assisted in drawing up the exceptions against the Common Prayer. He was likewise chosen on the part of the ministers, together with Dr. Jacomb and Mr. Baxter, to manage the dispute against Dr. Pearson, afterwards bishop of Chester, Dr. Gunning, afterwards bishop of Ely, and Dr. Sparrow, afterwards bishop of Norwich.

When the parliament sat at Oxford, during the plague in London, they passed an act to oblige the nonconformists to take an oath, "That it was not lawful, upon any pretence whatsoever, to take arms against the king; and that they abhorred the treacherous position of taking arms by his authority against his person, or against those that are commissioned by him, in pursuance of such commission; and that they would not at any time endeavour any alteration in the government of church and state. Those who refused to take this oath were to be restrained from coming (except upon the road) within five miles of any city or corporation, or any place which sent burgeses to parliament. The ministers finding the pressure of the act very great, studied how to take the oath lawfully. Dr. Bates consulted the lord keeper Bridgman, who promised to be present at the next sessions, and to declare from the bench, that by "endeavour to change the government in church," was meant only unlawful endeavour." This satisfied Dr. Bates, who upon this took the oath with several others. He wrote a letter hereupon to Mr. Baxter; but the latter tells us, that all the arguments contained therein seemed to him not sufficient to enervate the objections against taking the oath [U].

[R] Cantab. Depict.

[T] Reliquiæ Baxterianæ, &c. lib. i.

[S] Calamy's account of ministers p. 12. 219.

ejected and silenced after the restoration, vol. i. p. 73.

[U] Reliquiæ Baxterianæ, &c. part iiii. p. 2.

Dr. Bates bore an excellent character, and was honoured with the friendship of the lord keeper Bridgman, the lord chancellor Finch, the earl of Nottingham, and archbishop Tillotson [x]. He had been offered at the restoration the deanry of Coventry and Lichfield, which he refused; and, according to Dr. Calamy, might have been afterwards raised to any bishopric in the kingdom, if he would have conformed to the established church. He resided for the latter part of his life at Hackney near London, and died in 1699, aged 73. During his life he published the lives of several eminent persons, in latin [y]; and since his death his works have been printed in one volume in folio [z].

BATHALMIUS, surname of Abu Mohammed Abdallâ ben Mohammed, who is styled Fadhel al Adib, excellent in human learning. We sometimes also find him called Ben Seid Bathalbus and Bathalmius. He was of the family of Ali: for which reason he bears the name of *seid* or *lord*, and died in the year 421 of the hegira. The books of his composing are, 1. Adâb al Cateb, The qualities requisite in a secretary and a good writer. 2. Ketab al Ansâb, A book of genealogies. 3. Afbâb al Khelaf, &c. A work in which he solves the difficulties occasioned by the diversity of sentiments that are met with among the doctors of the hanefian sect.

BATHURST (RALPH), an eminent latin poet, physician and divine, born in 1620, was educated in Trinity college, Oxford, where he at first applied himself to divinity; but afterwards to physic, and was employed as physician to the sick and wounded of the navy. After the restoration of Charles II. he returned to the study of divinity; and having taken orders, was appointed chaplain to the king, and admitted fellow of the Royal Society [A]. Sept. 1664, he was elected president of Trinity college; June 1670, was installed dean of Wells; and 1673 and 1674, served the office of vice-chancellor of the university of Oxford. April, 1691, he was nominated by king William and queen Mary to the see of Bristol, but refused it, choosing rather to reside in his college, the chapel of which he afterwards rebuilt in a very elegant manner. He was a person of great learning, and particularly celebrated for his poetical genius [B].

He

[x] Ibid. p. 94. Mr. Howe's funeral sermon on him. Lond. 1699. His Abridgment of Baxter, p. 516.

[y] These lives were written by different persons, and Dr. Bates collected them into one volume, intituled "Vitz selectorum aliquot virorum, qui doctrina, dignitate, aut pietate inclaruere, 1681," 4to. The lives are divided into three classes: the first contains the lives of princes and men of superior rank and quality: the second, men of eminence in the church:

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the third, those distinguished for their learning. Acta eruditorum, January 1683, p. 12.

[z] They consist of sermons and discourses on the most important subjects.

[A] Wood's Ath. Oxon.

[B] There are published the following pieces by D. Bathurst:

1. "Newes from the dead, or a true and exact narration of the miraculous deliverance of Anne Green, who being executed at Oxford, Dec. 14, 1650, afterwards

He died in 1704, in the 84th year of his age, and was buried in the chapel of Trinity college. His life has been lately well written by Mr. Thomas Warton of Trinity college, Oxford.

BATHURST (ALLEN), earl, an english nobleman of distinguished abilities, was son of sir Benjamin Bathurst of Pauler's Perry, Northamptonshire, and born in St. James's square, Westminster, Nov. 16, 1684 [c]. His mother was Frances, daughter of sir Allen Apsley, in Suffex, knt. After a grammatical education, he was entered, at 15, in Trinity college, Oxford; of which his uncle, dean Bathurst, was president [n]. In 1705, when just of age, he was chosen for Cirencester in Gloucestershire, which borough he represented for two parliaments. He acted, in the great opposition to the duke of Marlborough and the Whigs, under Mr. Harley and Mr. St. John; and, in Dec. 1711, at that memorable period, in which the administration, to obtain a majority in the upper house, introduced 12 new lords in one day, was made a peer [E]. On the accession of George I. when his political friends were in disgrace, and some of them exposed to persecution, he continued firm in his attachment to them: he united, particularly, in the protests against the acts of the attainder against lord Bolingbroke and the duke of Ormond. We have no speech of his recorded, till on Feb. 21, 1718; from which period, for the space of 25 years, we shall find that he took an active and distinguished part in every important matter which came before the upper house; and that he was one of the most eminent opposers of the measures of the court, and particularly of sir Robert Walpole's administration. For an account of these, however, we refer to history, and especially to the History and Proceedings of the House of Lords.

The principal circumstances of his private life are, as follow: In 1704, he married Catherine, daughter of sir Peter Apsley, son and heir of sir Allen aforesaid; by whom he had four sons and five daughters. In 1738, when Frederic prince of Wales was at Bath, he paid lord Bathurst a visit of some days at Cirencester. In 1742, he was made one of the privy council. In 1757, upon a change in the ministry, he was constituted trea-

wards revived, and by the care of certain physicians there, is now perfectly recovered; together with the manner of her suffering, and the particular means used for her recovery. Whereunto are prefixed certain poems, casually written upon that subject. Oxf. 1651," 4to.

2. "A poem on the death of Mr. Sel-den; in Nichols's Select Collection."

3. Several latin poems, printed in the "Musarum Anglicanarum analecta, viz.

1. In tibellum viri clarissimi Tho. Hobbi- de natura hominis, 1650. 2. Gratulatio

pacis cum Fœderato Belgio stabilitæ Crom-wello protectore, 1654. 3. In serenissimum regem Carolum II. Britannicæ suæ restitutum, 1660. 4. In obitum celsissimi principis Henrici ducis Gloucestrensis, 1660. 5. Gratulatio ob auspiciatissimum serenissimæ principis Catharinæ Lusitanæ, regi Carolo II. desponsatæ in Angliam apput-sum, 1663."

[c] Jacob's English Peerage. Biographia Britan. 2d edit.

[D] Warton's Life of dean Bathurst.

[E] Collins's Peerage.

furc

furor to the present king, then prince of Wales, and so continued till the death of George II. At his majesty's accession, in 1760, he was continued privy counsellor; but, on account of his age, declined all employments: he had however a pension of 2000*l.* per annum. "I have attended parliament," says he to Swift, "many years, and have never found that I could do any good; I have, therefore, determined to look to my own affairs a little:" and it has been said, we believe justly, that no person of rank ever knew better how to unite otium cum dignitate. To uncommon abilities he added many virtues, integrity, humanity, generosity: and to these virtues, good breeding, politeness, and elegance. His wit, taste, and learning connected him with all persons eminent in this way, with Pope, Swift, Addison, &c.; and from the few letters of his which are published among Swift's, his correspondence must have been a real pleasure to those by whom it was enjoyed. He preserved, to the close of his life, his natural cheerfulness and vivacity: he delighted in rural amusements, and enjoyed with philosophic calmness the shade of the lofty trees himself had planted. Till within a month of his death, he constantly rode out on horseback, two hours in the morning, and drank his bottle of wine after dinner. He used jocosely to declare, that he never could think of adopting Dr. Cadogan's regimen, as Dr. Cheyne had assured him 50 years before, that he would not live seven years longer, unless he abridged himself of his wine.

In 1772, he was advanced to the dignity of earl Bathurst. He lived to see his eldest surviving son, afterwards Henry earl Bathurst, several years chancellor of England, and promoted to the peerage by the title of baron Apley. He died, after a few days illness, at his seat near Cirencester, Sept. 16, 1775, in his 91st year.

BATONI (POMPEO), was doubtless the greatest painter of the present century, unless Raphael Mengs should be thought to make that title disputable. Both arrived by various ways to a point of perfection that was truly admirable. The one owed his merit to nature, the other to philosophy. Batoni, without knowing it, had the natural taste; Mengs had meditation and study for his guide. The former, like Apelles, was formed by the graces; the latter, like Protogenes, was educated by art. The first seemed to be more painter than philosopher, the other more philosopher than painter; that more solid and sublime, but this more natural.

Pompeo Batoni was born the 5th of February 1708, of Paulinus Batoni and Clara Sesti his wife, at Lucca. His father, who was by profession a goldsmith, devoted him to that art, little as he was inclined to it of himself. Thus however he had occasion to exercise himself in drawing, and to exhibit his excellent talent for painting. The honour shewn by pope Bene-

dict XIII. to the Lucchese, by raising their episcopal church into an archiepiscopal chair, induced them to present their benefactor with a golden cup of extraordinary workmanship, such as should be worthy the acceptance of the sovereign pontiff. The execution of this piece of work was entrusted to young Batoni, and he succeeded in it so well, that his capacity was now generally thought to be far superior to the trade of a goldsmith; and, at the instance of his godfather Alexander Quinigi, several patriotic noblemen formed themselves into a society for sending him to the roman academy of painting, and maintaining him there at their common expence.

It is worthy of observation, that till he had reached his seventh year, he was so dull, and at the same time so deformed, that he had more the look of a misshapen block than of a human creature. It was not possible for him to turn his head on either side without moving his whole body. Indeed as he increased in years, he lost much of this awkwardness and deformity, yet it left in this great man, who was deficient in the cultivation of the sciences, a certain appearance of silliness and rusticity, that it frequently happened to him to be classed even below the common ranks of mankind. But beneath this rough exterior was concealed a soul formed and nurtured by the graces, which was replete with the most delicate sensibility to beauty, and shewed itself in his performances.

Of this he gave early proofs. Father Diversi, of the order of philippines, and the abbé Fatinelli, envoy at Rome from the republic of Lucca, to whom he was recommended, took him to Sebastian Concha and Augustine Masucci, who were at that time the most renowned masters of the roman school, that he might make choice of one of them for his tutor and guide. But the antiques and Raphael's works, from the very first, made so strong an impression on his mind, that he chose rather to avoid the modern manners, and form himself entirely on the old. The happy sensibility with which nature had endowed him, made him feel that there could be but one true manner in the practice of the art, and that none of the modern, which depart so far from the antique, could be the right. Accordingly he cared but little for the reproaches of pride and self-conceitdness, that were liberally bestowed on him by the above-mentioned masters, and still less about the great respect in which they were held, but prosecuted his studies of the antiques and the works of Raphael d'Urbino. How diligent he was in this practice is seen in the heads still in being, which he copied from the Disputa del Sacramento, a copy of the school of Athens, painted in oil and not quite finished, and the various commissions he received from foreigners for drawings of the best originals.

He soon became sensible of the method by which Raphael and the

the antients arose to that high degree of perfection. To catch nature in the fact in all her movements, was their grand maxim, and this maxim Batoni followed. Hence all his figures have the attitude and motion the nature of the case requires. In his paintings we find no trace of the artificial composition of figures which then universally prevailed; he does not concentrate the light on some one object to the detriment of the rest, a way introduced by Maratti; no example could seduce him to deviate from the path of nature [F]. In the hands of his heirs is still a considerable number of drawings, where he has delineated the various motions of men, and especially of children, all the parts of the human person, and the different folds of drapery, exactly after nature. These sketches he afterwards made use of in his paintings, and finished them not only by the liveliest colouring, but also with the finest forms, which he had imprinted on his mind by the study of the antique.

Rome, that in its judgments on works of science and the fine arts, is so severe, so nice, and quick-sighted; Rome, which on various political accounts has the greatest concourse of foreign nations, and whom it amicably receives without distinction, is perhaps the only city in Europe that possesses a free and impartial public, did not long neglect to adjudge the palm of precedence to young Batoni in the principal and most difficult departments of painting. By his just and elegant copies of the antiques, the works

[F] As Raphael never sacrificed the finished drawing of particular members to what is called bravour, accordingly no bravour-paintings are found among the works of Batoni. He laboured all their parts with the greatest industry. To this he habituated himself perhaps by the practice of miniature-painting, which he was at first obliged to follow by the indigence into which he threw himself by entering into wedlock too early in life. For, in the two-and-twentieth year of his age, he married the beautiful daughter of the surveyor of the palace Farnesina, whom he became acquainted with by his frequent attendance at that palace for copying the pictures; and by this match he lost the pension paid him by his patrons of Lucca, who were not satisfied with it. He was then composing for them, out of gratitude, a large picture, but which, on account of the withdrawing of his pension, he never finished, and left in that state to his heirs. It is indeed very different from his later performances. It was above the powers of a youth, who had but lately made acquaintance with the art of painting. It represented the history of Sophonisba, with a multitude of figures. The style is per-

haps greater than in any of his maturer works, if we except the fine painting of the villa Borghese, which represents the republic of San Marino, and those with which he decorated the ceiling of the principal apartment of the palace Colonna. But, if we consider it with attention, we shall see, that, though the keeping of the figures is good, and the drawing just; yet it will not stand a comparison with his later works, in respect of finishing, truth, and beauty; particularly in the contours, in the movement, and in the folds, which have somewhat of the too airy manner of the school of Cortona, and in the colouring, where the accidental figures are sacrificed to the principal object. But the picture is so constructed upon the whole, that it not only transcended what was to be expected from a young man of twenty-years, but even many works of respectable artists of his time, who perhaps ended where Batoni began. The figure of Sophonisba is extremely fine, as well in regard to form as colouring; and if, as reported, it be the likeness of his spouse, his early fondness for her is highly excusable.

of Raphael, and the naked figures of the academy, he obtained this general suffrage. But envy, which was spreading it abroad that he was still far behind others in colouring, somewhat abated this pleasure, and inspired him with an earnest desire of an opportunity for displaying his vigour even in that particular also.

This the marquis Gabrielli di Gubbio gave him. One day, as he was taking the copy of the grand paintings of the staircase of the palazzo del conservatori in the Campidoglio, he was surprised by that nobleman, who had taken shelter there from a sudden shower of rain. He admired the extraordinary perfection and purity of his design, and gave him the commission to execute a new altar-piece for the chapel of his illustrious family in the church of St. Gregory at Rome. Batoni could scarcely contain himself for joy at this favourable opportunity for convincing the public of his skill in colouring; and he succeeded so well in producing a picture of such lively and brilliant colouring, that, though the light in which it is placed is so unfavourable, yet, after a period of 50 years, it still has a wonderful effect [G]. The public of Rome were now as just and equitable in extolling the exquisite perfection of his colouring, as they were before in regard to his drawing. Envy was now struck dumb, and the fresh objection raised by his friend Francisco degli Imperiali, a painter of great repute, was refuted by a bare inspection; as the colouring of this artist could not, for brilliancy and liveliness, come into any degree of comparison with his.

As the excellency of Batoni was now decidedly confessed, he was never wanting in commissions that did him honour. The learned prelate, and afterwards cardinal, Furietti, who had the direction of building the church of St. Celsus, gave him the picture of the high altar to execute. Great as the honour was of being preferred to so many able masters of a longer standing than himself, by so great a critic in the art as the prelate Furietti, so zealous were the exertions of young Batoni to correspond with his high expectation. Mengs held this painting to be the purest and most ingenious of all his performances [H].

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[G] The representation of Virgin Mary, and the four saints of the Gabriella family, which have not the least connection with each other, deprived him indeed of all materials for displaying any force of expression; yet he made amends for this defect by the graces and beauty suitable to the character of each of the figures; so that, taken all together, they cannot be sufficiently admired.

[H] The figure of the Saviour, who is sitting upon the clouds, is fine beyond ex-

pression, and the largest of the angels, that are seen about him, exhibit in their carriage and drapery the elegance of the true antique. How beautiful the attitudes of the four saints below upon the ground! All is justly and delicately chosen in the contours, simple and pleasing in the movements, beautiful in the colouring, and full of taste in the drapery; every part of it testifies, that the youthful artist, far from adding himself to a servile imitation, had made the style of the divine Raphael his own, and

We should incur the censure of prolixity were we but briefly to notice all the pictures he executed for churches and oratories. Some of them will be sufficient for shewing, that, however much the legendary history has furnished materials to painters, and that in this line nothing new can be invented, yet his pictures, by the choice and disposition, by the justness of the drawing, and beauty of the colouring, by the graces he insinuates into the whole, by the signal ingenuity in disposing all to one sole aim, captivate the eye of every true connoisseur [1].

Batoni made use of a similar advantage, in a piece he executed for Milan; which, without it, on account of the number of pale and livid objects, would have been cold and disagreeable [K].

The

and how much he had enriched his mind with the ideas the antients had of beauty. Who does not evidently see this in the uncommonly fine head, and in the whole composition of the young saint that is kneeling on the ground?

[1] What has more frequently employed the pencil of the artist than the Last Supper of our Lord? and what can be better executed on that subject, than the supper in the monastery delle Grazie at Milan? It is described in high-sounding terms by a celebrated writer as a work of the greatest philosopher among painters, which surpasses Newton in the theory of light, Galileo in his mechanical and hydraulic discoveries, Michael Angelo in the grand and sublime, Raphael in expression, Correggio in the graces, and in the exalted style of the chiaro-obscuro, of the greatest genius the history of painting can shew, of Leonardo da Vinci. Yet no man can behold without astonishment the nearly finished supper of Batoni, in the possession of his heirs, and which, towards the latter end of his life, he copied somewhat larger himself for the reigning queen of Portugal. The whole supper is enlightened by one lamp suspended in the air, and which is hid by a group of angels from the sight of the spectator; to shew how little even the brightest colours are capable of representing light. However, the strongest rays are made to fall on the exceedingly fine countenance of Jesus, which darts on the beholder like lightning, and receives, from the yet far stronger white of the table-cloth, a peculiar embellishment of the flesh-colour. The principal figure is represented holding the bread, already broken, in his left hand, and expressing with the inverted forefinger of his right against his breast, the words: This is my body. The apostles, invited

to the participation of this bread, are distinguished each in particular by different beautiful gestures; and every countenance glows with devotion, tenderness, reverence and love; that of Judas excepted, who, from the base design he harbours in his breast, betrays a great distraction, and a contempt for the affectionate offer. In this performance there is a particularly fine stroke of ingenuity; which, in some measure, is superior to that of Timanthes; who, in the sacrifice of Iphigenia, prudently conceals the whole face of her father. According to the received accounts John must be very like our Lord, and consequently of a beautiful presence. And so Batoni has made him. But, lest the attention of the beholder should thus be divided, he represents him with his face inclined towards his mother's breast, which he touches with his hands laid across; so that he is quite in the shade, and the light of the lamp only falls on the hair and the upper part of the shoulders. He is not on this account obscured. The white table-cloth throws back so much light upon him, that he can be distinguished even at a distance. Thus he not only keeps nothing from the view that belongs to the business, and avoids the division of the subject, but he even increases the effect of the picture by an agreeable contrast of light and shades.

[K] It represents the canonized Bernhard Tolomei, founder of the order of Mount Olivet; who, during the time of a pestilence, in company with one of his brotherhood, is assisting a dying person, and holding to him a crucifix to kiss. The main light falls on the saint, who, with his white habit, lightens forward from the middle of the picture. His companion stands in the shadow of some pilasters and columns of the fore-court, where the matter

The immaculate conception has been more than a thousand times a subject for painters; yet Batoni succeeded so well in representing it, for the church of the Philippines at Chiari near Brescia, as to excite the attention and admiration of all good judges [L]. His next piece was the affair with Simon the magician for the church of St. Peter at Rome [M].

matter happened; only his face, the hands, and the hem of his garments are shone upon by the light. The same shadows also meet the groups of the dead who lie upon the ground, and with pale light colours would give the painting a fatal aspect. However, the numerous shades here caused no obscurity; the counter-action of the enlightened parts made all discernible and clear.

[L] With roman catholic licence, the heavenly Father sits, almost in profile, in great majesty, on the clouds, attended by a troop of angels, who are distributed into various beautiful groups. Before him stands the holy virgin, in the form of a delicate maiden, the image of modesty and meekness, and turns her reverential eyes upon him, as he lays his almighty hand upon her head. This is done with such expression of authority and omnipotence, as was requisite for raising the mother of Jesus above the common style of mortals.

[M] It is not possible to delineate a story, which demands a large space and a great number of persons, on a canvass that is not of proportionate size. If the painter resolves not to want for room, then will the figures be too small, and lose of their effect: but if he make the figures larger, then must he want room for the proper keeping. The antients, in similar cases, used to sacrifice the magnitude of the figures to the space. On their gems, coins, and relievos, are seen chariots, horses, houses, city-walls, rivers and trees, very small in relation to the magnitude of the figures, and these often crowded together in a very disagreeable manner, as is evident from the Trajan and Antonine pillars. Raphael, who, on the spacious walls of the Vatican, observed the strictest proportion between figures and space, was obliged, like the antients, to sacrifice the truth of the place to the magnitude of the figures, in his excellent picture of the transfiguration of Christ, where one part of it passes on the top of a mountain, and the other at the foot of it, by approaching the summit of the mountain as much as possible to the bottom of it; otherwise the figure of the Saviour, as the principal object, would have appeared so small, that

it would not only have been missed on entering the church, but even on coming up to the altar. To the like cause must it be attributed, if in Batoni's picture, which represents the catastrophe of Simon the magician, and was designed for the church of St. Peter at Rome, the figures appear somewhat confused, and too much huddled together; they must have been colossal for producing a proper effect in that monstrous temple. Francis Vanni painted the same piece of history for that church; and, that he might have room for a stage on which the emperor and the principal personages should stand, diminished the figures to such a degree, that it required much trouble to distinguish St. Peter, who retreats among the people, to command something to the forcerer lying on the ground. For avoiding these faults, Batoni rather chose to fall short in room than in the size of the figures. We must freely confess, that he has still more contracted the narrowness of the space by a diminutive mass of columns in the buildings of the place; some likewise find fault with the kneeling posture of St. Peter, and think that this figure would have been more elegant and becoming if painted upright. In all the other parts, particularly in the muscles and carnations (which in colossal figures is a great matter), Batoni has displayed the whole perfection of the art. In the Carthusians, where this piece is preserved among other works of great masters, there is but one superior to it, and that is by Dominichino, though even here, on account of the usual want of room, the figures of St. Sebastian, the soldiers on horseback, and the spectators are all too close together. Moreover, it excels the performances of Subleyras, of Chiari, of Costanzi, of Maratta, and of Mancini, which were likewise executed in this century for the same church of St. Peter, and is greatly superior to the false report which was spread by some malicious persons, during the life-time of Batoni, that because of its little value it was not to be translated into mosaic work.

Whoever

Whoever should enter upon a criticism of all his church paintings, would find ample matter for his panegyric. Such are the two great altar pieces which he executed for the city of Brescia, whereof one represents St. Johannes Nepomucenus with Mary; and the other the offering of the latter; two others for the city of Lucca, one with the cicatrices of St. Catharine of Siena, and the other with the likeness of St. Bartholomew; another for Messina, with the apostle James; and for Parma, John preaching in the wilderness; as also the many scriptural pieces, and especially those which are so much admired in the summer-house in the papal gardens of Monte Cavallo; the chaste Sufanna, in the possession of his heirs; the Hagar, in the collection of an english gentleman; the prodigal son, in that of the cardinal, and pretended duke of York; to which may be added, a multitude of pictures of the virgin, of the holy family, and saints of both sexes, which he executed for private persons. All these must here be barely mentioned; but in the note below we shall particularize two others, with which he crowned the last years of his life [N].

For such a painter as Batoni it must be easy to execute delicate and impassioned objects with success. Under his pencil every thing became animated with pleasantness and expression. An instance of this is his choice of Hercules, which he painted at first in the natural size, and afterwards smaller, for the florentine Marchese Ginosi, as a companion to the infant Hercules strangling the serpents.

Not less animated and expressive is another picture of the same kind, in which, at the request of an english gentleman, he has depicted the rising fire of love in Bacchus towards the forlorn Ariadne.

[N] One is the celebrated holy family, which the grand duke of Russia, on his journey in Italy, purchased for the sum of 10,000 pistoles. This is universally held to be the greatest performance of Batoni's pencil. The magic of the colouring, which reigns quiet and serene in all the parts of this picture, it is not in the power of words to describe. The flesh-colour of the child Jesus is a compound of lilies and roses, and beams like a luminary of the first magnitude among the smaller stars in a bright summer evening sky. The countenance of the mother is made up of a blending of angelic forms; it is the finest and worthiest idea that the imagination can possibly frame. The other picture is the marriage of St. Catharina, a counterpart to the former, in the possession of his heirs. The purpose of the painter was, to introduce into this picture

the saints whose names he and his first and second spouses bore. It is little or nothing inferior in beauty of drawing and colouring to the former. The painter had here to encounter a particular difficulty, the conquering of which does him great honour. When the objects, by their very colours, are distinct of themselves from the ground, it is easy for the artist to give them relief. But in this picture, the equally white hands of the female figures, must be elevated, of equally delicate and nobler flesh-colour, laid over one another, and over the not less delicate and white body of the child Jesus. This Batoni has effected, with an imperceptible and exquisitely fine diversity of blended colours, without the assistance of the oscuro; and has manifestly evinced, that he was skilled in the most hidden advantages of the art, and had an entire command of the pencil.

Another

Another poetical fiction, which he has superiorly expressed, is in a painting that is still with his heirs. His intention was to delineate the cares and sollicitudes of a blooming beauty. She lies sleeping on a magnificent couch: but her sleep is not so profound as to break off all correspondence between the mind and the senses; it is soft and benign, as usual when a pleasing dream employs the imagination.

The effigies of peace and war was one of his finest performances, and which he executed towards the latter end of his life. Mars, in complete armour, is rushing to the combat, sword in hand; an exceedingly beautiful virgin, who casts on him a look of sweetness and intreaty, at the same time presenting him with a branch of palm, places herself directly in his way. In the head of Mars, we easily discover the furious Caracalla, ennobled and beautified by the graceful painter.

The vivacity of his exuberant fancy was not in the least enervated in those years when the hand no longer so implicitly obeys the mind. He painted for prince Yusuf, a cupid returned from the chace. His game consists of hearts shot through with arrows. He lays them in the lap of the sitting Venus, and extends both his arms to embrace her. She testifies her pleasure by gentle caresses.

Such fine ideas, which are always justly drawn, and expressed in the liveliest colouring, excited in every traveller, and in numbers of royal and princely personages, an earnest desire of having something of his doing. Commissions of this nature were innumerable. Among others the empress of Russia purchased of him a piece on a large scale, the subject Thetis receiving back Achilles from the centaur Chiron; and another of equal magnitude, the continence of Scipio. He executed two pictures, representing some parts of the story of Diana, for the king of Poland, and another for the king of Prussia, with the family of Darius, prostrating themselves in the presence of Alexander. Besides a wonderful delicacy of composition, this picture is rendered particularly striking by the expression of the divers passions in the faces of the captives, exactly suited to their various ages and conditions, and gradually declining from the liveliest feelings of anguish in the mother and wife of Darius, to the indifference and laughter of the slaves and children.

As Batoni was accustomed to contemplate nature in all her changes and motions, he had acquired a wonderful facility in tracing out even the most imperceptible features of the human face, which betray the frame of mind and the character of the man. The portraits he drew during the long course of his life are not to be numbered, though we should only confine ourselves to those with persons on horseback, with fine landscapes and animals, or accompanied with antiquities. Batoni had to boast
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of, that he had drawn not only the popes Benedict XIV. Clement XIII. and Pius VI. but almost all the great personages who visited Rome in his time, at their own particular request. Among these the archducal house of Austria deigned to shew him very signal distinctions, and to give him great tokens of their munificence. When the emperor Joseph II. was at Rome in the year 1770, and was unexpectedly met by his brother the grand duke of Tuscany in that city, he was desirous that this meeting should be eternized on canvas by the ablest painter that could be found in Rome. Mengs himself confessed, that it would greatly redound to the honour of the art, that the emperor had pitched upon Batoni for this purpose. The picture, when finished, so highly satisfied him, that he not only amply rewarded the master, but likewise presented him with a golden chain, to which was suspended a medal with his portrait, and a snuff-box of gold. The late empress, mother of the two monarchs, augmented these presents by giving him 26 large golden medals, on which their principal achievements were struck, and a ring richly set with brilliants; and honoured him with a letter, in which she demanded that the likenesses of her sons, which terminated at the knees, should be completed. Batoni finished the work accordingly, as is seen with universal admiration in the large copper-plates designed by himself, and engraved by Andrea Rossi. Hereupon, Batoni, with all his male issue, were raised by the emperor to the rank of nobility, and he received from the empress a fresh commission, to paint her deceased husband, the emperor Francis, after a portrait executed at Vienna. He also here fully answered the expectation of her majesty, and, besides a suitable recompense, or, as it is termed in the letter, a reimbursement of his expence in colours, he received likewise the portrait of the emperor Francis, set round with large brilliants.

The day will always be remarkable in the annals of painting, on which the heir to the imperial throne of Russia, in company with his consort, visited the house of Batoni, and were personally convinced, that the painter of the holy family which had been bought by them, was indeed very old, but was far from being in his dotage, as the tongue of envy had reported. His habitation was not only the chief residence of the Genius of painting at Rome, but her sister Music dwelt there in equal state. His amiable daughter Rufina, who was at too early an age snatched away by death, was one of the completest judges of vocal music in all Italy, and was entirely formed upon the delicate sentiment of beauty that was peculiar to her father. With his youth he had outlived the golden age of music, when Pergolesi, Vinci, Scarlatti, Leo, and the rest of the founders

of the true harmonic taste were in their prime, and now only the purest and the choicest harmony could please him. His youngest daughter likewise, Maria Benedetta, had made a great proficiency in music, and accompanied her elder sister. No person of quality came to Rome, who was not equally desirous of seeing the paintings of Batoni, and of hearing his daughters sing. Among these were also the grand duke of Russia and his duchess. He here saw an unfinished portrait of a nobleman belonging to his suite, which pleased him so much, that he gave him orders to paint his own. But, as the departure of the illustrious travellers was so very near, he set his hand to the work on the spot. In the few moments that were delightfully employed by the imperial guest in hearing the songs of the painter's daughter, the artist himself was busy in sketching his picture with so striking a likeness, that the grand duchess too spared so much time from her urgent affairs in the last days of her stay, as to have her picture drawn, as it were, upon the wing. Notwithstanding the expedition he was obliged to use, these portraits are not deficient in any of the beauties which distinguish in so eminent a manner the paintings of Batoni.

His paintings, in general, are of such a nature, that even artists who have made ever so great progress in the theory of drawing, can but partly judge of them, unless they have at the same time learnt to guide the pencil; so as to perceive the difficulties he has surmounted in the practice. He actually, in a manner, played with the pencil, and whatever hazardous and difficult way he chose, conducted him, as well as the easiest, successfully to his aim. He would frequently give a style of expression to a simple line, which he had the art of interweaving into the harmony of the whole; hence it is that it requires great skill to copy his pictures without falling into dryness. He possessed a peculiar dexterity of giving even thick colours the appearance of transparency, and of infusing pleasantness and energy into the obscurer parts. The heads of his portraits, which seem entirely of one dash of the brush, were not executed at a single sitting; he interrupted his work at pleasure, and yet all flows so harmoniously together, as if they were drawn in one and the same flight of genius, in one and the same train of thought.

It was an easy matter to him, even when an old man of 70, to work on great undertakings for several hours on the stretch, without feeling any remarkable fatigue; he even employed the few moments of his leisure in executing some paintings of singular merit, such as the holy family for the grand duke of Russia, the marriage of St. Catharina, the peace and war, of which mention has been made above. Such immoderate industry has cost many painters their lives. The celebrated Mengs would
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for a long time have compensated in some degree for the loss sustained by the moderns in the death of Batoni, had he not thus hastened his own.

Batoni had for some time complained of the decay of his vigour and his sight, both of which he had preserved to an extraordinary degree, though far advanced beyond his 70th year, when in the autumn of 1786, he was touched with a slight stroke of the palsy; from which he did not so thoroughly recover, as not to feel ever after a great debility both of mind and body. On the 4th of February of the following year 1787, death put the finishing hand to his work, by a much severer stroke, when he had arrived at the age of 79 years and one day.

He was much devoted to religion, was liberal towards the poor, friendly to his pupils, and such an enemy to pomp and ostentation, that he very seldom wore the ensigns of the order of knighthood, with which he had been invested by the pope; and always went very modestly habited. He never concerned himself about any thing but his art, and enjoyed an amiable contentedness and ease, which he would suffer nothing in the world to disturb. He carried this disposition so far, that he avoided the meetings of the academy of St. Luke, though it would have been their greatest pleasure to have followed any hints he might have thought proper to give them. Simplicity and sincerity formed the basis of his moral character. Every one seemed to be convinced of this immediately on seeing him; and rarely did any person feel himself affronted when he told him disagreeable truths; as also no man construed it into a mark of his vanity, when he spoke of his own performances with self-satisfaction, so much was he respected on account of his veracity.

The roman school will always revere him as the restorer of its pristine fame. For he was the first in the present century to throw off the burdensome bonds of certain rules which had been always considered as the fundamental maxims of the art; though they served no other purpose than to check the progress of men of talents. His example has banished the prejudice of mannerism from the roman school. All now draw from the pure sources of nature, all are emulous to excel in the way pointed out to them by Raphael and the ancient greeks for attaining to perfection. No servile imitation is now recommended. That every practitioner must choose for himself what he finds most striking and beautiful in the vast unlimited scenes of nature, is become a prime maxim in the art of painting, and it is highly probable that the return of the flourishing days of the Caracci is not far off.

BATTAGLINI (MARK), bishop of Nocera, and afterwards of Cesena, died in 1717, aged 71. He is author of a general history

history of the councils 1686, folio, and *Annales du sacerdoce & de l'empire du xvii siècle*, 1701 to 1711, 4 vols. folio.

BATTELY (DR. JOHN), was born at St. Edmund's Bury, in Suffolk, in 1647. He was some time fellow of Trinity college, Cambridge, and chaplain to archbishop Sancroft, afterwards, by his grace's favour rector of Adisham in Kent, prebendary of Canterbury, and archdeacon of the diocese, and died Oct. 10, 1708. He wrote *Antiquitates Rutupinæ*, also *Antiquitates S. Edmundburgi*, which have been abridged and translated into english in one vol. 8vo. with plates of antient utensils.

BATTEUX (CHARLES), professor of philosophy in the college royal, member of the french academy and that of inscriptions, honorary canon of Rheims, was born in that diocese in 1713. He died at Paris the 14th of July 1780. Grief at seeing that the elementary books for the use of the military school, the composition of which had been entrusted to him by the government, did not succeed, accelerated, it is said, his death. This estimable scholar was of a grave deportment, of a firm character without moroseness; his conversation was solid and instructive, the attainments of a man grown grey in the study of greek and roman authors. We have by him, 1. *Cours de belles-lettres*, 5 vols. 12mo. 1760; to which are added the beaux-arts réduits à un même principe, and his *Traité de la construction oratoire*, which has been separately published. These books, more elaborate, more methodical, more precise than the *Traité d'Etudes* of Rollin, are written with less elegance and purity. The style is strongly tinged with a metaphysical air, a stiff and dry precision reigns through the whole, a little tempered by choice examples with which the author has embellished his lessons. He is likewise censurable, that when he discusses certain pieces of the most eminent french writers, for instance the fables of Fontaine, the rage for throwing himself into an ecstasy on all occasions, makes him find beauties, where critics of a severer taste have perceived defects. 2. Translation of the works of Horace into french, 2 vols. 12mo, in general faithful, but deficient in warmth and grace. 3. The morality of Epicurus, extracted from his writings, 1758, in 12mo; a book well compiled and well printed, and in which is discoverable a great stock of erudition without any ostentatious display of it. 4. The four poetics, of Aristotle, of Horace, of Vida, and of Boileau, with translations and remarks, 2 vols. in 8vo. 1771, a work that evinces the good taste of an excellent scholar, with sometimes the amenity of an academic. 5. History of primary causes, 8vo. 1769. The author here unfolds some principles of the antient philosophy, and this must have cost him the more trouble, as he discovers it the less to his reader. 6. *Elémens de Littérature*, extraits du Cours des Belles-lettres, 2 vols. 12mo. 7. His

7. His *Cours élémentaire*, for the use of the military school, in 45 vols. 12mo. a book hastily composed, in which he has copied himself and copied others. He was admitted of the academy of inscriptions in 1759, and of the académie française in 1761. He was still more estimable by his personal qualities than by his literary talents. He supported by his bounty a numerous but impoverished family.

BATTIE (DR. WILLIAM), an english physician, was born in Devonshire, 1704 [o]. He received his education at Eton; and, in 1722, was sent to King's college, Cambridge. His mother accompanied him to both these places (his father dying early), to assist him with those little necessaries which the narrowness of her finances would not permit her to provide in any other form. However, gaining an university scholarship founded by the Craven family, which he did in a manner very honourable to himself, he was enabled "to live agreeably, and," as he expresses it, "got through the worst part of his life." His own inclination prompted him to the profession of the law; but his finances would not support him at one of the inns of court. He had two cousins of the name of Coleman, old bachelors and wealthy citizens, to whom, upon this occasion, he applied for assistance; but they declined interfering in his concerns. Upon this, he turned to physic, and first entered upon the practice of it at Cambridge; where, in 1729, he gave a specimen of an edition of *Iloocrates*, which he afterwards, 1749, completed in 2 vols. 8vo.

He afterwards removed to Uxbridge, and then to London; where, meeting with success and flourishing, his relations the Colemans, who had now left off business and retired, grew fond, and rather proud of him, and behaved to him with cordiality and friendship. In 1738 or 1739, he fulfilled by marriage a long engagement to a daughter of Barnham Goode, the under-master of Eton-school, who is honoured with a place in the *Dunciad*, for having abused Pope in a piece called *The Mock Æsop*. Against Goode, it seems, the Colemans had a political antipathy: however, they behaved well to Mrs. Battie, and the survivor of them left the doctor 30,000*l*. In the dispute which the college of physicians had with Dr. Schomberg, about 1750, Dr. Battie, who was at that time one of the censors, took a very active part against that gentleman; and, in consequence, was thus characterised in a poem, called *The Battiad*:

First Battus came, deep read in worldly art,
Whose tongue ne'er knew the secrets of his heart:
In mischief mighty, though but mean of size,
And, like the tempter, ever in disguise.

[o] *Anecdotes of Bowyer*, by Nichols, p. 232.

See

See him, with aspect grave, and gentle tread,
 By slow degrees approach the sickly bed.
 Then at his club behold him alter'd soon,
 The solemn doctor turns a low buffoon:
 And he, who lately in a learned freak
 Poach'd every lexicon, and publish'd greek;
 Still madly emulous of vulgar praise,
 From Punch's forehead wrings the dirty bays.

This poem is said to have been written by Moses Mendez, Paul Whitehead, and Dr. Schomberg: of which two cantos were published, and since reprinted in *The Repository*, a collection of fugitive pieces of wit and humour, in 1776, 2 vols. 12mo.

In 1751, he published *De principiis animalibus exercitationes* in *Coll. Reg. Medicorum*, in three parts; which were followed, the year after, by a fourth. In 1757, being then physician to St. Luke's hospital, and master of a private mad-house near Wood's close, in the road to Islington, he published in 4to, *A Treatise on Madness*: in which, having thrown out some censures on the medicinal practice formerly used in Bethlem hospital, he was replied to, and severely animadverted on, by Dr. John Monro, whose father had been lightly spoken of in the forementioned treatise. Monro having, humorously enough, taken Horace's *O major tandem parcas insane minori*, for the motto of his Remarks on Battie's Treatise, the men of mirth gave him the name of *major Battie*, instead of *doctor*. In 1762, he published *Aphorismi de cognoscendis et curandis morbis nonnullis ad principia animalia accommodati*. Feb. 1763, he was examined before a committee of the house of commons, on the state of the private mad-houses in this kingdom; and received in their printed report a testimony very honourable to his abilities. The contents of this report being to the last degree interesting, we will here transcribe it from the 39th vol. of the *Journals of the House of Commons*, p. 448.

"Your committee being desirous of obtaining every degree of assistance and information, which might enable them more perfectly to obey the orders of the house, they desired the attendance of Dr. Battie and Dr. Monro, two very eminent physicians, distinguished by their knowledge and their practice in cases of lunacy. Dr. Battie gave it as his opinion to your committee, that the private mad-houses require some better regulations; that he hath long been of this opinion, that the admission of persons brought in as lunatics is too loose and too much at large, depending upon persons not competent judges; and that frequent visitation is necessary for the inspection of the lodging, diet, cleanliness, and treatment. Being asked, if he had ever met with persons of sane mind in confinement for lunacy?

fiacy? He said, it frequently happened: he related the case of a woman perfectly in her senses, brought as a lunatic by her husband to a house under his direction; whose husband, upon his insisting he should take home his wife, and expressing surprise at his conduct, justified himself by frankly saying, that he understood the house to be a sort of bridewell, or place of correction." The doctor related also another case to the same import: upon which a bill was ordered to be prepared for the regulation of private mad-houses; but not then carried into execution, though the cases examined by the committee were pronounced "sufficient to establish the reality of great abuses therein; the force of evidence, and the testimony of witnesses, being amply confirmed by the confession of persons keeping these houses, and by the authority, opinions, and experience of Dr. Battie and Dr. Monro." In 1772, on occasion of some fresh abuses, a bill was again ordered to be prepared, but to as little purpose as the former. A third ineffectual attempt was made in 1773; but, the abuses continuing to increase, an act for the better regulation of private mad-houses was obtained in 1774, when the power of licensing the keepers of such houses was happily vested in the college of physicians.

In 1776, Dr. Battie was seized with a paralytic stroke, of which he died June the 13th, in his 75th year. He left three daughters.

BAUAB. Abulhassan Ali ben Hela is more known under the name of Ebn Bauab. It was he who perfectionated the characters of the arabic alphabet after Ben Molak, by rendering the letters more distinct from one another. He died in the year 413 of the hegira, in the reigns of Cadher, khalif of Bagdat, and of Dhaher, khalif of Ægypt. Some authors have prolonged his life to the year 423, and add that he was buried at Bagdat near to the bones of Ben Hanbal.—However, it was not this person who put the finishing hand to the arabic characters: for Yacuth, surnamed Mostaasseni, because he was in the service of Mostaasseni, the last khalif of the Abbassides, reduced them to the shape and figure which they have at present: for this reason he is surnamed Al Khathâth, that is to say, The Scribe, by way of excellence.

BAUDELLOT DE DAIRVAL (**CHARLES CÉSAR**), born at Paris in 1648, was received avocat au parlement. He pleaded some time with success. A law-suit having obliged him to go to Dijon, he visited, in his moments of leisure, the libraries and the cabinets of the learned. This gave rise to the treatise *De l'utilité des Voyages*, 1727, 2 vols. in 12mo, in which he displays a profound knowledge of the monuments of antiquity. While instructing the reader, he amuses him by curious remarks and singular observations.

BAUDIER (MICHAEL), of Languedoc, historiographer of France under Louis XIII. was one of the most fertile and heavy writers of his time. He left behind him many works composed without either method or taste, but which abound in particulars not to be found elsewhere. 1. *Histoire générale de la Religion des Turcs, avec la vie de leur prophète Mahomet, et des iv premiers califes*; also, *Le Livre et la Théologie de Mahomet*, 8vo. 1636, a work translated from the arabic, copied by those who wrote after him, though they have not vouchsafed to cite him. 2. *Histoire du Cardinal d'Amboise*, Paris, 1651, in 8vo. Sirmond, of the Academie Française, one of the numerous flatterers of the cardinal de Richelieu, formed the design of elevating that minister at the expence of all those who had gone before him. He began by attacking d'Amboise, and failed not to sink him below Richelieu. Baudier, by no means a courtier, avenged his memory, and eclipsed the work of his detractor. 3. *Histoire du Marechal de Toiras*, 1644, in folio. 1666, 2 vols. 12mo; a curious performance, and necessary to all such as would obtain a thorough acquaintance with the reign of Louis XIII. 4. *Les Histoires de Suger, de Ximenès, &c.* The facts that Baudier relates in these different works are almost always absorbed by his reflections, which have neither the merit of precision nor that of novelty to recommend them.

BAUDIUS (DOMINIC), professor of history in the university of Leyden, born at Lisse, Aug. 8, 1561 [P]. He began his studies at Aix la Chapelle, and continued them at Leyden. He removed thence to Geneva, where he studied divinity: after residing here some time, he returned to Ghent, thence to Leyden, where he applied to the civil law, and was admitted doctor of law, June 1585. Soon after, he accompanied the ambassadors from the States to England, and during his residence here became acquainted with several persons of distinction, particularly the famous sir Philip Sidney.

He was admitted advocate at the Hague, the 5th of January 1587; but being soon tired of the bar, went to France, where he remained ten years. He was much esteemed in that kingdom, and gained many friends. Achilles de Harlai, first president of the parliament of Paris, got him to be admitted advocate of the parliament of Paris in 1592. In 1602, he went to England with Christopher de Harlai, the president's son, who was sent ambassador thither by Henry the Great. This same year, having been named professor of eloquence at Leyden, he went and settled in that university. He read lectures on history after the death of Morula, and was permitted also to do the same on the civil law. In 1611, the States conferred upon him the office

of historiographer in conjunction with Meursius; and in consequence thereof he wrote "The history of the truce." Baudius is an elegant prose-writer, as appears from his "Letters," many of which were published after his death. He was also an excellent latin poet: the first edition of his poems was printed in 1587; they consist of verses of all the different measures: he published separately a book of iambics in 1591, dedicated to cardinal Bourbon. Some of his poems he dedicated to the king of England; others to the prince of Wales, in the edition of 1607; and went over to England to present them.

Baudius was a strenuous advocate for a truce betwixt the States and Spain: two orations he published on this subject, though without his name, had very nigh proved his destruction: prince Maurice was made to believe he was affronted in them, and the author was said to have been bribed by the french ambassador to write upon the truce. He was obliged to write to the prince and his secretary, in order to vindicate himself: and in his vindication he laments his unhappy fate in being exposed to the malice of so many slanderers, who put wrong interpretations on his words: "It is evident (says he) that through the malignity of mankind, nothing can be expressed so cautiously by men of any character and reputation, but it may be distorted into some obnoxious sense. For what can be more absurd than the conduct of those men, who have reported that I have been bribed by the ambassador Jeannin, to give him empty words in return for his generosity to me? as if I, an obscure doctor, was an assistant to a man of the greatest experience in business [q]." Some verses, which he wrote in praise of the marquis of Spinola, occasioned him also a good deal of trouble: the marquis came to Holland before any thing was concluded either of the peace or truce; and though Baudius had printed the poem, yet he kept the copies of it, till it might be seen more evidently upon what account this minister came: he gave them only to his most intimate friends. It being known however that the poem was printed, he was very near being banished for it.

Baudius was addicted to women as well as wine, to such a degree as exposed him to the public ridicule; and several farcastical jokes were printed against him on this account: Scioppius has been the severest writer against him. Mr. Bayle however thinks there is too much virulence in him to be credited; he remarks, at the same time, that many men of learning render themselves contemptible in those places where they live, while they are admired where they are only known by their writings [r]. Baudius died at Leyden, August 22, 1613.

BAUDOT DE JUILLI (NICHOLAS), born at Vendôme in 1678,

[q] Baud. Ep. iii. centur. 3. p. 519.

[r] In Dict. article BAUDIUS

was son of a collector of excise, settled at Sarlat, where he became sub-delegate of the intendant. The functions of his office and the charms of literature filled up the course of his life. He terminated his long career in 1759, at the age of 81. We have several historical works by him, written with method and ingenuity. 1. *L'Histoire de Catherine de France, reine d'Angleterre*, which he published in 1696. Though the whole of this be true in regard to the principal events, and that the strictest propriety is observed, the author afterwards confessed that he did not pretend to derive any great honour from the work, as it was very much tinged with romance. 2. *Germaine de Foix*, an historical novel, that appeared in 1701. 3. *L'histoire secrete du Connétable de Bourbon*, printed in 1706. 4. *La Relation historique et galante de l'invasion de l'Espagne par les Maures*, printed in 1722, 4 vols. in 12mo. These three works are nearly of the same species with the first; but there are others by him of a more substantial quality, as, *l'Histoire de la conquête d'Angleterre par Guillaume duc de Normandie*; 1701, in 12mo; *l'Histoire de Philippe Auguste*, 1702, 2 vols. 12mo; and that of *Charles VII.* 1697, 2 vols. 12mo. Its principal merit lies in the method and style; the author consulted nothing but printed books. We have likewise by him, *l'Histoire des hommes illustres*, extracted from Brantôme; *l'Histoire de la vie et du règne de Charles VI.* in 9 vols. 12mo. 1753; *l'Histoire du règne de Louis XI.* 6 vols. 12mo. 1756; *l'Histoire des révolutions de Naples*, 4 vols. 12mo. 1757. These three last works appeared under the name of Mad. de Luffan. The style is rather negligent, and there is often a want of accuracy.

BAUDOUIN (BENEDICT), a divine of Amiens, the place of his birth, got himself a name among the learned by his dissertation *De la chaussure des Anciens*, published in 1615, under the title of *Calceus antiquus et mysticus*. This work was the occasion of the false notion that he was the son of a shoemaker, and had followed the trade himself, to which he intended to do honour by this publication.

BAUHINUS (JOHN), a celebrated physician of the xvth century, was a native of Amiens, but professed physic and surgery at Basil in Swisserland, whither he had retired on account of his religion, and died in high reputation in 1582, aged 71 years.

BAUHINUS (JOHN), his eldest son, born at Basil in 1541, was physician to the duke of Wirtemberg, and distinguished himself by many writings and discoveries in physic, surgery, and botany. His principal works are, *A Treatise on Plants*, in latin, 3 vols. fol. Ebrod. 1650. *A Treatise on Bathing in mineral Waters*, 4to. and 12mo 1605.

BAUHINUS (GASPAR), born at Basil, Jan. 17, 1560, was first

Best physician to the duke of Wirtemberg. He professed medicine and botany at Basil, where he died in 1624, at the age of 65. He was a good scholar, but a man of great vanity and presumption. He wrote, 1. *Institutiones anatomicæ*, Basil, 1604, 8vo. 2. *Theatrum Botanicum*, 1663, folio. 3. *Traité des Hermaphrodites*, in latin, 1614, 8vo. scarce. 4. *Pinax Theatri Botanici*, Frankfort, 1671, 4to. 5. Other works in latin, justly esteemed in their time, and deserving to be so still. He is styled in his epitaph *the phoenix of his age* for anatomy and botany. Riolan speaks of him as ignorant, injudicious, and presumptuous. He says, that, in the year 1579, he observed the valve in the beginning of the ilium, or colon, before he read any author who made mention of it. But it is certain that Varolius, and a great many others, described it very accurately many years before. Gaspar left a son, John Gaspar, who pursued the same studies; professed at Basil, was consulted by a part of Europe, and published the *Theatrum Botanicum* of his father, and bore a great reputation in his profession as an able physician.

BAULDRI (PAUL), professor of sacred history at Utrecht, born at Rouen in 1639, was son-in-law of the celebrated Henry Basnage. He gave to the public, 1. An edition of the tract of Lactantius, *De morte persecutorum*, with learned notes, Holland, 1692. 2. A new edition of a small performance of Furetière's, intituled *Histoire des derniers troubles arrivés au Royaume d'Eloquence*, Utrecht, 1703, 12mo. 3. *Des Tables Chronologiques pour l'Histoire*. 4. Several dissertations dispersed in different journals. He died in 1706.

BAULOT, or BEAULIEU (JAMES), a celebrated lithotomist, was born in 1651, in a village of the bailwick of Lons-le-Saunier in Franche Comté, of very poor parents. He quitted them early in life in order to enter into a regiment of horse. Here he served some years, and made an acquaintance with a certain Pauloni, an empyrical surgeon, much run after for cutting patients afflicted with the stone. After having taken lessons under this charlatan for five or six years, he repaired to Provence. There he put on a kind of monastic habit, but unlike any worn by the several orders of monks, and was ever afterwards known only by the name of friar James. From Provence he went to Languedoc, then to Roussillon, and from thence through the different provinces of France. He at length appeared at Paris, but soon quitted it for continuing his perambulations. He was seen at Geneva, at Aix-la-Chapelle, at Amsterdamb, and practised every where. His success was various; not only his method was not uniform, but anatomy was utterly unknown to this bold operator. He refused to take any care of his patients after the operation,

tion, saying, I have extracted the stone; God will heal the wound. Being afterwards taught by experience that dressings and régime were necessary, his treatments were constantly more successful. No sooner had friar James quitted Holland, but his method found its way into England, where it was adopted by Cheselden, who brought it to its utmost perfection: hence it was that it got the name of the English operation, though incontestably due to the French. In gratitude for the numerous cures this operator had performed in Amsterdam, the magistracy of that city caused his portrait to be engraved, and a medal to be struck, bearing for impress his bust. To conclude, after having appeared at the court of Vienna and at that of Rome, he made choice of a retreat near Besançon. There he died in 1720, at the age of 69, in the sentiments of a good man whose life had been devoted to the relief of suffering humanity. The history of this hermit was written by M. Vacher, surgeon-major of the king's armies, and printed at Besançon in 1757, 12mo.

BAUME (JAMES FRANCIS DE LA), canon of the collegiate church of St. Agricola d'Avignon, was born at Carpentras in the Comtat Venaissin, in 1705. His passion for the belles-lettres attracted him to Paris. After having made some stay there, he published a pamphlet intitled, *Eloge de la Paix*, dedicated to the Académie Française. It is the work of a dull declaimer. It bears the form of a discourse, an ode, and an epopea, and is destitute of the merit of either of these kinds. His little success did not prevent this writer from meditating a work of greater length. He carried the idea of his design with him into his province, and there he completed it. The *Christiade*, which is here meant, occasioned its author a second journey to Paris. Thither he returned to get his poem printed in prose in 6 vols. 12mo. 1753. The work, well executed as to the typographical part, is written in a pompous and affected style, which, so far from warming the reader with the subject, tempts him sometimes to laughter. In short, he was fined for it. He died at Paris in 1757. He wrote besides several small pieces, as the *Saturnales Françaises*, 1736, 2 vols. 12mo. and he worked for upwards of ten years on the *Courier de l'Europe*. He was a man of a warm southern imagination, but was entirely void both of taste and judgment.

BAUR (JOHN WILLIAM), more commonly named WIRLEMBaur, a painter and engraver of Strasbourg, died at Vienna in 1640, at the age of 30. He excelled in landscapes and pictures of architecture. His subjects are views, processions, markets, public places. By him are, 1. A collection of engravings under the title of *Iconography*, Augsbourg, 1682. 2. *Battles*, 1635. 3. *Gardens*, 1636. 4. *Metamorphoses*, Vienna, 1641, folio.

folio. In his works are seen animation, force, and truth; but his figures are little and mean.

BAUSCH, the surname of Abu Giafar ben Ali, author of a book intituled, *Eknâa fil corat Sebaa*, which is a treatise on the seven different manners of reading the koran. He died in the year of the hegira 546. This word Bausch signifies in the persian tongue a water-melon, and a bunch of grapes.

BAUSSIRI, the surname of Abu Abdalla Mohammed Scherfeddin, who affirmed that he had been cured in a dream of a palsy by Mohammed; in gratitude for which he composed a poem to his praise, and gave it the name of *Kaukab al derriat*, The Brilliant Star, and *Bordât*, a word which signifies the gown of a dervise. All the rhymes of this poem end in the letter M, the initial of the prophet's name; and, because he is also extolled in it for having given sight to a blind man, the same poem was intituled by its author, *Kaukab al derriat, si medh khair al berriah*; The Brilliant Star, or the encomium of the most perfect of creatures. This work is in such high esteem among the Mohammedans, that many of them learn it by heart, and quote the verses of it as so many maxims: numbers of the learned have paraphrased it and wrote commentaries on it; and we meet with a great many versions of it both persian and turkish.

BAUTRU, a celebrated wit, and one of the first members of the french academy, was born at Paris in 1588, and died there in 1665. He was the delight of all the ministers at court, of all the favourites, and of all the great in general. He was indeed a kind of *fool* among them; who, while he played the buffoon, took the usual privilege of saying what he pleased. Many of his *bons mots* are preserved. Once, when he was in Spain, having been to see the famous library of the Escorial, where he found a very ignorant librarian, the king of Spain asked him what he had remarked? To whom Bautru replied, that "the library was a very fine one: but your majesty," adds he, "should make your librarian treasurer of your finances." Why so? "Because," says Bautru, "he never touches what he is entrusted with."

BAXTER (RICHARD), an eminent nonconformist divine, born Nov. 12, 1615, at Rowton, near High Ercal, in Shropshire [s]. He was unlucky as to his education, by falling into the hands of ignorant schoolmasters; neither had he the advantage of an academical education, his parents having accepted of a proposal of putting him under Mr. Wickstead, chaplain to the council of Ludlow: but this did not answer their expectation; Mr. Wickstead, being himself no great scholar, took little or no pains with his pupil; the only benefit he reaped was the use of an excellent library, which, by his great application, proved in-

[s] Calamy's Abridgment of Baxter's Life, p. 9. 1702. 8vo.

deed of infinite service to him. When he had remained in this situation about a year and a half, he returned to his father's.

In 1633, Mr. Wickstead persuaded him to lay aside his studies, and to think of making his fortune at court. He accordingly came to Whitehall, and was recommended to sir Henry Herbert, master of the revels, by whom he was very kindly received; but, in the space of a month, being tired of a court life, he returned to the country, where he resumed his studies, and Mr. Richard Foley of Stourbridge got him appointed master of the free-school at Dudley, with an assistant under him. In 1638, he applied to the bishop of Winchester for orders, which he received, having at that time no scruples about conformity to the church of England. The "Et cætera" oath was what first induced him to examine into this point. It was framed by the convocation then sitting, and all persons were thereby enjoined to swear, "That they would never consent to the alteration of the present government of the church by archbishops, bishops, deans, archdeacons, &c." There were many persons who thought it hard to swear to the continuance of a church government which they disliked; and yet they would have concealed their thoughts, had not this oath, imposed under the penalty of expulsion, compelled them to speak. Others complained of the "Et cætera," which they said contained they knew not what. Mr. Baxter studied the best books he could find upon this subject, the consequence of which was, that he utterly disliked the oath.

In 1640, he was invited to be minister at Kidderminster, which he accepted; and had been here two years when the civil war broke out. He was a favourer of the parliament, which exposed him to some inconveniences, and obliged him to retire to Gloucester; but being strongly solicited he returned to Kidderminster. However, not finding himself safe in this place, he again quitted it, and took up his residence at Coventry: here he lived in perfect quiet, preaching once every Sunday to the garrison, and once to the town's people. After Naseby fight, he was appointed chaplain to colonel Whalley's regiment, and was present at several sieges. He was obliged to leave the army in 1657, by a sudden illness, and retired to sir Thomas Rouse's, where he continued a long time in a languishing state of health. He afterwards returned to Kidderminster, where he continued to preach with great success. When Cromwell gained the superiority, Mr. Baxter expressed his dissatisfaction to his measures, but did not think proper to preach against him from the pulpit: once indeed he preached before the protector, and made use of the following text: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions amongst you, but that ye be perfectly joined together in the same mind and in the same judgment."

He

He levelled his discourse against the divisions and distractions of the church. A while after Cromwell sent to speak with him : when he began a long and serious speech to him of God's providence in the change of the government, and how God had owned it, and what great things had been done at home and abroad in the peace with Spain and Holland. Mr. Baxter told him, " It was too great condescension to acquaint him so fully with all these matters, which were above him : but that the honest people of the land took their ancient monarchy to be a blessing, and not an evil ; and humbly craved his patience, that he might ask him, how they had forfeited that blessing, and unto whom that forfeiture was made?" Upon this question Cromwell was awakened into some passion, and told him, " There was no forfeiture, but God had changed it as pleased him ;" and then he let fly at the parliament, which thwarted him, and especially by name at four or five members, Mr. Baxter's particular acquaintances, whom he presumed to defend against the protector's passion. A few days after he sent for him again, under pretence of asking him his opinion about liberty of conscience ; at which time also he made a long tedious speech, which took up so much time, that Mr. Baxter desired to offer his sentiments in writing, which he did, but says, he questions whether Cromwell read them.

Mr. Baxter came to London a little before the deposition of Richard Cromwell, and preached before the parliament the day preceding that on which they voted the king's return [r]. He preached likewise before the lord-mayor at St. Paul's a thanksgiving sermon for general Monk's success. Upon the king's restoration he was appointed one of his chaplains in ordinary. He assisted at the conference at the Savoy as one of the commissioners, when they drew up a reformed liturgy. He was offered the bishopric of Hereford by the lord chancellor Clarendon, which he refused, and gave his lordship his reasons for not accepting of it, in a letter ; he required no favour but that of being permitted to continue minister at Kidderminster, but could not obtain it. Being thus disappointed, he preached occasionally about the city of London, having a licence from bishop Sheldon, upon his subscribing a promise not to preach any thing against the doctrine or ceremonies of the church. May 15, 1662, he preached his farewell sermon at Blackfriars, and afterwards retired to Acton in Middlesex. In 1665, during the plague, he went to Richard Hampden's, esq. in Buckinghamshire ; and when it ceased returned to Acton. He continued here as long as the act against conventicles was in force, and, when that was expired, had so many auditors that he wanted room : hereupon, by a warrant signed by two justices, he was committed for six

[r] Calamy's Abridgment of Baxter's Life, p. 112.

months to New Prison gaol; but having at length procured an habeas corpus, he was discharged, and removed to Totteridge near Barnet.

After the indulgence in 1672, he returned to London; and the times appearing more favourable about two years after, he built a meeting-house in Oxenden-street, where he had preached but once, when a resolution was formed to take him by surprise, and send him to the county gaol, on the Oxford act; which misfortune he escaped, but the person who happened to preach for him was sent to the Gate-house, where he was confined three months. After having been three years kept out of his meeting-house, he took another in Swallow-street, but was likewise prevented from preaching there, a guard having been placed for many Sundays to hinder his entrance. Upon the death of Mr. Wadsworth, he preached to his congregation in Southwark [u].

In 1682, he was seized by a warrant, for coming within five miles of a corporation; and five more warrants were served upon him to distrain for 19s. as a penalty for five sermons he had preached, so that his books and goods were sold. He was not however imprisoned on this occasion, which was owing to Dr. Thomas Cox, who went to five justices of the peace, before whom he swore that Mr. Baxter was in such a bad state of health, that he could not go to prison without danger of death. In the beginning of 1685, he was committed to the King's Bench prison, by a warrant from the lord chief justice Jeffries, for his Paraphrase on the new Testament; and on May 18th, of the same year, he was tried in the court of King's Bench, and found guilty. He was condemned to prison for two years; but, in 1686, king James, by the mediation of the lord Powis, granted him a pardon; and on Nov. the 24th he was discharged out of the King's Bench. He retired to a house in Charterhouse-yard, where he assisted Mr. Sylvester every Sunday morning, and preached a lecture every Thursday.

Mr. Baxter died Dec. the 8th, 1691, and was interred in Christ-church, whither his corpse was attended by a numerous company of persons of different ranks, and many clergymen of the established church. He wrote a great number of books. Mr. Long of Exeter says fourscore; Dr. Calamy, one hundred and twenty; but the author of a note in the *Biographia Britannica* tells us he had seen an hundred and forty-five distinct treatises of Mr. Baxter's: his practical works have been published in four volumes folio. Bishop Burnet, in the History of his own times [x], calls him "a man of great piety;" and says, "that if he had not meddled with too many things, he would have been

[u] Calamy's Abridgment of Baxter's Life, p. 607, 608.

[x] Vol. i. p. 180. 1724.

esteemed one of the most learned men of the age; that he had a moving and pathetic way of writing, and was his whole life long a man of great zeal and much simplicity, but was unhappily subtle and metaphysical in every thing."

BAXTER (WILLIAM), nephew to the above, an eminent grammarian and critic, born in 1650, at Lanlugany in Shropshire [r]. His education was much neglected in his younger years; for, at the age of eighteen, when he went to the school at Harrow on the Hill, in Middlesex, he knew not one letter in a book, nor understood one word of any language but Welsh: but soon retrieved his lost time, and became a man of great learning. He applied chiefly to the study of antiquities and philology, in which he composed several books. In 1679, he published a Grammar on the latin tongue [z]; and in 1695, an edition of Anacreon [A], afterwards reprinted in 1710, with improvements; in 1710, an edition of Horace [B]; and, in 1719, his Dictionary of the british antiquities [c]. His Glossary, or dictionary of the roman antiquities, which goes no farther than the letter A, was published in 1726, by the reverend Mr. Moses Williams [D]; and, in 1732, he put out proposals for printing his notes on Juvenal [E]. Mr. Baxter had also a share in the english translation of Plutarch by several hands. He was a great master of the ancient british and irish tongues, and well skilled in the latin and greek as well as the northern and eastern languages. He kept a correspondence with most of the learned men of his time, especially with the famous antiquarian Mr. Ed-

[r] Autoris vita ab ipso conscripta, prefixed to his Glossarium Antiq. Brit. Lond. 1731, 8vo. General Dictionary.

[z] The title at large is as follows: "De analogia, sive arte linguæ Latinæ commentariolus; in quo omnia, etiam reconditiore grammaticæ elementa, ratione nova tractantur, et ad brevissimos canones rediguntur. In usum provectioris adolescentiæ. 1679." 12mo.

[A] "Anacreontis Teii carmina. Plurimis quibus hactenus scatebant mendis purgavit, turbata metra restituit, notasque cum nova interpretatione literali adjecit Willielmus Baxter. Subjiciuntur etiam duo vetustissima poetice Sapphus elegantissima odaria, una cum correctione Isaaci Vossii, et Theocriti Anacreonticum in mortuum Adonin. 1697 et 1710." 8vo.

[B] The second edition was finished by him but a few days before his death, and published under this title: "Q. Horatii Flacci Eclogæ, una cum scholiis perpetuis, tam veteribus quam novis. Adjecit etiam, ubi visum est, et sua, textumque ipsum plurimis locis vel corruptum vel turbatum

restituit Willielmus Baxter." 8vo.

[c] Under the title of "Glossarium antiquitatum Britannicarum, sive syllabus etymologicus antiquitatum veteris Britannicæ, atque Ibernicæ, temporibus Romanorum." Dedicated to Richard Mead, M. D. 8vo.

[D] It was published under the title of "Reliquiæ Baxterianæ, sive Willielmi Baxteri opera posthuma. Præmittitur eruditi autoris vitæ a seipso scriptæ fragmentum." It was republished in 1722, with this title, "Glossarium antiquitatum Romanarum, a Willielmo Baxter, Cornavio, Scholæ Merciariorum præfeco. Accedunt eruditi autoris vitæ a seipso conscriptæ fragmentum, et selectæ quædam ejusdem epistolæ."

[E] Under this title, "Gulielmi Baxteri quæ supersunt enarrationes et notæ in D. Junii Juvenalis Satyras. Accedit rerum et verborum observatione digniorum quæ in iisdem occurrunt, index locupletissimus. Accurante Gulielmo Mose, A. M. R. S. Soc."

ward Lhwyd. Some of Mr. Baxter's letters to him are published in his *Glossarium antiquitatum Romanarum*. There are likewise in the *Philosophical Transactions* [F] two letters of his to Dr. Harwood, one concerning the town of Veroconium, or Wroxeter, in Shropshire, and the other concerning the hypocausta, or sweating-houses of the ancients; and another to Dr. Hans Sloane [G], secretary to the Royal Society, containing an abstract of Mr. Lhwyd's *Archæologia Britannica*.

Mr. Baxter spent most of his life in educating youth: for some years he kept a boarding-school at Tottenham High-croft in Middlesex, where he remained till he was chosen master of the Mercer's school in London. In this situation he continued above twenty years, but resigned before his death, which happened on the 31st of May, 1723. Some further particulars of which may be seen in the *Anecdotes of Mr. Eowyer*.

BAXTER (ANDREW)[H], a very ingenious writer of Scotland, was born in 1686, or 1687, at Old Aberdeen, of which city his father was a merchant, and educated in King's college there. His principal employment was that of a private tutor to young gentlemen; and among others of his pupils were lord Grey, lord Blantyre, and Mr. Hay of Drummelzier. About 1724, he married the daughter of a clergyman in the shire of Berwick. A few years after he published, in 4to, "An Enquiry into the Nature of the human Soul, wherein its immateriality is evinced from the principles of reason and philosophy;" without date. In 1741, he went abroad with Mr. Hay, and resided some years at Utrecht; having there also lord Blantyre under his care. He made excursions from thence into Flanders, France, and Germany; his wife and family residing, in the mean time, chiefly at Berwick upon Tweed. He returned to Scotland in 1747, and resided till his death at Whittingham, in the shire of East Lothian. He drew up, for the use of his pupils and his son, a piece, intituled, "Matho: five, Cosmotheoria puerilis, Dialogus. In quo prima elementa de mundi ordine et ornatu proponuntur, &c." This was afterwards greatly enlarged, and published in english, in two volumes 8vo. In 1750 was published, "An Appendix to his Enquiry into the nature of the human soul;" wherein he endeavours to remove some difficulties, which had been started against his notions of the "vis inertiz" of matter, by Maclaurin, in his "Account of Sir Isaac Newton's Philosophical Discoveries." To this piece Mr. Baxter prefixed a dedication to Mr. John Wilkes, with whom he had commenced an acquaintance abroad. He died this year, April the 23d, after suffering for some months under a complication of disorders, of which the gout was the chief.

[F] No. 306. p. 2236.
[G] No. 311. p. 2438.

[H] Biog. Brit. sec. edit.

He left a wife, three daughters, and one son, Mr. Alexander Baxter; from which last the authors of the *Biographia Britannica* received, as they inform us, sundry particulars of his life. He was a very ingenious and knowing man: the french, german, and dutch languages were spoken by him with much ease, the italian tolerably; and he wrote and read them all, together with the spanish. He was a man also of great integrity, humanity, and candour: his candour appears, we think, most strikingly from this, inasmuch as though Mr. Wilkes had made himself so very obnoxious to the scottish nation in general, yet Mr. Baxter kept up with him an affectionate correspondence to the last, even after he was unable to write to him with his own hand [1]. He left many manuscripts behind him. He would gladly have finished his work upon the human soul: "I own," says he to Mr. Wilkes, "if it had been the will of heaven, I would gladly have lived, till I had put in order the second part of the Enquiry, shewing the immortality of the human soul; but Infinite Wisdom cannot be mistaken in calling me sooner. Our blindness makes us form wishes." It was, indeed, what he considered it, his capital work: a second edition of it was published, in two volumes, 8vo. 1737, and a third in 1745.

BAYARD (PIERRE DU TERRAIL, Chevalier de'), one of the bravest captains of his time, famous for his eager pursuit of glory, and possessing every military virtue of the subordinate kind, was a soldier of fortune born in Dauphiné. He followed Charles VIII. to the conquest of Naples, where he eminently signalized himself. He was dangerously wounded at the taking of Brescia, a city of Italy. It was here he proved his generosity by returning to the daughter of his host the two thousand pistoles which her mother presented to him, for the redemption of her house from plunder: an action which has been celebrated by most historians. He served under Francis I. at the battle of Marignan, and followed the admiral Bonnivet into Italy in 1523. Being mortally wounded in retreating from the imperialists, he placed himself under a tree, his face towards the enemy, saying, "As in life I always faced the enemy, so I would not in death turn my back upon them." This happened in 1524. His secretary, who wrote his life, says, that after two-and-thirty years service, he died almost as poor as he was born.

BAYER (THEOPHILUS SIGFRED), grandson of John Bayer, an expert mathematician, was born in 1694. His inclination to the study of ancient and modern languages led him to learn even the chinese. He went afterwards to Dantzic, to Berlin, to Halle, to Leipzig, and to several other towns of Germany, and in all places made useful acquaintances. On his return to

[1] Letters to and from Mr. Wilkes, vol. i.

Koenigsberg in 1717, he was made librarian there. In 1726 he was called to Petersburg, where he was appointed professor of greek and roman antiquities. He was on the point of going back to Koenigsberg, when he died at Petersburg in 1738. We have of his writing a great number of learned and curious dissertations. His *Musæum Sinicum*, printed in 1730, 2 vols. 8vo: a work of singular erudition, shews its author to have had great sagacity. John Bayer, his grandfather, born at Augsburg, was an able astronomer. In 1603, he published, under the title of *Uranometria*, a description of the constellations, in which he points out every star by a greek or latin letter.

BAYLE (PETER), author of the *Historical and Critical Dictionary*, born Nov. 18, 1647, at Carla, a small town in the county of Foix, was the son of John Bayle, a protestant minister [K]. Peter gave early proofs of a fine genius, which his father cultivated with the utmost care: he himself taught him the latin and greek languages, and sent him to the protestant academy at Puylaurens in 1666. The same year, when upon a visit to his father, he applied so closely to his studies, that it brought upon him an illness which kept him at Carla above eighteen months; upon his recovery, he returned to Puylaurens to prosecute his studies; afterwards he went to Toulouse in 1669, and attended the lectures in the Jesuits college. The controversial books which he read at Puylaurens raised several scruples in his mind in regard to the protestant religion; his doubts were increased by some disputes he had with a priest, who lodged in the same house with him at Toulouse. He thought the protestant tenets were false, because he could not answer all the arguments raised against them; so that about a month after his arrival at Toulouse, he embraced the roman catholic religion [L]. This was matter of great concern to all his relations. Mr. Bertier, bishop of Rieux, rightly judging, that after this step young Bayle had no reason to expect any assistance from his relations, took upon him the charge of his maintenance. They piqued themselves much at Toulouse upon the acquisition of so promising a young man. When it came to his turn to defend theses publicly, the most distinguished persons of the clergy, parliament, and city were present; so that there had hardly ever been seen in the university a more splendid and numerous audience. The theses were dedicated to the Virgin, and adorned with her picture, which was ornamented with several emblematical figures, representing the conversion of the respondent.

Some time after Mr. Bayle's conversion, Mr. Naudis de Bruguere, a young gentleman of great wit and penetration, and a

[K] See the english translation of Des Maisieux's *Life of Bayle*, p. 3.

[L] See the english translation of Des Maisieux's *Life of Bayle*, p. 4.

relation of his, happened to come to Toulouse, where he lodged in the same house with him. They disputed warmly about religion; and after having pushed the arguments on both sides with great vigour, they used to examine them over again coolly. These familiar disputes often puzzled Mr. Bayle, and made him distrust several opinions of the church of Rome; so that he secretly condemned himself for having embraced them too precipitately. Some time after Mr. de Pradals came to Toulouse, whom Mr. Bayle's father had desired to visit him, hoping he would in a little time gain his confidence; and this gentleman so far succeeded, that Bayle one day owned to him his having been too hasty in entering into the church of Rome, since he now found several of her doctrines contrary to reason and scripture. August 1670, he departed secretly from Toulouse, where he had staid eighteen months, and retired to Mazeres in the Lauragais, to a country house of Mr. du Vivie. His elder brother came thither the day after, with some ministers of the neighbourhood; and next day Mr. Rival, minister of Saverdun, received his abjuration in presence of his elder brother and two other ministers, and they obliged him instantly to set out for Geneva. Soon after his arrival here, Mr. de Normandie, a syndic of the republic, having heard of his great character and abilities, employed him as tutor to his sons. Mr. Basnage at that time lodged with this gentleman; and it was here Mr. Bayle commenced his acquaintance with him. When he had been about two years at Geneva, at Mr. Basnage's recommendation he entered into the family of the count de Dhona lord of Copet, as tutor to his children; but not liking the solitary life he led in this family, he left it, and went to Roan in Normandy, where he was employed as tutor to a merchant's son; but he soon grew tired of this place also. His great ambition was to be at Paris; he went accordingly thither in March 1675, and, at the recommendation of the marquis de Ruvigny, was chosen tutor to messieurs de Beringhen, brothers to M. de Beringhen, counsellor in the parliament of Paris.

Some months after his arrival at Paris, there being a vacancy of a professorship of philosophy at Sedan, Mr. Basnage proposed Mr. Bayle to Mr. Jurieu, who promised to serve him to the utmost of his power, and desired Mr. Basnage to write to him to come immediately to Sedan [M]. But Mr. Bayle excused himself, fearing lest if it should be known that he had changed his religion, which was a secret to every body in that country but Mr. Basnage, it might bring him into trouble, and the roman catholics from thence take occasion to disturb the protestants at Sedan. Mr. Jurieu was extremely surpris'd at his refusal; and

[M]. Bayle's Letters to Mess. Constant and Minutoli.

even when Mr. Bafnage communicated the reason, he was of opinion it ought not to hinder Mr. Bayle's coming, since he and Mr. Bafnage being the only persons privy to the secret, Mr. Bayle could run no manner of danger. Mr. Bafnage therefore wrote again to Mr. Bayle, and prevailed with him to come to Sedan. He had three competitors, all natives of Sedan, the friends of whom endeavoured to raise prejudices against him because he was a stranger. But the affair being left to be determined by dispute, and the candidates having agreed to make their theses without books or preparation, Mr. Bayle defended his theses with such perspicuity and strength of argument, that, in spite of all the interest of his adversaries, the senate of the university determined it in his favour; and notwithstanding the opposition he met with upon his first coming to Sedan, his merit soon procured him universal esteem.

In 1680, an affair of the duke of Luxembourg made a great noise: he had been accused of impieties, sorcery, and poisonings, but was acquitted, and the process against him suppressed. Mr. Bayle, having been at Paris during the harvest-vacation, had heard many particulars concerning this affair. He composed an harangue on the subject, wherein the marshal is supposed to vindicate himself before his judges. This speech is a smart satire upon the duke and some other persons. He afterwards wrote one more satirical, by way of criticism upon the harangue. He sent these two pieces to Mr. Minutoli, desiring his opinion of them; and, that he might speak his mind more freely, he concealed his being the author. About this time father de Valois, a jesuit of Caen, published a book, wherein he maintained that the sentiments of M. Des Cartes concerning the essence and properties of body, were repugnant to the doctrine of the church, and agreeable to the errors of Calvin on the subject of the eucharist. Mr. Bayle read this performance, and judged it well done. He was of opinion the author had incontestably proved the point in question; to wit, that the principles of M. Des Cartes were contrary to the faith of the church of Rome, and agreeable to the doctrine of Calvin. He took occasion from thence to write his "Sentiments de M. Des Cartes touchant l'essence, &c." wherein he maintained the principles of Des Cartes, and answered all the arguments by which father de Valois had endeavoured to confute them.

The great comet, which appeared December 1680, having filled the generality of people with fear and astonishment, induced Mr. Bayle to think of writing a letter on this subject to be inserted in the *Mercure Galant*; but, finding he had such abundance of matter as exceeded the bounds of a letter for that periodical work, he resolved to print it by itself; and accordingly sent it to M. de Vise. He desired M. de Vise to give it to

to his printer, and to procure a licence for it from M. de la Reynie, lieutenant of the police, or a privilege from the king if that was necessary; but M. de Vise returned for answer, that M. de la Reynie being unwilling to take upon him the consequences of printing it, it would be necessary to obtain the approbation of the doctors before a royal privilege could be applied for; which being a tedious and difficult affair, Mr. Bayle gave over all thoughts of having it printed at Paris.

The protestants in France were at this time in a distressed situation; not a year passed without some infringement of the edict of Nantz, and it was at length resolved to shut up their academies. That at Sedan was accordingly suppressed by an arret of Lewis XIV. dated the 9th of July 1681. Mr. Bayle staid six or seven weeks at Sedan after the suppression of the academy, expecting letters of invitation from Holland; but not receiving any during that time, he left Sedan the 2d of September, and arrived at Paris the 7th of the same month, not being determined whether he should go to Rotterdam or England, or continue in France; but whilst he was in this uncertainty he received an invitation to Rotterdam, for which place he accordingly set out, and arrived there the 30th of October 1681. He was appointed professor of philosophy and history; with a salary of five hundred guilders per annum. The year following he published his Letter concerning Comets; and father Maimbourg having published about this time his History of Calvinism, wherein he endeavours to draw upon the protestants the contempt and resentment of the catholics, Mr. Bayle wrote a piece to confute his history: in this he has inserted several circumstances relating to the life and disputes of Mr. Maimbourg, and has given a sketch of his character, which is thought to have a strong likeness.

The reputation which Mr. Bayle had now acquired, induced the states of Friezland, in 1684, to offer him a professorship in their university; but he wrote them a letter of thanks, and declined the offer. This same year he began to publish his *Nouvelles de la republique des lettres*; and the year following he wrote a second part to his *Censure on the History of Mr. Maimbourg*.

In 1686, he was drawn into a dispute in relation to the famous Christina queen of Sweden: in his Journal for April, he took notice of a printed letter, supposed to have been written by her swedish majesty to the chevalier de Terlon; wherein she condemns the persecution of the protestants in France. He inserted the letter itself in his Journal for May, and in that of June following he says: What we hinted at in our last month, is confirmed to us from day to day, that Christina is the real author of the letter concerning the persecutions in France which

is ascribed to her : it is a remainder of protestantism." Mr. Bayle received an anonymous letter, the author of which says, that he wrote to him of his own accord, being in duty bound to it, as a servant of the queen. He complains that Mr. Bayle, speaking of her majesty, called her only Christina, without any title ; he finds also great fault with his calling the letter, " a remainder of protestantism." He blames him likewise for inserting the words " I am," in the conclusion of the letter. " These words, says this anonymous writer, are not her majesty's ; a queen, as she is, cannot employ these words but with regard to a very few persons, and Mr. de Terlon is not of that number." Mr. Bayle wrote a vindication of himself as to these particulars, with which the author of the anonymous letter declared himself satisfied, excepting as to what related to " the remainder of protestantism." He would not admit of the defence with regard to that expression ; and, in another letter, advised him to retract that expression. He adds in a postscript, You mention in your Journal of August, a second letter of the queen, which you scruple to publish. Her majesty would be glad to see that letter, and you will do a thing agreeable to her, if you would send it to her. You might take this opportunity of writing to her majesty. This counsel may be of some use to you, do not neglect it." Mr. Bayle took the hint, and wrote a letter to her majesty, dated the 14th of November 1686 ; to which the queen, on the 14th of December, wrote the following answer :

" Mr. Bayle,

" I have received your excuses, and am willing you should know by this letter, that I am satisfied with them. I am obliged to the zeal of the person, who gave you occasion of writing to me ; for I am very glad to know you. You express so much respect and affection for me, that I pardon you sincerely ; and I would have you know, that nothing gave me offence but that remainder of protestantism, of which you accused me. I am very delicate on that head, because nobody can suspect me of it, without lessening my glory, and injuring me in the most sensible manner. You would do well, if you should even acquaint the public with the mistake you have made, and with your regret for it. This is all that remains to be done by you, in order to deserve my being entirely satisfied with you.

" As to the letter which you have sent me, it is mine without doubt ; and since you tell me that it is printed, you will do me a pleasure if you send me some copies of it. As I fear nothing in France, so neither do I fear any thing at Rome. My fortune, my blood, and even my life, are entirely devoted to the service of the church ; but I flatter nobody, and will never speak any thing but the truth. I am obliged to those who have been
pleased

pleased to publish my letter; for I do not at all disguise my sentiments. I thank God; they are too noble and too honourable to be disowned. However, it is not true, that this letter was written to one of my ministers. As I have every where enemies; and persons who envy me, so I in all places have friends and servants; and I have possibly as many in France, notwithstanding the court, as any where in the world. This is purely the truth, and you may regulate yourself accordingly.

“ But you shall not get off so cheap as you imagine. I will enjoin you a penance; which is, that you will henceforth take the trouble of sending me all curious books that shall be published in latin, french, spanish, or italian, on whatever subject or science, provided they are worthy of being looked into; I do not even except romances or satires: and above all, if there are any books of chemistry, I desire you may send them to me as soon as possible. Do not forget likewise to send me your ‘ Journal.’ I shall order that you be paid for whatever you lay out, do but send me an account of it. This will be the most agreeable and most important service that can be done me. May God prosper you.

CHRISTINA ALEXANDRA.”

It now only remained that Mr. Bayle should acquaint the public with the mistake he had made, and his regret for it, in order to merit that princess's entire satisfaction. This he did in his Journal of January 1687. “ We have been informed, to our incredible satisfaction,” says he, “ that the queen of Sweden having seen the ninth article of the Journal of August 1686, has been pleased to be satisfied with the explanation we gave there. Properly, it was only the words ‘ remainder of protestantism,’ which had the misfortune to offend her majesty; for, as her majesty is very delicate on that subject, and desires that all the world should know, that after having carefully examined the different religions, she had found none to be true but the roman catholic, and that she has heartily embraced it; it was injurious to her glory to give occasion for the least suspicion of her sincerity. We are therefore very sorry that we have made use of an expression, which has been understood in a sense so very different from our intention; and we would have been very far from making use of it, if we had foreseen that it was liable to any ambiguity: for, besides the respect which we, together with all the world, owe to so great a queen, who has been the admiration of the universe from her earliest days, we join with the utmost zeal in that particular obligation which all men of letters are under to do her homage, because of the honour she has done the sciences, by being pleased thoroughly to examine their beauties, and to protect them in a distinguishing manner.”

The persecution which the protestants at this time suffered in France affected Mr. Bayle extremely. He made occasionally

some reflections on their sufferings in his Journal; and he wrote a pamphlet also on the subject. Some time after he published his *Commentaire philosophique*, upon these words, "Compel them to come in:" but the great application he gave to this and his other works, threw him into a fit of sickness, which obliged him to discontinue his Literary Journal. Being advised to try a change of air, he left Rotterdam, and went to Cleves; whence, after having continued some time, he removed to Aix la Chapelle, and thence returned to Rotterdam. In 1690, the famous book, intituled, *Avis aux Refugiez, &c.* made its appearance: Mr. Jurieu, who took Mr. Bayle for the author, wrote a piece against it, and prefixed an advice to the public, wherein he calls Mr. Bayle a profane person, and a traitor engaged in a conspiracy against the state. As soon as Mr. Bayle had read this libel against him, he went to the grand schout of Rotterdam, and offered to go to prison, provided his accuser would accompany him, and undergo the punishment he deserved, if the accusation was found unjust. He published also an answer to Mr. Jurieu's charge; and as his reputation, nay his very life was at stake, in case the accusation of treason was proved, he therefore thought himself not obliged to keep any terms with his accuser, and attacked him with the utmost severity. Mr. Jurieu lost all patience: he applied to the magistrates of Amsterdam, who advised him to a reconciliation with Mr. Bayle, and enjoined them not to publish any thing against each other till it was examined by Mr. Boyer, the pensioner of Rotterdam. But, notwithstanding this prohibition, Mr. Jurieu attacked Mr. Bayle again with so much passion, that he forced him to write a new vindication of himself.

In November 1690, Mr. de Beauval advertised in his Journal, a scheme for a Critical Dictionary. This was the work of Mr. Bayle. The articles of the three first letters of the alphabet were already prepared; but a dispute happening betwixt him and Mr. de Beauval, he for some time laid the work aside. Nor did he resume it till May 1692, when he published his scheme; but the public not approving of his plan, he threw it into a different form, and the first volume was published in August 1695, the second the October following. The work was extremely well received by the public; but it engaged him in fresh disputes, particularly with M. Jurieu and the abbé Renaudot. Mr. Jurieu published a piece, wherein he endeavoured to engage the ecclesiastical assemblies to condemn the Dictionary: he presented it to the senate sitting at Delft; but they took no notice of the affair. The consistory of Rotterdam granted Mr. Bayle a hearing; and after having heard his answers to their remarks on his Dictionary, declared themselves satisfied, and advised him to communicate this to the public. Mr. Jurieu made another attempt

tempt with the consistory in 1698; and so far he prevailed, that they exhorted Mr. Bayle to be more cautious about his principles in the second edition of his Dictionary; which was published in 1702, with many additions and improvements.

Mr. Bayle was a most laborious and indefatigable writer. In one of his letters to Des Maizeaux, he says, that since his 20th year he hardly remembers to have had any leisure. His intense application contributed perhaps to impair his constitution, for it soon began to decline [N]. He had a decay of the lungs, which weakened him considerably; and as this was a distemper which had cut off several of his family, he judged it to be mortal, and would take no medicines. He died the 28th of December 1706, after he had been writing the greatest part of the day. He wrote several books besides what we have mentioned, many of which were in his own defence against attacks from the abbé Renaudot, M. le Clerc, M. Jaquelot, and others; a particular account of his works may be seen in the sixth volume of Nicéron. Among the productions which do honour to the age of Lewis XIV. Mr. Voltaire has not omitted the Critical Dictionary of our author: It is the first work of the kind, he says, in which a man may learn to think. He censures indeed those articles which contain only a detail of minute facts, as unworthy either of Bayle, an understanding reader, or posterity. In placing him, continues the same author, amongst the writers who do honour to the age of Lewis XIV. although a refugee in Holland, I only conform to the decree of the parliament of Toulouse; which, when it declared his will valid in France, notwithstanding the rigour of the laws, expressly said, "that such a man could not be considered as a foreigner."

BAYLY (LEWIS), author of that memorable book, intituled, *The Practice of Piety*. He was born at Caermarthen in Wales, educated at Oxford, made minister of Evesham in Worcestershire about 1611, appointed chaplain to king James, and promoted to the see of Bangor in 1616 [O]. His book is dedicated "to the high and mighty prince, Charles prince of Wales;" and the author tells his highness, that "he had endeavoured to extract out of the chaos of endless controversies the old practice of true piety, which flourished before these controversies were hatched." The design was good; and the reception this book has met with, may be known from the number of its editions, that in 8vo. in 1734, being the fifty-ninth. This prelate died in 1632, leaving four sons, of whom

BAYLY (THOMAS), was somewhat distinguished. He was educated at Cambridge; and, having commenced B. A. was presented to the subdeanery of Wells by Charles I. in 1638. In

[N] Nicéron, tom. vi. p. 266.

[O] Athen. Ox. vol. i. Biograph. Britan.

1644 he retired with other loyalists to Oxford; and two years after we find him with the marquis of Worcester in Ragland castle. When this was surrendered to the parliament army, he travelled into France and other countries; but returned the year after the king's death, and published at London, in 8vo. a book, intituled, *Certamen Religiosum*: or, a conference between king Charles I. and Henry late marquis of Worcester, concerning religion, in Ragland castle, anno 1646. But this conference was believed to have no real foundation, and considered as nothing else than a prologue to the declaring of himself a papist. The same year, 1649, he published, *The Royal Charter granted unto kings by God himself, &c.* to which is added, *A Treatise*, wherein is proved, that episcopacy is *jure divino*, 8vo. These writings giving offence, occasioned him to be searched out, and committed to Newgate; whence escaping, he retired to Holland, and became a flaming roman catholic. During his confinement in Newgate, he wrote a piece intituled, *Herba Parietis*: or, *The Wall-Flower*, as it grows out of the stone-chamber belonging to the metropolitan prison; being an history, which is partly true, partly romantic, morally divine; whereby a marriage between reality and fancy is solemnized by divinity. Lond. 1650, in a thin folio. Some time after, he left Holland, and settled at Douay; where he published another book, intituled, *The end to controversy between the roman catholic and protestant religions, justified by all the several manner of ways, whereby all kinds of controversies, of what nature soever, are usually or can possibly be determined.* Douay, 1654, 4to. At last this singular person went to Italy, where he lived and died extremely poor (although some catholics said, that he died in cardinal Ottoboni's family): for Dr. Trevor, fellow of Merton college, who was in Italy 1659, told Mr. Wood several times, that Dr. Bayly died obscurely in an hospital, and that he had seen the place where he was buried [P].

BAYNES (JOHN), was born in April 1758, at Middleham, in Yorkshire; where his father, who since retired from business, then followed the profession of the law. His mother died in child-bed. Mr. Baynes received his education at Richmond, under the Rev. Mr. A. Temple, author of three discourses, printed in 1772; of "*Remarks on the Layman's Scriptural Confutation*; and *Letters to the Rev. Thomas Randolph, D. D. containing a defence of Remarks on the Layman's Scriptural Confutation*, 8vo. 1779." At school he soon distinguished himself by his superior talents and learning, and by the age of fourteen years was capable of reading and understanding the greek classics. From Richmond he was sent to Trinity college, Cam-

bridge; where, before he had arrived at the age of twenty years, he obtained the medals given for the best performances in classical and mathematical learning. In 1777 he took the degree of B. A. and determining to apply himself to the study of the law, he about 1778, or 1779, became a pupil to Allen Chambré, esq. and entered himself of the society of Gray's Inn. In 1780 he took the degree of M. A. and about the same time was chosen fellow of the college. From this period he chiefly resided in London, and, warmed with the principles of liberty, joined those who were clamorous in calling for reformation in the state. He was a member of the Constitutional Society, and took a very active part at the meeting at York, in December 1779. In his political creed he entertained the same sentiments with his friend Dr. Jebb; and, like him, without hesitation renounced those of his party whom he considered to have disgraced themselves by an unnatural coalition. It may with truth be asserted, that if the warmth of his political pursuits was not at all times under the guidance of discretion, yet he never acted but from the strictest principles of integrity. He had a very happy talent for poetry, which by many will be thought to have been misapplied, when devoted as it was to the purposes of party. He wrote many occasional pieces in the newspapers, particularly in the London Courant, but was very careful to conceal himself as the writer of verses, which he thought would have an ill effect on him in his profession. There is great reason to believe that he wrote the celebrated Archæological Epistle to Dr. Milles, dean of Exeter. It is certain this excellent performance was transmitted to the press through his hands; and it is more than probable, that the same reason which occasioned him to decline the credit of his other poetical performances, influenced him to relinquish the honour of this. It is a fact, however, which should not be suppressed, that he always disclaimed being the author of this poem; and when once pressed on the subject by a friend, he desired him to remember when it should be no longer a secret, that he then disowned it. Mr. Baynes had many friends, to whom he was sincerely attached, and by whom he was greatly beloved. Scarce any man indeed had so few enemies. Even politics, that fatal disuniter of friendships, lost its usual effect with him. As he felt no rancour towards those from whom he differed, so he experienced no malignity in return. What he conceived to be right, neither power nor interest could deter him from asserting. In the last autumn, when he apprehended the election for fellows of Trinity college to be irregularly conducted, he boldly, though respectfully, with others of the society represented the abuse to the heads of the college; and when, instead of the expected reform, an admonition was given to the remonstrants to behave with more respect to their superiors, conscious of the rectitude

of their intentions, he made no scruple of referring the conduct of himself and his friends to a higher tribunal. It was his intention to publish a more correct edition of Lord Coke's Tracts; and we are informed he has left the work nearly completed. His death is supposed to have been occasioned by an intense application to business, which brought on a putrid fever, of which he died, universally lamented, August 3, 1787, after eight days illness. In the ensuing week he was buried near the remains of his friend Dr. Jebb, privately, in Bunhillfields burying-ground.

BAZZAZ, the surname of Abdallá ben Mohammed ben Khalil, author of the *Adab al Mosfedát*, which is a treatise concerning the particular conditions and properties of traditions. He also composed *Amali*, i. e. lessons dictated or written under a master. They all turn upon theological matters for the use of the muselmans. Nassereddin Bazzaz was father and master of Kerderi, the famous doctor.

BÉ (GUILLEAUME LE), engraver and letter founder, was born at Troyes in 1525, son of Guillaume le Bé, a noble bourgeois, and Magdalene de St. Aubin. Being brought up in the house of Robert Stephens, whom his father supplied with paper, he got an insight into the composition of the types of that famous printing-house. In 1545 le Bé took a journey to Venice, and there cut for Mark Anthony Justiniani, who had raised a hebrew printing-house, the punches for making the matrices necessary to the casting of the founts to be employed in that establishment. Being returned to Paris, he there practised his art till 1598, the year of his decease. Casaubon speaks of him highly to his credit in his preface to the *Opuscula* of Scaliger. Henry le Bé, his son, was a printer at Paris, where he gave in 1581 a quarto edition of the *Institutiones Clenardi* in linguam græcam. This book, which was of great utility to the authors of the *Methode Grecque* of Port royal, is a master-piece in printing. His sons and his grandsons signalized themselves in the same art. The last of them died in 1685.

• BEACON (THOMAS), was professor of divinity according to the author of the "*Heroologia*." But Bishop Tanner says that he was educated at Cambridge in the reign of Edward VI. In the next reign he retired into Germany, whence he wrote a consolatory epistle to the persecuted protestants in England. His works, which are all in english, except his book "*De Cœna Domini*," are in three vols. folio. He was the first englishman that wrote against bowing at the name of Jesus. He had no higher preferment in the church than a prebend of Canterbury, to which he was promoted in the reign of Elizabeth.

BEALE (MARY), a portrait-painter in the reign of Charles II. was daughter of Mr. Cradock, minister of Walton upon Thames, but

but born in Suffolk in 1632 [Q]. She was assiduous in copying the works of sir Peter Lely and Vandyke. She painted in oil, water-colours, and crayons; and had much business. The author of the Essay towards an english school of Painters, annexed to De Piles's art of Painting, says, that "she was little inferior to any of her contemporaries, either for colouring, strength, force, or life; insomuch that sir Peter was greatly taken with her performances, as he would often acknowledge. She worked with a wonderful body of colours, and was exceedingly industrious." She was greatly respected and encouraged by many of the most eminent among the clergy of that time: she took the portraits of Tillotson, Stillingfleet, Patrick, Wilkins, &c. some of which are still remaining at the earl of Ilchester's, at Melbury in Dorsetshire. In the manuscripts of Mr. Oldys, she is celebrated for her poetry as well as for her painting; and is styled "that masculine poet, as well as painter, the incomparable Mrs. Beale [R]." In Dr. S. Woodford's translation of the Psalms, are two or three versions of particular Psalms by Mrs. Beale; whom, in his preface, he calls "an absolutely complete gentlewoman." He says farther, "I have hardly obtained leave to honour this volume of mine with two or three versions, long since done by the truly virtuous Mrs. Mary Beale; among whose least accomplishments it is, that she has made painting and poetry, which in the fancies of others had only before a kind of likeness, in her own to be really the same. The reader, I hope, will pardon this public acknowledgment, which I make to so deserving a person." She died Dec. 28, 1697, in her 66th year. She had two sons, who both exercised the art of painting some little time: one of them, afterwards, studied physic under Dr. Sydenham, and practised at Coventry, where he and his father died. There is an engraving, by Chambers, from a painting by herself, of Mrs. Beale, in Walpole's Anecdotes of Painting in England.

BEARD (JOHN), was bred up in the king's chapel, and was one of the singers in the duke of Chandos's chapel at Cannons, where he performed in Esther an Oratorio composed by Mr. Handel. He appeared the first time on the stage at Drury-lane, Aug. 30, 1737, in sir John Loverule, in the Devil to Pay. He afterwards, on the 8th of Jan. 1739, married lady Henrietta Herbert, daughter of James earl Waldegrave, and widow of lord Edward Herbert, second son of the marquis of Powis. She died 31st of May 1753. On his marriage he quitted the stage for a few years. He afterwards returned to Drury-lane, and in 1744 changed for Covent-garden, where he remained until 1758. In that year he engaged with Mr. Garrick, and conti-

[Q] Pilkington's Dict. of Painters, 1770, 4to. [R] Biog. Brit. 2d edit.

nued with him until 1759, when having married a daughter of Mr. Rich, he was engaged at Covent-garden, where, on the death of that gentleman, he became manager. His first appearance there was on the 10th of Oct. 1759, in the character of Macheath, which, aided by Miss Brent in Polly, ran 52 nights. In 1768 he retired from the theatre, and died universally respected at the age of 74. His remains were deposited in the vault of the church at Hampton in Middlesex. It is almost needless to say, he was long the deserved favourite of a delighted public. Whoever remembers the variety of his abilities, as actor and singer, in oratorios and operas, both serious and comic, will testify to his having stood unrivalled in fame and excellence.

This praise, however, great as it was, fell short of that his private merits acquired. He had one of the sincerest hearts joined to the most polished manners. He was a most delightful companion, whether as host or guest. His time, his pen, and purse, were devoted to the alleviation of every distress that fell within the compass of his power. It may be affirmed with the strictest justice, that through life he fulfilled the respective duties of son, brother, guardian, friend, and husband, with the most exemplary truth and tenderness.

Very early in life he married the right hon. lady Harriet Herbert; but though that lady gave him a treasure in herself, she brought him no other treasure; and his struggles to support her in something like her former state, involved him in many difficulties; and her frequent and long illnesses (occasioned principally by grief for having embarrassed the man she loved) increased those difficulties, and she sunk under them.

His second wife had the happiness to repair those ravages of his fortune, and enable him to gratify the first wish of his heart, beneficence. We need not add, that such a man, as he lived peculiarly beloved, so he died peculiarly lamented.

BEATON, or BETON (DAVID), archbishop of St. Andrew's, in Scotland, and cardinal of the roman church, born 1494, and educated in the university of St. Andrew's [s]. He was afterwards sent over to the university of Paris, where he studied divinity; and when he attained a proper age, entered into orders. In 1519 he was appointed resident at the court of France; about the same time his uncle James Beaton, archbishop of Glasgow, conferred upon him the rectory of Campsaw; and in 1523 his uncle, being then archbishop of St. Andrew's, gave him the abbacy of Aberbrothock. David returned to Scotland in 1525, and in 1528 was made lord privy seal. In 1533 he was sent

[s] Keith's Hist. of the Affairs of Church and State in Scotland, vol. i. b. i. cap. iv. Edin. 1734.

again to France, in conjunction with sir Thomas Erskine, to confirm the leagues subsisting betwixt the two kingdoms, and to bring about a marriage for king James V. with Magdalene, daughter of his christian majesty; but the princess being at this time in a very bad state of health, the marriage could not then take effect. During his residence however at the french court, he received many favours from his christian majesty. King James having gone over to France, had the princess Magdalene given him in person, whom he espoused on the first of January 1537. Beaton returned to Scotland with their majesties, where they arrived the 20th of May; but the death of the queen-happening the July following, he was sent over again to Paris, to negotiate a second marriage for the king with the lady Mary, daughter to the duke of Guise; and during his stay at this time at the court of France, he was consecrated bishop of Mirepoix. All things being settled in regard to the marriage, in the month of June, he embarked with the new queen for Scotland, where they arrived in July: the nuptials were celebrated at St. Andrew's, and the February following the coronation was performed with great splendor and magnificence in the abbey church of Holyroodhouse.

Beaton, though at this time only coadjutor of St. Andrew's, yet had all the power and authority of the archbishop; and in order to strengthen the catholic interest in Scotland, pope Paul III. raised him to a cardinalship, by the title of St. Stephen in Monte Coelo, Dec. 20, 1538 [r]. King Henry VIII. having intelligence of the ends proposed by the pope in creating him a cardinal, sent a very able minister to king James, with particular instructions upon a deep scheme to procure the cardinal's disgrace; but it did not take effect [u]. A few months after, the old archbishop dying, the cardinal succeeded: and it was upon this promotion that he began to shew his warm and persecuting zeal for the church of Rome. Soon after his installment, he got together, in the cathedral of St. Andrew's, a great confluence of persons of the first rank, both clergy and laity; to whom, from a throne erected for the purpose, he made a speech, wherein he represented to them the danger wherewith the church was threatened by the increase of heretics, who had the boldness to profess their opinions even in the king's court; where, said he, they find but too great countenance: and he mentioned by name sir John Borthwick, whom he had caused to be cited to that diet, for dispersing heretical books, and holding several opinions contrary to the doctrine of the roman church [x]. Then the articles of accusation were read against

[r] Dempster, Hist. Eccles. Gent.
Scot. lib. ii. p. 88.

[u] See sir Ralph Sadler's Let. p. 31, 36.

[x] Keith, vol. i. p. 10.

him, and sir John appearing neither in person nor by proxy, was declared a heretic, his goods confiscated, and himself burnt in effigy. Sir John retired to England, where he was kindly received by king Henry, who sent him into Germany, in his name, to conclude a treaty with the protestant princes of the empire. Sir John Borthwick was not the only person proceeded against for heresy; several others were also prosecuted, and among the rest George Buchanan the celebrated poet and historian: and as the king left all to the management of the cardinal, it is hard to say to what lengths such a furious zealot might have gone, had not the king's death put a stop to his arbitrary proceedings.

When the king died, there being none so near him as the cardinal, it was from thence suggested by his enemies, that he forged his will; and it was set aside, notwithstanding he had it proclaimed at the cross of Edinburgh, in order to establish the regency in the earls of Argyle, Huntley, Arran, and himself [y]. He was excluded from the government, and the earl of Arran was declared sole regent during the minority of queen Mary. This was chiefly effected by the noblemen in the english interest, who, after having sent the cardinal prisoner to Blackness-castle, managed the public affairs as they pleased [z]. Things did not remain long however in this situation; for the ambitious enterprising cardinal, though confined, raised so strong a party, that the regent, knowing not how to proceed, began to dislike his former system, and having at length resolved to abandon it, released the cardinal, and became reconciled to him. Upon the young queen's coronation, the cardinal was again admitted of the council, and had the high office of chancellor conferred upon him; and such was now his influence with the regent, that he got him to solicit the court of Rome to appoint him legate à latere from the pope, which was accordingly done.

His authority being now firmly established, he began again to promote the popish cause with his utmost efforts. Towards the end of 1545, he visited some parts of his diocese; attended with the lord governor, and others of the nobility, and ordered several persons to be executed for heresy. In 1546 he summoned a provincial assembly of the clergy at the Black friars in Edinburgh, in order to concert measures for restraining heresy. How far they proceeded is uncertain; but it is generally allowed that the cardinal was diverted from the purposes he had then in hand, by information he received of Mr. George Wishart, the most famous protestant preacher in Scotland, being at the house of Mr. Cockburn at Ormiston. The cardinal, by an order from

[y] Buch. Hist. lib. xv.

[z] Sadler's Letters, p. 71, 169.

the governor, which was indeed with difficulty obtained, caused him to be apprehended. He was for some time confined in the castle of Edinburgh, and removed from thence to the castle of St. Andrew's. The cardinal, having resolved to proceed without delay to his trial, summoned the prelates to St. Andrew's. At this meeting the archbishop of Glasgow gave as his opinion, that application should be made to the governor, to grant a commission to some nobleman to try so famous a prisoner, that the whole blame might not lie upon the clergy. He was accordingly applied to; and notwithstanding his refusal, and his message to the cardinal, not to precipitate his trial; and notwithstanding Mr. Wishart's appeal, as being the governor's prisoner, to a temporal jurisdiction; yet the furious prelate went on with the trial, and this innocent gentleman was condemned to be burnt at St. Andrew's [A]. He died with amazing firmness and resolution: it is averred by some writers, that he prophesied in the midst of the flames, not only the approaching death of the cardinal, but the circumstances also that should attend it [B]. The prophecy however is called in question by others, who treat it as a story invented after the cardinal's death [C]. This proceeding

[A] Spottwood, Keith.

[B] Mr. George Buchanan, after having given an account of the manner in which Mr. Wishart spent the morning of his execution, proceeds thus: A while after two executioners were sent to him by the cardinal; one of them put a black linen shirt upon him, and the other bound many little bags of gun-powder to all the parts of his body. In this drefs they brought him forth, and commanded him to stay in the governor's outer chamber, and at the same time they erected a wooden scaffold in the court before the castle, and made up a pile of wood. The windows and balconies over against it were all hung with tapestry and silk hangings, with cushions for the cardinal and his train, to behold and take pleasure in the joyful sight, even the torture of an innocent man; thus courting the favour of the people as the author of so notable a deed. There was also a great guard of soldiers, not so much to secure the execution, as for a vain ostentation of power: and beside, brass guns were placed up and down in all convenient places of the castle. Thus, while the trumpets sounded, George was brought forth, mounted the scaffold, and was fastened with a cord to the stake, and having scarce leave to pray for the church of God, the executioners fired the wood, which immediately taking hold of the powder that was tied about him, blew

it up into flame and smoke. The governor of the castle, who stood so near that he was singed with the flame, exhorted him in a few words to be of good cheer, and to ask pardon of God for his offences. To whom he replied: 'This flame occasions trouble to my body indeed, but it hath in no wise broken my spirit; but he, who now looks down so proudly upon me from yonder lofty place (pointing to the cardinal) shall ere long be as ignominiously thrown down, as now he proudly lolls at his ease. Having thus spoken, they straitened the rope which was tied about his neck, and so strangled him; his body in a few hours being consumed to ashes in the flame.' Buch. Hist. Scot lib. xv.

[C] Archbishop Spottwood and Mrs. Petrie follow Buchanan in regard to the circumstances of Mr. Wishart's death and his prophecy. On the other side, Mr. Keith suggests that the story is very doubtful, if not false. "I confess," says he, "I give but small credit to this, and to some other persons that suffered for religion in our country, and which upon that account I have all along omitted to narrate. I own I think them ridiculous enough, and seemingly contrived, at least magnified, on purpose to render the judges and clergymen of that time odious and despicable in the eyes of men. And as to this passage concerning Mr. Wishart, it may be noticed, that there is not one word of it to

ceeding made a great noise throughout the kingdom; the zealous papists applauded his conduct, and the protestants exclaimed against him as a murderer; the cardinal however was pleased with himself, imagining he had given a fatal blow to heresy, and that he had struck a terror into his enemies.

Soon after the death of Mr. Wishart, the cardinal went to Finhaven, the seat of the earl of Crawford, to solemnize a marriage between the eldest son of that nobleman and his daughter Margaret. Whilst he was thus employed, intelligence came that the king of England was making great preparations to invade the Scottish coasts. Upon this he immediately returned to St. Andrew's, and appointed a day for the nobility and gentry of that country, which lies much exposed to the sea, to meet and consult what was proper to be done upon this occasion [D]. He likewise began to fortify his own castle much stronger than ever it had been before. Whilst he was busy about these matters, there came to him Norman Lesley, eldest son to the earl of Rothes, to solicit him for some favour; who, having met with a refusal, was highly exasperated, and went away in great displeasure. His uncle Mr. John Lesley, a violent enemy to the cardinal, greatly aggravated this injury to his nephew; who, being passionate and of a daring spirit, entered into a conspiracy with his uncle and some other persons to cut off the cardinal. The accomplices met early in the morning, on Saturday the 29th of May. The first thing they did was to seize the porter of the castle, and to secure the gate: they then turned out all the servants and several workmen. This was performed with so little noise, that the cardinal was not waked till they knocked at his chamber door; upon which he cried out, "Who is there?" John Lesley answered, "My name is Lesley." "Which Lesley?" replied the cardinal, "Is it Norman?" It was answered, "that he must open the door to those who were there;" but being afraid, he secured the door in the best manner he could. Whilst they were endeavouring to force it open, the cardinal called to them, "Will you have my life?" John Lesley answer-

be met with in the first edition of Mr. Knox's History; and if the thing had been true in fact, I cannot see how Mr. Knox, who was so good an acquaintance of Mr. Wishart's, and no farther distant from the place of his execution than East Lothian, and who continued some months along with the murderers of cardinal Beaton in the castle of St. Andrew's, could either be ignorant of the story, or neglect in history so remarkable a prediction. And it has even its own weight, that sir David Lindsay, who lived at that time, and wrote a poem called 'The tragedy of cardinal

Beaton,' in which he rakes together all the worst things that could be suggested against this prelate, yet makes no mention either of his glutting himself inhumanly with the spectacle of Mr. Wishart's death, nor of any prophetic intermination made by Mr. Wishart concerning the cardinal; nor does Mr. Fox take notice of either of these circumstances, so that I am much of the mind, that it has been a story trumped up a good time after the murder." Keith's Hist. of the Church of Scotland, p. 42.

[D] Buch. Hist. lib. 15.

ed, "Perhaps we will." "Nay," replied the cardinal, "swear unto me, and I will open it." Some authors say, that upon a promise being given that no violence should be offered, he opened the door; but however this be, as soon as they entered, John Lesley smote him twice or thrice, as did likewise Peter Carmichael; but James Melvil, as Mr. Knox relates the fact [ε], perceiving them to be in choler, said, "This work and judgment of God, although it be secret, ought to be done with greater gravity; and, presenting the point of his sword, said, Repent thee of thy wicked life, but especially of the shedding the blood of that notable instrument of God, Mr. George Wilhart, which albeit the flame of fire consumed before men, yet cries it for vengeance upon thee; and we from God are sent to revenge it. For here, before my God, I protest, that neither the hatred of thy person, the love of thy riches, nor the fear of any trouble thou couldst have done to me in particular, moved or moveth me to strike thee; but only because thou hast been, and remainest, an obstinate enemy against Christ Jesus and his holy gospel." After having spoken thus, he stabbed him twice or thrice through the body: thus fell that famous prelate, a man of great parts, but of pride and ambition boundless, and withal an eminent instance of the instability of what the world calls fortune.

BEATON (JAMES), nephew of the above, and born at Balfour 1530. He was educated in the university of St. Andrew's, and promoted to the archbishopric of Glasgow before he was 25 years of age. When the reformation took place in Scotland, 1560, he collected all the records and sacred vessels belonging to his cathedral, which he carried over to France, and deposited them in the scotch college in the university of Paris. He resided there many years, and was appointed ambassador by James VI. He left behind him a History of Scotland in MS. and died at Paris 1603, aged 73.

BEAU (JOHN LEWIS LE), professor of rhetoric in the college of the Grassins, and member of the academy of inscriptions, was born at Paris the 8th of March 1721, and died the 12th of March 1766. He filled with distinguished merit the functions of academician and professor. He is author of a discourse in which, after having shewn the pernicious effects of poverty to men of letters, and what dangers they have to dread from riches, he concludes, that the state of a happy mediocrity is the fittest for them. He published an edition of Homer, greek and latin, 2 vols. 1746; and the Orations of Cicero in three vols. 1750. To both he has subjoined copious annotations.

BEAU (CHARLES LE), elder brother of the foregoing, at first professor of rhetoric in the college des Grassins, afterwards pro-

[ε] Hist. of the reformation of Scotland.

fessor in the college-royal, secretary to the duke of Orleans, perpetual secretary and pensionary of the academy of Inscriptions, was born at Paris, Oct. 19, 1701, and died in that city March 13, 1778. He was married, and left only one daughter. This honest and laborious academician, the rival of Rollin in the art of teaching, idolized by his scholars, as that famous professor was, had perhaps a more extensive fund of learning than he. Few men ever had a deeper knowledge in greek and latin literature. His history of the Lower Empire, in 22 vols. 12mo. is the more esteemed, as in the composition of it he had so many difficulties to overcome, to be continually reconciling contradictory writers, filling up chasms, and in short, to make a regular body out of a heap of mishapen ruins. It is strongly characterized by a judicious series of criticism, couched in a polished and elegant style. The logician sometimes stands out too conspicuously; but in general it is read with pleasure and profit. The memoirs of the academy of belles-lettres are enriched with several learned dissertations by the same author, and several other academical pieces. The religious sentiments, the sound principles, the sweetness of manners, and the inviolable integrity of M. le Beau, which inspired his friends and disciples with so much attachment to him when alive, occasioned them to feel a long and lasting regret at his departure. Several little anecdotes might here be related that do honour to his heart. A place in the academy of belles-lettres had been designed for him. Bougainville, the translator of the Anti-Lucretius, applied for it, with fewer pretensions, and a less consummate knowledge; he dreaded such a formidable competitor as M. le Beau, to whom, however, from his known character, he was not deterred from making his wishes known. The professor felt for his embarrassment, and hastened to the friends who had promised him their votes, desiring they might be transferred to the young student. It is one of the smallest sacrifices, said he, I should be ready to make in order to oblige a man of merit. M. le Beau was received at the election following; and M. Capperonier, surprised at his extensive erudition, and affected by his generosity, exclaimed, He is our master in all things! His Opera Latina were published at Paris in 1783, 3 vols. 12mo.

BEUCAIRE DE PÉGUILLON (FRANÇOIS), born in the Bourbonnois, of an antient family, was preceptor to the cardinal Charles de Lorraine, whom he accompanied to Rome, and who ceded to him the bishopric of Metz. He followed him again to the council of Trent, where he spoke with great eloquence and zeal against the pretensions of the Ultramontanes, and on the necessity of the reformation. Péguillon retired to the Chateau de la Chretre, in the Bourbonnois, after having resigned his mitre. It was there that he composed his *Rerum Gallicarum Commen-*

taria,

taria, ab anno 1562 ad annum 1641, Lyons, 1625, folio. There is also a tract of his writing, *Des Enfants Morts dans le sein de leurs meres*, 1567, 8vo. He died in 1591, with the reputation of a learned and virtuous prelate. His History of France did not appear till after his death, agreeably to his own desire. It is well written, and comprises the principal events. He is too lavish of his praises on the Guises; but is otherwise accurate enough.

BEAUCHAMPS (PIERRE FRANÇOIS GODARD DE), born at Paris, died in that metropolis in 1761, at the age of 72. He wrote, 1. *The loves of Ismène & Isménias*, 1743, 8vo. It is a free translation of a greek romance by Eustathius, an excellent grammarian, and author of the famous commentary on Homer. It contains interesting adventures, in that species of epic poetry in prose which partakes at once of the tragic and comic vein. 2. *The loves of Rhodantes & Docicles*, another greek romance by Theodorus Prodrumus, translated into french, 1746, 12mo. 3. *Recherches sur les Theatres de France*, 1735, 4to et 8vo. 3 vols. Beauchamps did not confine himself to compile the titles of the dramatical pieces: he has added particulars of the lives of some of the french comedians; but he has omitted a number of interesting anecdotes, with which he might have embellished his work. It were to be wished that he had developed the taste of the former ages of the French for dramatic representations, the art and the progress of tragedy and comedy from the time of Jodelle; the genius of the french poets, and their manner of imitating the antients. But for this it would have been necessary to read the pieces, and to reflect; and Beauchamps was less capable of the latter than of the former. 4. *Lettres d'Héloïse & d'Abailard*, in french verse, fluent enough, but prosaic, 1737, 8vo. 5. Several theatrical performances.

BEAUCHATEAU (FRANÇOIS MATTHIEU CHATELET DE), born at Paris in 1645, was the son of a player. He was numbered with the poets when no more than eight years old. The queen, mother of Louis XIV. cardinal Mazarin, the chancellor Seguier, and the first personages of the court took pleasure in conversing with this child, and in exercising his talents. He was only 12 when he published a collection of his poetical pieces, in 4to, under the title of, *La Lyre de jeune Apollon*, or, *La Muse naissante du petit de Beauchateau*, with copper-plate portraits of the persons he celebrates. About two years afterwards he went over to England with an ecclesiastic. Cromwell and the most considerable persons of the then government admired the young poet. It is thought that he travelled afterwards into Persia, where perhaps he died, as no farther tidings were ever heard of him.

BEAVER (JOHN), was a benedictine monk in Westminster

abbey, and flourished about the beginning of the xivth century. He applied himself particularly to the study of the history and the antiquities of England, and became a great master of both. Among other things he wrote a Chronicle of the british and english affairs, from the coming of Brute to his own time. It was never published, but remains in MS. in several places, particularly in the Colonian library. Mr. Hearne published, in 1735, proposals for the printing of it, but his death put a stop to the publication. He also wrote a book *De rebus cornobii Westmonasteriensis*. Leland commends him as an historian of good credit, and he is also cited by Stow in his survey of London and Westminster.

BEAUFILS (GUILLAUME), a jesuit, born at St. Flour in Auvergne in 1674, died at Toulouse at a very advanced age in 1758. Preaching, the composition of some literary works, and the direction of a number of pious votaries, for which he had uncommon attractions and a peculiar talent, took up almost the whole of his life. The pieces he published are, 1. Several funeral discourses. 2. The life of Madame de Lestonac. 3. The life of Madame de Chantal; and, 4. Letters on the government of religious houses.

BEAUFORT (MARGARET), countess of Richmond and Derby, was the only daughter and heiress of John Beaufort, duke of Somerset (grandson to John of Gaunt, duke of Lancaster), by Margaret Beauchamp his wife. She was born at Bletchloe in Bedfordshire, in 1441. While very young, she was married to Edmund Tudor, earl of Richmond, by whom she had a son named Henry, who was afterwards king of England, by the title of Henry VII. On the 3d of Nov. 1456, the earl of Richmond died, leaving Margaret, his countess, a very young widow, and his son and heir, Henry, not above 15 weeks old. Her second husband was sir Henry Stafford, knight, second son to the duke of Buckingham, by whom she had no issue. And soon after the death of sir Henry Stafford, which happened about the year 1482, she married Thomas, lord Stanley, afterwards earl of Derby. After spending a life in successive acts of beneficence, she paid the great debt of nature on the 29th of June 1509, in the first year of the reign of her grandson Henry VIII. She was buried in Westminster-abbey, where a monument was erected to her memory. It is of black marble, with her effigy in gilt copper; and the head is encircled with a coronet.

BEAULIEU (SEBASTIAN PONTAULT DE), engineer and marechal de camp, died in 1674, drew, and caused to be engraved at a great expence, the sieges, battles, and all the military expeditions of the reign of Louis XIV. with very instructive discourses, in 2 vols. folio.

BEAULIEU (JOHN BAPTIST ALLAIS DE), one of the most celebrated

celebrated writing-masters of Paris, brought up several who were excellent in that art. He published *L'Art d'écrire*, engraved by Senault, and printed at Paris in 1681 and 1688, in folio.

BEAUMELLE (LAURENCE ANGLIVIEL DE LA), born at Valleraugues, in the diocese of Allais, in 1727, deceased at Paris Nov. 1773; was very early in life in the class of distinguished writers. Being invited to Denmark as professor of the french belles-lettres, he opened this course of literature by a discourse that was printed in 1751, and well received. Having always lived in the south of France, a residence in the north could hardly agree with him. He quitted Denmark with the title of privy-counsellor and a pension. Stopping at Berlin, he was desirous of forming an intimacy with Voltaire, with whose writings he was much captivated; but, both the one and the other of them being of a bilious and impetuous character, they had no sooner seen each other than they quarrelled, without hope of reconciliation. The history of this quarrel, which gave rise to so many personalities and invectives, unhappily for the honour of letters, is to be seen in but too many books. It is notorious that a reflection in a publication of la Beaumelle, intitled *Mes Pensées*, was the first cause of it. This work, very studiously composed, but written with too much boldness, procured the author many enemies; and, on his arrival at Paris in 1753, he was clapped up in the Bastille. No sooner was he let out, than he published his *Memoirs of Maintenon*, which drew on him a fresh detention in that royal prison. La Beaumelle, having obtained his liberty [F], retired into the country, where he put in practice the lessons he had given to Voltaire. He cultivated literature in peace, and settled himself in the comforts of domestic life by marrying the daughter of M. Lavaisse, an advocate of great practice at Thoulouse. A lady of the court called him to Paris about the year 1772, and wished to fix him there, by procuring him the place of librarian to the king; but

[F] It was after this first deliverance from the Bastille that he wrote the following letter to Voltaire, who, some months before, had been arrested at Frankfurt, after having quitted the court of Berlin. "Well then, we are once more at liberty; let us revenge ourselves on these misfortunes by rendering them of use to us. Let us lay aside all those literary infirmities which have spread so many clouds over the course of your life, so much bitterness over my youthful years. A little more glory, a little more opulence: What does it all signify? Let us seek the reality of happiness, and not its shadow. The most shining reputation is never worth what it costs. Charles V. sighs after retirement; Ovid wishes to be a fool. We are once

more free. I am out of the Bastille; you are no longer at court. Let us make the best use of a benefit that may be snatched from us by every moment. Let us entertain a distant respect for that greatness which is so dangerous to those that come near it, and that authority, so terrible even to them that exercise it; and, if it be true that we cannot venture to think without risk, let us think no more. Do the pleasures of reflection counterbalance those of safety? Let us be persuaded, you, after sixty years of experience; me, after six months of annihilation. Let us be wiser, or at least more prudent; and the wrinkles of age and the remembrance of bolts and bars, those injuries of time and power, will prove real benefits to us."

he did not long enjoy this promotion; a dropsy in the chest ~~re-~~vised him from his family and the literary world. He left a son and a daughter. His works are, 1. *A Defence of the Esprit des Loix*; against the author of the *Nouvelles Ecclesiastiques*; which is inferior to that which the president de Montesquieu published himself, but for which that writer was much obliged to him. 2. *Mes Pensées*, or, *Le Qu'en dira-t-on?* in 12mo.; a book which has not kept up its reputation, though containing a great deal of wit; but the author in his politics is often wide of the truth, and allows himself too decisive a style in literature and morals. The passage in this book which embroiled him with Voltaire is this: "There have been better poets than Voltaire; but none have been ever so well rewarded. The king of Prussia heaps his bounty on men of talents, exactly from the same motives as induce a petty prince of Germany to heap his bounty on a buffoon or a dwarf." 3. *The Memoirs of Madame de Maintenon*, 6 vols. 12mo, which were followed by 9 vols. of letters. In this work many facts are hazarded, and others disfigured. Madame de Maintenon is made to think and speak, as she neither thought nor spoke. The style has neither the propriety nor the dignity that is proper to history. But, notwithstanding these defects, it cannot be denied that the author writes with great animation and energy. He has at times the precision and the force of Tacitus, of whose annals he left a translation in manuscript. He had bestowed much study on that philosophic historian, and sometimes is successful in the imitations of his manner. 4. *Letters to M. de Voltaire*, 1761, 12mo, full of attic salt and wit. The author had published the age of Louis XIV. with notes, in 3 vols. 12mo. Voltaire refuted these remarks in a pamphlet, intitled, *Supplement to the age of Louis XIV.* in which he shews it to be an odious thing to seize upon a work on purpose to disfigure it. La Beaumelle in 1754 gave out an Answer to this Supplement, which he reproduced in 1761, under the title of *Letters*. To this Voltaire made no reply; but shortly after stigmatized it for ever in company with several others, in one of the cantos of a poem but too well known. He there describes la Beaumelle as mistaking the pockets of other men for his own. The writer, thus infamously treated, endeavoured to cancel the calumny by a decree of the parliament of Thoulouse; but other affairs prevented him from pursuing this. To conclude: Voltaire had an esteem for him against his will; and the writer of this article has seen a letter of his in which he says: "Ce pendard a bien de l'esprit." La Beaumelle, on the other hand, said: "Personne n'écrit mieux que Voltaire." Here we have an instance of two men of genius, reciprocally acknowledging the merit of each other, and yet passing a part of their life in mutual abuse. The abbé Irail

informas

informs us, that la Beaumelle being one day asked, why he was continually falling foul on Voltaire in his books? "Because, returned he, he never spares me in his; and my books tell the better for it." But this we may rely on, that la Beaumelle would have left off writing against the author of the *Henriade*; and even would have been reconciled with him, had he not imagined that it would be impossible to disarm his wrath and escape his arrows: he preferred war to a patched up peace. 5. *Pensées de Seneque*, in latin and french, in 12mo. after the manner of the *Pensées de Cicéron* by the abbé d'Olivet, whom he has rather imitated than equalled. 6. *Commentaire sur la Henriade*, Paris 1775, 2 vols. 8vo. Justice and taste are sometimes discernible in this performance, but too much severity and too many minute remarks. 7. A manuscript translation of the *Odes of Horace*. 8. *Miscellanies*, also in MS. among which are some striking pieces. The author had a natural bent towards satire. His temper was frank and honest, but ardent and restless. Though his conversation was instructive, it had not that liveliness which we perceive in his writings.

BEAUMONT (SIR JOHN), son of Francis Beaumont, one of the judges of the common-pleas, in the reign of queen Elizabeth, and brother to the celebrated dramatic poet, Francis Beaumont. He was born 1582, at Grace-dieu, in Leicestershire, and was admitted gentleman commoner of Broadgate-hall, in Oxford, 1596. After having spent three years at the university, he removed to one of the inns of court; but soon quitted the study of the law, and retired to Leicestershire, where he married a lady of the Fortescue family. In 1626 he was knighted by king Charles, and died in the winter of 1628. In the youthful part of his life he applied himself to poetry, and published several pieces. He wrote the *Crown of Thorns*, a poem, in eight books: there is extant likewise a miscellany of his, intituled *Bosworth Field* [G]. He has left us also the following translations from the latin poets: Virgil's 4th eclogue, Horace's 6th satire of the second book, his 29th ode of the third book, and his epode. Juvenal's 10th satire, and Persius's 2d satire. Ausonius's 16th Idyll, and Claudian's epigram of the old man of Verona. The rest of his pieces are either on religious subjects, or of a moral kind. Drayton and Jonson have mentioned him with honour and great regard.

BEAUMONT (FRANCIS), brother of the preceding, and a celebrated dramatic writer, was born at Grace-dieu in Leicestershire, about the year 1586 [H]. He was educated at Cambridge, and afterwards admitted of the Inner Temple; but it

[G] Athen. Oxon. vol. i. col. 521.

p. 103. Wood's Ath. Oxon. vol. 1. col.

[H] Jacob's poetical register, vol. 2.

524. Wood. ib.

does not appear that he made any proficiency in the law, his passion for the Muses being such as made him entirely devote himself to poetry. He died in March 1615, before he was 30 years of age; and was buried in the entrance of St. Benedict's chapel, within St. Peter's, Westminster. There is no inscription on his tomb; but there are two epitaphs to his memory, one by his elder brother sir John Beaumont, the other by bishop Corbet; to be found in their respective works. He left a daughter Frances Beaumont, who died in Leicestershire, since the year 1700 [1]. She had in her possession several poems of her father's writing; but they were lost at sea in her voyage from Ireland, where she had lived some time in the duke of Ormond's family. Besides the plays in which he was jointly concerned with Fletcher, he wrote a little dramatic piece, intituled *A mask of Gray's-Inn gentlemen; the Inner-Temple*, a poetical epistle to Ben Jonson; and verses to his friend master John Fletcher, upon his *Faithful Shepherdess*, and other poems, printed together in 1653, 8vo [κ]. Beaumont was esteemed so good a judge of dramatic compositions, that Ben Jonson submitted his writings to his correction, and it is thought was much indebted to him for the contrivance of his plots. What an affection he had for Beaumont appears from the following verses addressed to him:

How I do love thee, Beaumont, and thy Muse,
That unto me do'st such religion use!
How do I fear myself that am not worth
The least indulgent thought thy pen drops forth!
At once thou mak'st me happy, and unmake'st;
And giving largely to me, more thou tak'st,
What fate is mine, that so itself bereaves?
What art is thine, that so thy friend deceives?
When, even there where most thou praise'st me,
For writing better I must envy thee [L].

BEAUMONT (JOSEPH), succeeded Dr. Pearson in the mastership of Jesus college in Cambridge in 1662; and was within two years afterwards appointed master of Peterhouse. In 1672 he was preferred to the chair of regius professor of divinity; in which he sat many years with great reputation. He was the author of *Psyche, or Love's Mystery*, in 24 cantos, displaying the Intercourse betwixt Christ and the Soul. This allegorical poem was not without its admirers in the last age. Dr. Beaumont also wrote *Observations upon the Apology of Dr. Henry*

[1] Preface prefixed to the works of Dram. Works, 12mo. edit. 1725, vol. i. Beaumont and Fletcher, printed for J. p. 59.

Tonson, 1711, 8vo.

[L] See his works, Lond. 1716, 8vo.

[κ] Dryden's Essay on Dram. Poetry, vol. iii. p. 133.

More, Camb. 1685, 4to. A considerable number of his poems, &c. were published in 4to, by subscription, in 1749, with the life of the author prefixed. He died in 1699, in the 84th year of his age.

BEAUMONT DE PEREFIX (HARDOUIN) was the preceptor of Louis XIV. and archbishop of Paris. His history of Henry IV. which is only an abridgment, inspires us with a love for that great prince, and is proper to form a good king. He composed it for the use of his pupil. Mezeray was said to have had a hand in it. There is indeed a good deal of Mezeray's manner in it: but Mezeray was not master of that moving style, in many places so worthy of the prince whose life Péréfix wrote, and of him to whom he addressed it: these excellent counsels for governing alone, were not inserted till the second edition, after the death of cardinal Mazarin. Henry IV. is better known from a perusal of this history than from Daniel, who has written his life but in a dry manner, in which he has said too much about Father Coton, and too little concerning the great qualities of Henry IV. and the particulars of the life of this excellent king. Péréfix affects every sensible heart, and excites adoration of the memory of this prince, whose weaknesses were only those of an amiable man, and whose virtues were those of a great one. He died in 1670.

BEAUNE (FLORIMONT DE), counsellor in the presidency of Blois, was very intimate with Descartes. He invented astronomical instruments, and died in 1652. This mathematician is famous for a problem that bears his name: it consists in the construction of a curve, with conditions that render it extremely difficult. Descartes solved this problem, and encouraged the author by publicly praising him. De Beaune, animated by these praises, discovered a method of determining the nature of curves by the properties of their tangents.

BEAURAIN (JEAN DE), born in 1697, at Aix en Issart, in the comté d'Artois, died at Paris Feb. 11, 1771, aged 75, of a retention of urine; drew his descent from the antient Châtelains de Beaurain, in Issart. At the age of 19 he went to Paris, and applied himself to geography under the celebrated Pierre Moullari Sanfon, geographer to the king. His progress was so rapid, that at the age of 25 he was favoured with the same title. A perpetual almanac that he invented, and with which Louis XV. amused himself for twenty years, procured him the honour of being known to that prince, for whom he drew a number of plans and charts, the enumeration whereof would here be needless. But what completed his reputation, was the topographical and military description of the campaigns of Luxembourg, from 1690 to 1694, Paris, 1756. 3 vols. folio. The honour of contributing to the education of the dauphin procured him a

pension in 1756. Independently of his talents for geography, he had others that qualified him for negotiations. The cardinal de Fleury and Amelot had reason more than once to be glad at having made choice of him on delicate occasions.

BEAUSOBRE (ISAAC DE), a very learned protestant writer, of french origin, was born at Niort in 1659. He was forced into Holland to avoid the execution of a sentence upon him, which condemned him to make the amende honorable; and this for having broken the royal signet, which was put upon the door of a church of the reformed, to prevent the public profession of their religion. He went to Berlin in 1694; was made chaplain to the king of Prussia, and counsellor of the royal consistory. He died in 1738, aged 79, after having published several works: as; 1. *Défense de la doctrine des Réformés*. 2. A translation of the new Testament and notes, jointly with M. Lenfant: much esteemed by the reformed. 3. *Dissertation sur les Adamites de Bohême*: a curious work. 4. *Histoire critique de Manichée et du Manichéisme*, 2 tom. in 4to. This has been deemed by philosophers an interesting question, and nobody has developed it better than this author. 5. *Several Dissertations in the Bibliotheque Britannique*. 6. *Sermons*, 4 vols. 8vo. Mr. Beaufobre had strong sense with profound erudition, and was one of the best writers among the reformed: he preached as he wrote, and he did both with warmth and spirit.

BEAUSOBRE (LOUIS DE), conseiller intime to the king of Prussia, member of the academy of Berlin, was born in that capital in 1730, and died there Dec. 3, 1783, at the age of 53, in consequence of an apoplexy. We have by him, 1. *Philosophical Dissertations on the nature of fire*, 1753, 12mo. containing some just observations, with several conjectural ideas. 2. *Le Pyrrhonisme du Sage*, 1754, 12mo. 3. *Les Songes d'Epicure*, 1756, 12mo. In these two last performances there is a mixture of false and true maxims; but both the one and the other prove the writer to have been a man of genius.

BEAUVAIS (GUILLAUME), of the academy of Cortona, and of the literary society of Orleans, born at Dunkirk in 1698, died at Orleans in 1773, had a great taste for the numismatic science. He wrote a compendious history of the roman emperors by medals, 1767, 3 vols. 12mo. a work whereof the historical part is accurate, but too succinct, and feebly written. It is in request for the particulars given by the author on the medals of each emperor, of which he shews the scarcity and the value.

BEAUVILLIERS (FRANÇOIS DE), duke of St. Aignan, of the french academy, born in 1607, gained the prize bestowed at Caen on the best productions in proof of the immaculate conception. There are several detached pieces of poetry by him. He died in 1687. His eldest son, Paul, duke of Beauvilliers, chevalier

Chevalier des ordres du roi, first gentleman of the bed-chamber, minister of state and president of the royal board of finance, had been preceptor to the duke of Burgundy, father of Louis XV. and died in 1714, aged 66. His principal care was to inculcate on the tender mind of his royal pupil generous sentiments towards mankind, and an ardent desire to promote their happiness. At court he was honest and sincere; he always spoke in favour of the people: his virtue and probity were inflexible. The bishop of Beauvais, his brother, died in 1752 in the abbey of Prémontré, after having resigned his bishopric. There are of his writing, several books of devotion; and a commentary on the Bible in french, 4to. which was never finished. Paul Hippolytus de Beauvilliers, third son of the tutor of the duke of Burgundy, duke of St. Aignan, was born in 1684, and died in 1776, honoured with the rank of lieutenant-general, with the collar of the king's orders, and member of the french academy. He was the author of a work intituled *Amusemens litteraires*. To the services he rendered his country in embassies and negotiations, he joined agreeable talents and a solid piety. The whole of his long career was marked by that uniform serenity, and that gentle gaiety which arise from tranquillity of soul. He left several children.

BEBELE (HENRY), born at Justingen in Suabia, was the son of a labourer. He was made professor of eloquence in the university of Tübingen. Germany is indebted to him for good latinity. The emperor Maximilian I. honoured him with the poetical crown in 1501. He published a book of poems under the title of *Opuscula Bebeliana*, Strasbourg, 1512, 4to. His verses evince a flowery imagination. There is also by him a tract *De Animarum Statu post solutionem à corpore*, in the latin collection on that subject, Frankfort, 1692, 2 vols.; and another, *De Magistratibus Romanorum*, wherein that subject is not exhausted.

BECAN (MARTIN), professor of philosophy and theology among the Jesuits, confessor to the emperor Ferdinand II. was born in Brabant, and died at Vienna in 1624. There are of his writing, 1. *Somme de Théologie*, folio; 2. *Traité de Controverse*, and several other pieces. They are of the number of those that were condemned to be torn and burnt by an arret of the parliament of Paris in 1762. This Jesuit carried the authority of the pope so far, in his book on the power of the king and the sovereign pontiff, that Paul V. was obliged to have it condemned by the holy office. This decree was issued at Rome the 3d of January 1613. He wrote likewise several Idylls, which are to be seen among those of Hoschius and Wallius, and are in the manner of Ovid.

BECCADELLI (LEWIS), was born at Bologna in 1592, of a noble family. Having gone through a course of study at Padua,

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he applied himself to business, without however entirely quitting literature. He attached himself to cardinal Pole, whom he followed in the legation to Spain, and was soon appointed himself to those of Venice and Augsburg, after having assisted at the council of Trent. The archbishopric of Ragusa was the reward of his labours. Cosmo I. grand duke of Tuscany, having charged him in 1563 with the education of his son prince Ferdinand, he gave up his archbishopric, in the hope that was held out to him of obtaining that of Pisa; but, being deceived in his expectations, he was obliged to content himself with the provostship of the cathedral of Prato, where he ended his days in 1572. His principal works are, *The Life of Cardinal Pole*, in latin, which Maucroix translated into french; and that of Petrarch, in italian, more exact than any that had appeared before. This prelate was in correspondence with almost all the learned his contemporaries, Sadolet, Bembo, the Manuciuses, Varchi, &c.

BECCARI (AUGUSTINE), born at Ferrara, is the first italian poet that wrote pastorals. Baillet is mistaken when he says that Tasso is the inventor of that kind of poetry. The *Amynto* of Tasso is of no earlier a date than 1573; and the pastoral of Beccari, *Il Sacrificio*, favola pastorale, appeared in 1555, 12mo. This poet died in 1560.

BECCARIA (JOHN BAPTIST), a monk of the Ecoles-Pies, born at Mondovi, died at Turin, May 22, 1781. He was professor of mathematics and philosophy, first at Palermo, then at Rome; and by his experiments and discoveries was so successful as to throw a great light on natural knowledge, and especially on that of electricity. He was afterwards called to Turin to take upon him the professorship of experimental philosophy. Being appointed preceptor to the two princes, Benedict duke of Chablais, and Victor Amadæus duke of Carignan, neither the life of a court, nor the allurements of pleasure, were able to draw him aside from study. Loaded with benefits and honours, he spared nothing for augmenting his library, and for procuring the instruments necessary for his philosophical pursuits. He is author of several *Dissertations on Electricity*, which would have been more useful, if he had been less strongly attached to some particular systems, and especially that of Mr. Franklin. We have also by him an *Essay on the Cause of Storms and Tempests*, where we meet with nothing more satisfactory than what has appeared in other works on that subject; several pieces on the Meridian of Turin, and other objects of astronomy and physics. Father Beccaria was no less respectable for his virtues than his knowledge.

BECCARIA (JAMES BARTHOLOMEW), a very eminent physician, was born in 1682 at Bononia. He received the first rudiments of education among the jesuits. He then proceeded to the

the study of philosophy, in which he made great progress; but cultivated that branch of it particularly which consists in the contemplation and investigation of nature. Having gone through a course of philosophy and mathematics, he applied himself to medicine. Being appointed teacher of natural philosophy at an academy in Bononia, in consequence of his ardent pursuits in philosophy, his fellow-citizens conferred on him the office of public professor. His first step in this chair was the interpretation of the Dialectics. He kept his house open to students, who formed there a kind of philosophical society. Here it was his practice to deliver his sentiments on the different branches of science, or to explain such metaphysical subjects as had been treated of by Descartes, Malebranche, Leibnitz, and others of the moderns. Among the frequenters of this little society we find the names of John Baptist Morgagni, Eustathius Manfred, and Victorius Franciscus Stanearius, who, in concurrence with Beccaria, succeeded in shaking off the old scholastic yoke, and formed themselves into an academy, adopting a new and more useful method of reasoning. In this institution it was thought fit to elect twelve of their body, who were called ordinarii, to read the several lectures in natural history, chemistry, anatomy, medicine, physics, and mathematics. In which partition, the illustration of natural history fell to the share of Beccaria; who gave such satisfaction, that it was difficult to determine which was most admired, his diligence or his ingenuity. In 1712, he was called to give lectures in medicine, in which he acquired so great a reputation, that he found it scarcely practicable to answer the desires of the incredible number of those who applied to him for instruction. At the beginning of the year 1718, while entirely occupied in this station, and in collecting numberless anatomical subjects, to exhibit and to explain to his auditors, he was attacked by a putrid fever, which brought his life in imminent danger, and from which he did not recover till after a confinement of eight months; and even then left him subject to intermitting attacks, and a violent pain in his side. But the vigour of his mind triumphed over the weakness of his body. Having undertaken to demonstrate and explain his anatomical preparations, he would not desist; and went on patiently instructing the students that frequented his house. On the death of Antonio Maria Valsalva, who was president of the institution, Beccaria, already vice-president, was unanimously chosen by the academicians to succeed him. In which post he did the academy much signal service; and to this day it adheres to the rules prescribed by Beccaria. He now practised as well as taught the art of medicine, and in this he acquired an unbounded fame; for it was not confined to his own countrymen, but was spread throughout Europe. He communicated to the Royal Society of
London

London several barometrical and meteorological observations; with others on the ignis fatuus, and on the spots that appear in stones. In acknowledgement for which he was chosen a member of that learned body in 1728 [M]. He confesses that in his constitution he was not without some igneous sparks, which were easily kindled into anger and other vehement emotions; yet he was resolved to evince by example what he had constantly taught, that the medicine of the mind is more to be studied than that of the body; and that they are truly wise and happy, who have learnt to heal their distorted and bad affections. He had brought himself to such an equal temper of mind, that but a few hours before his death he wanted to mark the heights of the barometer and thermometer, which was his usual practice three times every day. Thus, after many and various labours, died this learned and ingenious man, the 30th of Jan. 1766, and was buried in the church of St. Maria ad Baracanum, where an inscription is carved on his monument.

BECHER (JOHN JOACHIM), born in 1645 at Spires, was at first professor of medicine, and then first physician to the elector of Mentz, and afterwards to him of Bavaria. He went to London, where his reputation had got before him, and where the malice of his rivals had forced him to seek an asylum. Here he died in 1685. His works are various, among which we may distinguish the following: 1. *Physica subterranea*, Frankfort, 1669, 8vo. reprinted at Leipzig, 1703, and in 1759, 8vo. 2. *Experimentum Chymicum novum*, Frankfort, 1671, 8vo. 3. *Character pro notitia linguarum universalis*. A universal language, by means whereof all nations might easily understand each other. It is the fanciful idea of a man of genius. 4. *Institutiones Chy-*

[M] He published the following works: 1. *Lettere al cavaliere Tommaso Derham, intorno la meteora chiamata fuoco fatuo*. Edita primum in societatis Lond. transcript. 1720. 2. *Dissertatio meteorologica-medica, in qua aeris temperies et morbi Bononiæ grassantes annis 1729, et sequenti describuntur*. 3. *Parere intorno al taglio della macchia di Viareggio*. Lucca, 1739, 4to. 4. *De longis jejuniis dissertatio*. Patavii, 1743, fol. 5. *De quamplurimis phosphoris nunc primum detectis commentarius*. Bononiæ, 1744, 4to. 6. *De quamplurim. &c. commentarius alter*. 7. *De motu intestino corporum fluidorum*. 8. *De medicatis Recobarli aquis*. 9. *De lacte*. 10. *Epistolæ tres medicæ ad Franciscum Roncalium Parolinum*. Brixiae, 1747, fol. 11. *Scriptura medico-legalis*, 1749; and some others. He left behind him several manuscripts, intitled as follows: 1. *Institutiones medicæ in quinque libros divisæ de medicina practica, de morbis trium ven-*

trium, et de febribus. 2. *Consilia medica amplius 400*. 3. *Introductio ad chymicam, in qua agitur de principiis corporum*. 4. *Observationes meteorologicæ, quæ 40 et amplius annos complectuntur*. 5. *Dissertationes meteorologicæ duæ*. 6. *Dissert. de flamma*. 7. *Dissert. de igne duæ*. 8. *Dissert. de refrigeratione aquæ ob salium dissolutionem*. 9. *Dissert. de solutione corporum*. 10. *Dissertatio de corporibus fluidis*. 11. *Dissert. de vitriolo*. 12. *Dissert. de puteali aqua duæ*. 13. *Dissert. de perspiratione plantarum*. 14. *Praelectiones anatomicæ*. 15. *Praefationes variae*. 16. *Theoremata generalia, et quaestiones nonnullæ de phosphoris*. 17. *Oratio in ingressu ad lecturam, De optimo dialectico instituendo*. 18. *Oratio de Aristoteleorum dialectica: De dialecticæ laudibus: De laudibus dialecticæ: De necessitate tractatus de febribus: De recentiorum medicorum praxi*. 19. *Consulti del Beccari publicati l'anno 1777*.

micæ,

micæ, seu *manuductio ad philosophiam hermeticam*, Mentz, 1662, 8vo. 5. *Institutiones Chymicæ prodromæ*, Frankfort, 1664, and Amsterdam, 1665, 12mo. 6. *Experimentum novum ac curiosum de Minerâ arenariâ perpetuâ*, Frankfort, 1680, 8vo. 7. *Epistolæ Chymicæ*, Amsterdam, 1673, 8vo. Becher was reputed to be a very able machinist and a good chymist. He was a man of a lively temper, impetuous and headstrong, and therefore indulged in a thousand chymical reveries. He was the first who applied the art of chymistry, in all its extent, to philosophy, and shewed what use might be made of it in explaining the structure, the combinations, and the mutual relations of bodies. He pretended to have found out a sort of perpetual motion. However, it is beyond a doubt that the world is indebted to him for some useful discoveries, and he attempted to make some improvements in the art of printing.

BECKER (DANIEL), native of Koenigsberg, first physician to the elector of Brandenburg, died in his own country in 1670, at 43 years of age. He published, 1. *Commentarius de Theriaca: Medicus microcosmus*, London, 1660, 8vo. 2. *De cultivoro Prussinio*, Leyden, 1638, 8vo.

BECKET (THOMAS), archbishop of Canterbury in the reign of Henry II. was born in London 1119, and received the first part of his education at Merton-abbey in Surrey; from whence he went to Oxford, and afterwards studied at Paris [N]. He became in high favour with Theobald archbishop of Canterbury, who sent him to study the civil law at Bononia in Italy, and at his return made him archdeacon of Canterbury. This prelate recommended him also to king Henry II. in so effectual a manner, that in 1158 he was appointed high chancellor, and preceptor to the prince. Becket now laid aside the churchman, and affected the courtier; he conformed himself in every thing to the king's humour; he partook of all his diversions, and observed the same hours of eating and going to bed. He kept splendid levees, and courted popular applause; and the expences of his table exceeded those of the first nobility [O]. In 1159 he made a campaign with king Henry into Toulouse, having in his own pay 1200 horse, besides a retinue of 700 knights or gentlemen. In 1160, he was sent by the king to Paris, to treat of a marriage between prince Henry and the king of France's eldest daughter, in which he succeeded, and returned with the young princess to England. He had not enjoyed the chancellorship above four years, when archbishop Theobald died; and the king, who was then in Normandy, immediately sent over some trusty persons to England, who managed matters so well with the monks and

[N] Chronic. Jo. Brompton, apud x. tuar. de vit. Th. B. historia quadrip. p. 8, 9. Brompton, col. 1052.

[O] Brompton, col. 1057. Gul. Can-

clergy, that Becket was almost unanimously elected archbishop. After he had received his pall from pope Alexander III. then residing in France, he immediately sent messengers to the king in Normandy, with his resignation of the seal and office of chancellor [P]. This displeased the king; so that upon his return to England, when he was met at his landing by the archbishop, he received him in a cold and indifferent manner.

Becket now betook himself to a quite different manner of life, and put on all the gravity and austerity of a monk [Q]. He began likewise to exert himself with great zeal, in defence of the rights and privileges of the church of Canterbury; and in many cases proceeded with so much warmth and obstinacy, as raised him many enemies. In a short time the king and he came to an open rupture: Henry endeavoured to recall certain privileges of the clergy, who had greatly abused their exemption from the civil courts, concerning which the king had received several complaints; while the archbishop stood up for the immunities of the clergy. The king convened a synod of the bishops at Westminster, and here demanded that the clergy, when accused of any capital offence, might take their trials in the courts of justice. The question put to the bishops was, Whether, in consideration of their duty and allegiance to the king, and of the interest and peace of the kingdom, they were willing to promise a submission to the laws of his grandfather, king Henry? To this the archbishop replied, in the name of the whole body, that they were willing to be bound by the ancient laws of the kingdom, as far as the privileges of the order would permit, *salvo ordine suo*. The king was highly displeased with this answer, and insisted on having an absolute compliance, without any reservation whatever; but the archbishop would by no means submit, and the rest of the bishops adhered for some time to their primate [R]. Several of the bishops being at length gained over, and the pope interposing in the quarrel, Becket was prevailed on to acquiesce; and soon after the king summoned a convention or parliament at Clarendon, where several laws were passed relating to the privileges of the clergy, called from thence, the Constitutions of Clarendon. Becket afterwards repenting of his compliance retired from court; nor would officiate in the church, till he should receive

[P] M. Paris. Hist. Ang. Lond. 1640. tom. i. p. 98.

[Q] Lautus ille, nitidus, splendidus, qui genio totus indulgens, cutem suam tam bene solitus erat curare, vix paucis interpositis diebus, vultu repente gravis, moribus sedatus, habitu decens, victu frugalis conspicitur; et amandatis procul joci ac cachinnis, quibus antea plurimum ferebatur deditus, sacris peragendis, cæterisque pastoralis officii muneribus totus vacabat; et

ne quis famæ oculisque hominum duntaxat servisse contendat, cilicio quoque indutus, corpus subigisse perhibent, triplici veste triplicem personam gerens (et illorum quidam loquitur) exteriori clericum exhibens, inferiori monachum occultans, et intima eremite molestias sustinens. Godwin de præsul. Ang. an. 1159.

[R] Reg. de Hoveden. Annal. pars posterior, p. 492. apud scriptor. post Bedam. Franc. 1601.

absolution from the pope. He went aboard a ship, in order to make his escape beyond sea; but before he could reach the coast of France, the wind shifting about, he was driven back to England. The king summoned a parliament at Northampton 1165, where the archbishop having been accused of failure of duty and allegiance to the king, was sentenced to forfeit all his goods and chattels. Becket made an appeal to the pope; but this having availed nothing, and finding himself deserted by his brethren, he withdrew privately from Northampton, and went aboard a ship for Graveline in Holland, from whence he retired to the monastery of St. Berlin in Flanders [s].

The king seized upon the revenues of the archbishopric, and sent an ambassador to the french king, desiring him not to give shelter to Becket: but the french court espoused his cause, in hopes that the misunderstanding betwixt him and Henry might embarrass the affairs of England; and accordingly when Becket came from St. Berlin to Soissons, the french king paid him a visit, and offered him his protection. Soon after the archbishop went to Sens; where he was honourably received by the pope, into whose hands he in form resigned the archbishopric of Canterbury, and was presently re-instated in his dignity by the pope, who promised to espouse his interest. The archbishop removed from Sens to the abbey of Pontigny in Normandy, from whence he wrote a letter to the bishops of England, informing them, that the pope had annulled the Constitutions of Clarendon. From hence too he issued out excommunications against several persons, who had violated the rights of the church. This conduct of his raised him many enemies. The king was so enraged against him for excommunicating several of his officers of state, that he banished all Becket's relations, and compelled them to take an oath, that they would travel directly to Pontigny, and shew themselves to the archbishop. An order was likewise published, forbidding all persons to correspond with him by letters, to send him any money, or so much as to pray for him in the churches [r]. He wrote also to the general chapter of the Cistercians, threatening to seize all their estates in England, if they allowed Becket to continue in the abbey of Pontigny. The archbishop thereupon removed to Sens; and from thence, upon the king of France's recommendation, to the abbey of St. Columba, where he remained four years. In the mean time, the bishops of the province of Canterbury wrote a letter to the archbishop, entreating him to alter his behaviour, and not to widen the breach, so as to render an accommodation impracticable betwixt him and the king. This however had no effect on the archbi-

[s] Math. Paris. Hist. Ang. edit. 1740. script. col. 1383.
tom. i. p. 100. Gervas, Chronic. apud x. [r] Gervas, ib.

shop. The pope also sent two cardinals to try to reconcile matters; but the legates finding both parties inflexible, gave over the attempt, and returned to Rome [u].

The beginning of the year 1157, Becket was at length so far prevailed upon as to have an interview with Henry and the king of France, at Mont-Miral in Champaigne. He made a speech to Henry in very submissive terms; and concluded with leaving him the umpire of the difference between them, saving the honour of God. Henry was provoked at this clause of reservation, and said, that whatever Becket did not relish, he would pronounce contrary to the honour of God. "However," added the king, "to shew my inclination to accommodate matters, I will make him this proposition: I have had many predecessors, kings of England, some greater and some inferior to myself; there have been likewise many great and holy men in the see of Canterbury. Let Becket therefore but pay me the same regard, and own my authority so far, as the greatest of his predecessors owned that of the least of mine, and I am satisfied. And, as I never forced him out of England, I give him leave to return at his pleasure; and am willing he should enjoy his archbishopric, with as ample privileges as any of his predecessors [x]." All who were present declared that Henry had shewn sufficient condescension. The king of France, surprised at the archbishop's silence, asked him why he hesitated to accept such reasonable conditions? Becket replied, he was willing to receive his see upon the terms his predecessors held it; but as for those customs which broke in upon the canons, he could not admit them; for he looked upon this as betraying the cause of religion. And thus the interview ended without any effect.

In 1169, endeavours were again used to accommodate matters, but they proved ineffectual [y]. The archbishop refused to comply, because Henry would not give him the customary salute, or kiss of peace, which his majesty would have granted, had he not once sworn in a passion never to salute the archbishop on the cheek; but he declared that he would bear him no ill will for the omission of this ceremony [z]. Henry became at length so irritated against this prelate, that he ordered all his english subjects to take an oath, whereby they renounced the authority of Becket and pope Alexander; most of the laity complied with this order, but few of the clergy acquiesced. The following year king Henry, upon his return to England, ordered his son, prince Henry, to be crowned at Westminster, and the ceremony was performed by the archbishop of York: this office belonged to the see of Canterbury; and Becket complained of it

[u] R. Hoved. *ibid.* p. 509. *Ibid.* p. 510.

[x] Gervas, col. 1405, 1406.

[y] Gervas, *ibid.*

[z] *Ibid.* col. 1048.

to the pope, who suspended the archbishop of York, and excommunicated the bishops who assisted him [A].

This year, however, an accommodation was at length concluded betwixt Henry and Becket, upon the confines of Normandy, where the king held the bridle of Becket's horse, while he mounted and dismounted twice [B]. Soon after the archbishop embarked for England; and upon his arrival, received an order from the young king to absolve the suspended and excommunicated bishops; but refusing to comply, the archbishop of York, and the bishops of London and Salisbury, carried their complaint to the king in Normandy, who was highly provoked at this fresh instance of obstinacy in Becket, and said on the occasion, "That he was an unhappy prince, who maintained a great number of lazy, insignificant persons about him, none of whom had gratitude or spirit enough to revenge him on a single, insolent prelate, who gave him so much disturbance." These words of the king put four gentlemen of his court on forming a design against the archbishop's life, which they executed in the cathedral church of Canterbury, on the 29th of December 1171 [C]. They endeavoured to drag him out of the church; but, finding they could not do this without difficulty, killed him there [D]. The assassins being afraid they had gone too far, durst not return to the king's court at Normandy, but retired to Knaresburg in Yorkshire; where every body avoided their company, hardly any person even choosing to eat or drink with them. They at length took a voyage to Rome, and being admitted to penance by pope Alexander III. they went to Jerusalem; where, according to the pope's order, they spent their lives in penitential austerities, and died in the Black Mountain. They were buried at Jerusalem, without the church door belonging to the Templars, and this inscription was put over them [E]:

Hic jacent miseri, qui martyrizaverunt beatum Archiepiscopum
Cantuariensem.

King Henry was much disturbed at the news of Becket's death, and immediately dispatched an embassy to Rome to clear himself from the imputation of being the cause of it. Immediately all divine offices ceased in the church of Canterbury; and this for a year, excepting nine days, at the end of which, by order of the pope, it was re-consecrated [F]. Two years after, Becket was canonized; and the following year, Henry, returning to England, went to Canterbury, where he did penance as a testimony of his regret for the

[A] M. Paris, ib. p. 121.

[B] Gervas, chron. col. 1412.

[C] Ib. 1414, 1415.

[D] Dies obitua. archiep. Cant. apud
Wharton Anglia sacra, P. i. 56.

[E] R. Hoved. ib. p. 522.

[F] Radulph. de Diceto Vit. Archiep.
Cantuar. apud Wharton Anglia Sacra.
P. ii. p. 683.

murder of Becket. When he came within sight of the church, where the archbishop was buried, he alighted off his horse, and walked barefoot, in the habit of a pilgrim, till he came to Becket's tomb; where, after he had prostrated himself, and prayed for a considerable time, he submitted to be scourged by the monks, and passed all that day and night without any refreshment, and kneeling upon the bare stone [G]. In 1221, Becket's body was taken up, in the presence of king Henry III. and several nobility, and deposited in a rich shrine on the east side of the church. The miracles said to be wrought at his tomb were so numerous, that we are told two large volumes of them were kept in that church [H]. His shrine was visited from all parts, and enriched with the most costly gifts and offerings.

BECKINGHAM (CHARLES). We know little of this writer, though he has left testimonials of very extraordinary abilities in the dramatic line, in which he early discovered an uncommon genius. Two plays of his were acted on the stage before he had completed his twentieth year. The titles of these are, Henry IV. of France, and Scipio Africanus. He wrote several poems: but his genius was not permitted long to expand itself; for he died in 1730, aged 32.

BECKINGTON (THOMAS), born in Somersetshire, distinguished himself as a man of letters in the xvth century. Brought up at New college, Oxford, he afterwards became its benefactor, upon being made bishop of Bath and Wells. He is the author of a book in latin, very much approved of in its time, and utterly forgotten at present, concerning the Right of the kings of England to the dominion of France.

BECQUET (ANTOINE), a célestine monk, librarian to the Maison de Paris, died in 1730, aged 76; published l'Histoire de la Congrégation des Célestins de France, with the historical panegyrics of the illustrious men of his order, in latin, 4to, 1721. He was a learned and obliging man, who possessed a great store of literary anecdotes, and communicated them with pleasure.

BECTASH (CULI) [1], a religious mussulman of the persian sect, and of the order of those who are called Abdal, or the Extatics. He composed in the persian language a work intituled Bostan al Khial, or the Garden of Thoughts, wherein he very profoundly treats of the mystic theology of the mussulmen.

BECTOZ (CLAUDE DE), daughter of a gentleman of Dauphiné, abbess of St. Honoré de Tarascon, made great progress in the latin language, and in several branches of science, under Denys Faucher, monk of Leriis and almoner of his monastery. Francis I. was so charmed with the letters of this abbess, that

[G.] M. Paris, ib. p. 130.

[H.] Gervas, chron. col. 1417.

[1] D'Herbelot, Bibliothèque Orientale, vol. i.

he carried them, as it is said, about him, and shewed them to the ladies of his court, as models for their imitation. He went from Avignon to Tarascon, with queen Margaret of Navarre, for the sake of conversing with this learned lady. She died in 1547, after having published several works, latin and french, in verse and in prose.

BEDA (NOEL), principal of the college of Montaigu, and syndic of the faculty of theology at Paris, was born in Picardy. He published a violent critique on the paraphrases of Erasmus. That illustrious scholar condescended to take the trouble to refute it, and convicted his censurer of having advanced 181 lies, 210 calumnies, and 47 blasphemies. The doctor, having no reasonable answer to make, took extracts from the works of Erasmus, denounced him as a heretic to the faculty, and succeeded in getting him censured. It was he who prevented the Sorbonne from deciding in favour of the divorce of Henry VIII. of England. His opinion was the best, and he carried it by his vehemence. "As Beda (says pere Berthier) could neither bridle his pen nor his tongue, he dared to preach against the king himself, under pretext, perhaps, that the court did not prosecute heretics with as much vigour as his bold and extravagant temper would have wished. His intolerable spirit drew upon him twice successively a sentence of banishment. Recalled for the third time, and continuing incorrigible, he was condemned by the parliament of Paris, in 1536, to make amende-honorable before the church of Notre-dame, for *having spoken against the king, and against truth.*" He was afterwards exiled to the abbey of Mont St. Michel, where he died Feb. 8, 1537, with the reputation (adds pere Berthier) of being a violent declaimer and a vexatious adversary. Beda wrote, 1. A treatise De unica Magdalena, Paris, 1519, 4to. against the publications of le Fèvre-d'Étaples, and of Josse Clichthouc. 2. Twelve books against the Commentary of the former. 3. One against the Paraphrases of Erasmus, 1526, folio; and several other works, which are all marked with barbarism and rancour. His latin is neither pure nor correct.

BEDA, or BEDE, surnamed the Venerable, an english monk and an eminent writer, born in 672, or 673, at Wermouth and Jarrow, in the bishopric of Durham [K]. In 679, he was sent to the monastery of St. Peter, under the care of abbot Benedict, by whom, and his successor Ceolfrid, he was educated for twelve years: he was ordained deacon at nineteen years of age, and priest at thirty, by John of Beverley, then bishop of Hagulstad or Hexham [L]. He applied to his studies with so much diligence and success, that he soon became eminent for his

[K] Bed. ad fin. epitom. hist. ecclesiast.

[L] Gul. Malmesbury de gestis Anglorum, lib. i. c. 3, fol. 10. Pitts, 129.

learning; his fame spread even to foreign countries, so that pope Sergius wrote to abbot Ceolfrid in very pressing terms, to send Bede to Rome, to give his opinion upon some important points. But, notwithstanding this invitation, Bede remained in his cell; and, being contented with the pleasures of a monastic life, had hereby time and opportunity to make himself master of almost every branch of literature. He spent several years in making collections for his ecclesiastical history, the materials for which he drew from the lives of particular persons, annals in convents, and such chronicles as were written before his time [M]. He published his history in 731 [N], when he was fifty-nine years of age; he had written other books before, but this work established his reputation in such a manner, that he was consulted by the greatest prelates of that age, in their most important affairs, and particularly by Egbert bishop of York, a man of very great learning [O]. He addressed an epistle to this prelate, which is esteemed a curious performance, as it furnishes us with such a picture of the state of the church at that time, as is no where else to be met with [P]. This epistle is supposed to have been amongst the last of Bede's writings. It appears from what he says himself, that he was much indisposed when he wrote it, and it is not improbable that he began at this time to fall into a consumption. William of Malmesbury tells us, that, in the last stage of his distemper, he fell into an asthma, which he supported with great firmness of mind, though in much weakness and

[M] Bed. hist. ecclesiast. lib. iii. c. 1.

[N] The title of this work in the Heideberg edition, in 1658, runs thus: *Ecclesiasticæ historiæ gentis Anglorum libri quinque, Beda Anglo-Saxone auctore*. There was also an edition printed at Antwerp in 1550, and one at Cologne in 1601. It was printed in folio with the saxon version, attributed to king Ælfred, with notes by Abraham Theloe, at Cambridge in 1644, and at Paris 1681, in 4to. with the notes of Francis Chifflet. Besides these, there was another edition undertaken by Dr. Smith, prebendary of Durham, which was published in folio by his son George Smith, at Cambridge, 1722, with notes and dissertations.

Bishop Nicolson gives the following account of this performance of Bede: "What we are at present concerned in is, his Ecclesiastical History of this Island, which has had many impressions in latin, the language wherein he penned it. It is plain he had seen and perused several chronicles of the english kings before his own time, witness that expression, *Unde cunctis placuit regum tempora computantibus, &c.* But he first

attempted an account of their church affairs, and kept correspondence in the other kingdoms of the heptarchy, the better to enable him to give a true state of christianity throughout the whole nation. He treats indeed most largely of the conversion of Northumberland, and the progress of religion in that kingdom; but always intermixes what other relations he could borrow from books, or learn from such living testimonies as he believed to be credible. Some have censured his history as composed with too great partiality, favouring on all occasions the Saxons, and depressing the Britons. Such a charge is not wholly groundless. He must be pardoned with stuffing it here and there with thumping miracles, the natural product of the zeal and ignorance of his age, especially since so little truth was to be had of the saints of those days, that there was a sort of necessity of filling up books of this kind with such pleasant legends, as the chat of the country, or a good invention, would afford a man." English historical library; p. 35.

[O] Leland, Bale, Pitts, in vit. Egberti.

[P] Collier's eccles. hist. vol. i. p. 124.

pain, for six weeks together [Q]. During this time, however, he did not abate of his usual employments in the monastery, but continued to instruct the young monks, and to prosecute some works under hand, which he was very desirous to finish. He was particularly solicitous about his translation of the gospel of St. John into the saxon language, and some passages he was extracting from the works of St. Isidore. The particulars which William of Malmesbury gives relating to his death, were taken from an account by Cuthbert, one of Bede's disciples, who says, that he died at the age of 63, on Thursday the 26th of May, being the feast of Christ's ascension, which fixes it in the year 735; this circumstance agreeing with that year and no other [R]. There have been however different opinions about the time of his death; but as the matter is not of any great importance, we shall not trouble the reader with the controversies on this point. His body was at first interred in the church of his own monastery at Jarrow, but afterwards removed to Durham, and placed in the same coffin with that of St. Cuthbert, as appears from an old saxon poem on the relics preserved in the cathedral of Durham [S]. He had several epitaphs written upon him; and though none of them have been thought equal to his merit, yet they shew at least the good intention of their authors.

The opportunities which he had, and his surprising application, enabled him to write a great number of books. He has given us a list of all the treatises he had composed before the year 731, at the end of his Ecclesiastical History; he wrote also several other treatises after the publication of this work [T]. His writings were so well received, that we find great encomiums bestowed upon him. It must be acknowledged, however, that some late writers of our own and foreign nations have spoke of him as a man of superficial learning and indigested reading. He is also charged with being extremely credulous, and giving too easily into the belief of the miracles in his time. Du Pin, speaking of him as an author, says, that his style is clear and easy, but without any purity, elegance, or sublimity; that he wrote with a surprising facility, but without art or reflection; and that he was a greater master of learning than of judgment, or a true critical taste [U]. In answer to this criticism, as to the faults of

[Q] De gest. Ang. lib. iii. cap. 3. p. 22.

[R] Leland. col. an. tom. iii. p. 84.

[S] The poem may be seen at the end of the Decem scriptores.

[T] His works are in latin; the first general collection of them appeared at Paris, 1544, in three volumes folio. They were printed again at the same place, 1564, in eight volumes. They were also published in the same size and number of vo-

lumes at Basil in 1563, reprinted at Cologne in 1612, and at the same place in 1688. Besides what is contained in this general collection, there are several of his compositions, which have been printed separately, or amongst the collections of the writings of ancient authors; and there are several manuscripts of his which have never been printed.

[U] Tom. vi. p. 88.

his style, it is said, that they will not appear great, if compared with the contemporary writers, and to compare them with others is unjust; and that, considering the low state of learning in this island at that time, it was surprising he should make such a progress in the languages and sciences, and write so great a number of books upon such different subjects. The famous Camden speaks thus of Beda [x]: "In this monastery of St. Peter, Beda, the singular light of our island, who, by his piety and learning, justly obtained the surname of Venerable, spent his days, as himself tells us, in meditating on the scriptures; and, in the midst of a barbarous age, wrote many learned works." The same author, in another place, has these words: "The reverend Bede, whom we may more easily admire than sufficiently praise, for his profound learning in a most barbarous age [y]." Bale says, that there is scarce any thing in all antiquity worthy to be read, which is not to be found in Beda, though he travelled not out of his own country; and that if he had flourished in the times of St. Augustin, Jerome, or Chrysostom, he would undoubtedly have equalled them, since, even in the midst of a superstitious age, he wrote so many excellent treatises. Pits tells us, that he was so well versed in the several branches of learning, that Europe scarce ever produced a greater scholar in all respects; and that, even while he was living, his writings were of so great authority, as to have it ordered by a council held in England, and approved afterwards by the catholic church, that they should be publicly read in churches [z]. To these might likewise be added many other testimonies in his favour, particularly those of Selden, Spelman, and Stillingfleet [A].

BEDELL (WILLIAM), a very famous prelate, and bishop of Kilmore in Ireland, born 1570, at Black Notley, in the county of Essex. After having gone through his school education, he was sent to Emanuel college in Cambridge, where he was chosen fellow in 1593, and took his degree of bachelor in divinity in 1599 [B]. He left the university upon being presented to the living at St. Edmondsbury in Suffolk, where he continued till 1604, when he was appointed chaplain to sir Henry Wotton, ambassador to the republic of Venice. He was eight years at Venice, during which time he contracted an intimate acquaintance with the famous father Paul Sarpi, of whom he learnt italian; and of this language he became so much a master, that he translated into it the english common prayer book [c]. Nor was he less serviceable to father Paul, for whose use he drew up an

[x] Britain, in Brigant. p. 576.

[y] Remains of a larger work concerning Britain, Lond. 1605, 4to. p. 183.

[z] Script. illust. major Brit. centaur. 2. p. 94. Relat. Hist. de Rebus Ang. p. 130.

[A] Analect. Anglo. Brit. lib. ii. cap. 2.

[B] Bp. Burnet's Life of Bp. Bedell, Lond. 1685. 8vo. p. 1. Life of sir Henry Wotton, by Israel Walton, p. 23.

[c] Life of Bedell, p. 8.

english grammar, and in many respects greatly assisted him in his studies; insomuch that Paul declared he had learnt more from him in all parts of divinity, than from any person he had ever conversed with [D]. Whilst Bedell resided at Venice, he greatly improved himself also in the hebrew language, by the assistance of the famous rabbi Leo, who taught him the jewish pronunciation, and other parts of rabbinical learning. Here also he became acquainted with the celebrated Antonio de Dominis, archbishop of Spalata, whom he assisted considerably in correcting and finishing his famous book *De Republica Ecclesiastica*. Father Paul was much concerned when Bedell left Venice; at his departure he made him a present of his picture, together with a hebrew bible without points, and a small psalter. He gave him also the manuscript of his *History of the Council of Trent*, with the histories of the interdict and inquisition, and a large collection of letters he had received from Rome, during the dispute between the jesuits and dominicans, concerning the efficacy of grace.

Mr. Bedell, upon his return to England, retired to his charge at St. Edmondsbury; and here he translated into latin the histories of the interdict and inquisition, which he dedicated to the king. He also translated into the same language the two last books of the *History of the Council of Trent*,² the two first having been done by sir Adam Newton. In 1615 he was presented to the living of Horingtheath, in the diocese of Norwich, by sir Thomas Jermyn [E]. In 1627 he was unanimously elected provost of Trinity college, in Dublin; he at first declined this office, but at last accepted of it, in consequence of the positive commands of his majesty. He discharged his duty in this employment with great fidelity; and when he had continued two years in it, by the interest of sir Thomas Jermyn, and Laud bishop of London, he was promoted to the sees of Kilmore and Ardagh. He found these two dioceses in great disorder, and applied himself with vigour to reform the abuses there. He began with that of plurality of benefices. To this end he convened his clergy: and, in a sermon, laid before them the institution, nature, and duties of the ministerial employment, and after sermon discoursed to them upon the same subject in latin, and exhorted them to reform that abuse. To prevail on them the better, he told them he resolved to shew them an example by parting with one of his bishoprics; and accordingly resigned Ardagh. He made several regulations with respect to residence, was extremely watchful of the conduct of the clergy, and no less circumspect in his own behaviour. His ordinations were public and solemn, he preached and gave the sacrament on such occasions himself. He

[D] Life of Bedell, p. 31, 32. Ib. p. 17.

[E] Sir James Ware's works, vol. i.

18.

P. 233.

never gave any person priest's orders till a year after his deacon's, that he might know how he had behaved during that time. He wrote certificates of ordination and other instruments with his own hand; and suffered none who received them to pay any fees. When he had brought things to such a length that his clergy were willing to assist him in the great work of reformation, he convened a synod in September 1638, in which he made many excellent canons that are still extant [F]. There were some who looked upon this synod as an illegal assembly, and that his presuming to make canons was against law, so that there was talk of bringing him before the star-chamber, or high-commission court; but his archdeacon, afterwards archbishop of Cashell, gave such an account of the matter as satisfied the state. Archbishop Usher said on this occasion to those who were very earnest for bringing him to answer for his conduct, "You had better let him alone; lest, when provoked, he should say much more for himself, than any of his accusers can say against him [G]." Bedell, having observed that the court in his diocese was a great abuse, it being governed by a lay chancellor who had bought the place from his predecessor, and for that reason thought he had a right to all the profits he could raise, removed the chancellor; and, resuming the jurisdiction of a bishop, sat in his own courts, and heard causes with a select number of his clergy, by whose advice he gave sentence. The chancellor upon this brought a suit against the bishop into chancery, for invading his office. Bolton, the lord chancellor of Ireland, confirmed the chancellor's right, and gave him a hundred pounds costs against the bishop; and, when Bedell asked him how he could give such an unjust decree? he answered, That all his father had left him was a register's place; and therefore he thought he was bound to support those courts, which must be ruined if some check was not given to the bishop's proceedings [H]. The chancellor however gave him no further disturbance; nor did he ever call for his costs, but named a surrogate with orders to obey the bishop.

This prelate was no persecutor of papists, nor did he approve of those who made use of harsh and passionate expressions against popery [I]. He laboured to convert the better sort of the popish clergy, and in this had great success. He procured a translation

[F] Life of Bedell, p. 237.

[G] Sir James Ware's works, vol. i.

239.

[H] Life of Bedell, p. 112.

[I] In an extract of one of Bedell's sermons given us by bishop Burnet, we meet with the following passage: "It is not the storm of words, but the strength of reasons, that shall stay a wavering judgement from errors, &c. Besides, our call-

ing is to deal with errors, not to disgrace the man with scolding words. It is said of Alexander, I think, when he overheard one of his soldiers railing lustily on Darius his enemy, that he reproved him, and added, Friend, I entertain thee to fight against Darius, not to revile him.—And this is my poor opinion concerning our dealing with the papists themselves," &c. Bedell's life, p. 149, 153.

of the common-prayer into irish, and caused it to be read in his cathedral every Sunday. The new Testament had also been translated by William Daniel, archbishop of Tuam; and at the bishop's desire, the old Testament was first translated into the same language by one King; but as he was ignorant of the original tongue, and did it from the english, Bedell revised and compared it with the hebrew, and the best translations [κ]. He took care likewise to have some of Chrysostom's and Leo's homilies, in commendation of the scriptures, to be rendered both into english and irish; to shew the common people, that, in the opinion of the ancient fathers, they had not only a right to read the scriptures as well as the clergy, but that it was their duty to do [ι]. When he found the work was finished, he resolved to be at the expence of printing it; but his design was interrupted by a cruel and unjust prosecution carried on against the translator, who not only lost his living, but was also attacked in his character. The bishop supported Mr. King as much as he could; and the translation being finished, he would have printed it in his house, at his own expence, if the troubles of Ireland had not prevented it: it happened luckily however that the translation escaped the hands of the rebels, and was afterwards printed at the expence of Mr. Robert Boyle [μ]. The bishop was very moderate in his sentiments; he was indeed a sincere friend to the church of England, but he loved to make proselytes by persuasion, and not compulsion; and it was his opinion, that protestants would agree well enough, if they could be brought to understand each other. There were some lutherans at Dublin, who, for not coming to church and taking the sacrament, were cited into the archbishop's consistory; upon which they desired time to write to their divines in Germany, which was granted: and when their answers came, they contained some exceptions to the doctrines of the church, as not explaining the presence of Christ in the eucharist, suitable to their sentiments: to which bishop Bedell gave such a solid answer, that the german divines, who saw it, advised their countrymen to join in communion with the church; which they accordingly did.

When the rebellion broke out in Ireland, in October 1641, the bishop at first did not feel the violence of its effects; for the very rebels had conceived a great veneration for him, and declared he should be the last Englishman they would drive out of Ireland [ν]. His was the only house in the county of Cavan that was unviolated, and it was filled with the people who fled to him for shelter [ο]. About the middle of December, how-

[κ] Sir James Ware's works, vol. i. p. 237.

[ι] Hist. of translations of the Bible into vulgar tongues, p. 195.

[μ] Boyle's works, vol. v. p. 618.

[ν] Life of bp. Bedell, p. 138.

[ο] Hist. of the Irish rebellion, p. 235.

ever, the rebels, pursuant to orders received from their council of state at Kilkenny, required him to dismiss the people that were with him; which he refused to do, declaring he would share the same fate with the rest. Upon this they seized him, his two sons, and Mr. Clogy, who had married his daughter-in-law, and carried them prisoners to the castle of Cloughboughter, surrounded by a deep water, where they put them all, except the bishop, in irons. After being confined for about three weeks, the bishop and his two sons, and Mr. Clogy, were exchanged for two of the O'Rourkes; but though it was agreed that they should be safely conducted to Dublin, yet the rebels would never suffer them to be carried out of the country, but sent them to the house of Denis Sheridan, an irish minister, and convert to the protestant religion. The bishop died soon after he came here, on the 7th of February 1641, his death being chiefly occasioned by his late imprisonment, and the weight of sorrows which lay upon his mind. The Irish did him unusual honours at his burial: for the chief of the rebels gathered their forces together, and with them accompanied his body from Mr. Sheridan's house to the church-yard of Kilmore [P]. Thus lived and died this great prelate; whose behaviour in his public character did honour to his high office in the church, and whose private life was perfectly consistent with the doctrine he taught.

BEDERIC (HENRY), a celebrated preacher in the sixteenth century, was a monk of the order of St. Augustin at Clare, and surnamed de Bury, because he was born at St. Edmund's Bury in Suffolk. Having from his youth shewn a quick wit, and a great inclination to learning, his superiors took care to improve these excellent faculties, by sending him not only to our english, but also to foreign universities; where closely applying himself to his studies, and being a constant disputant, he arrived to such fame, that at Paris he became a doctor of the Sorbonne. Not long after he returned to England, where he was much followed, and extremely admired for his eloquent way of preaching. This eminent qualification, joined to his remarkable integrity, uprightness, and dexterity in the management of affairs, so recommended him to the esteem of the world, that he was chosen provincial of his order throughout England, in which station he behaved in a very commendable manner. He wrote several things [Q]. He flourished about the year 1380, in the reign of Richard II.

BEDFORD (HILKIAH), of Sibsey in Lincolnshire, a quaker,

[P] Sir James Ware's works, vol. i. p. 240.

[Q] Namely, 1. Lectures upon the master of the sentences, i. e. Peter Lombard, in four books. 2. Theological Ques-

tions, in one book. 3. Sermons upon the blessed Virgin. 4. A course of sermons for the whole year. Besides several other things of which no account is given.

came to London, and settled there as a stationer, between the years 1600 and 1625 [R]. He married a daughter of Mr. William Plat of Highgate, by whom he had a son Hilkiah, a mathematical instrument-maker in Hosier-lane, near West-Smithfield. In this house (which was afterwards burnt in the great fire of London 1666) was born the famous Hilkiah, July 23, 1663; who in 1679 was admitted of St. John's college, Cambridge, the first scholar on the foundation of his maternal grandfather William Plat. Hilkiah was afterwards elected fellow of his college, and patronized by Heneage Finch earl of Winchelsea, but deprived of his preferment (which was in Lincolnshire) for refusing to take the oaths at the revolution, and afterwards kept a boarding-house for the Westminster scholars. In 1714, being tried in the court of King's-bench, he was fined 1000 marks, and imprisoned three years, for writing, printing, and publishing "The Hereditary Right of the Crown of England asserted, 1713," folio; the real author of which was George Harbin, a nonjuring clergyman, whom his friendship thus screened; and on account of his sufferings he received 100*l.* from the late lord Weymouth, who knew not the real author. His other publications were, a translation of An Answer to Fontenelle's History of Oracles, and a latin Life of Dr. Barwick, which he afterwards translated into english. He died Nov. 26, 1724.

BEDFORD (THOMAS), second son of Hilkiah, was educated at Westminster-school; and was afterwards admitted of St. John's college, Cambridge; became master's sizar to Dr. Robert Jenkin, the master; and was matriculated Dec. 9, 1730[s]. Being a nonjuror, he never took a degree; but going into orders in that party, officiated amongst the people of that mode of thinking in Derbyshire, fixing his residence at Compton near Ashbourne, where he became much acquainted with Ellis Farnsworth; and was indeed a good scholar. Having some original fortune, and withal being a very frugal man, and making also the most of his money for a length of years, Mr. Bedford died rich at Compton, in Feb. 1773, where he was well respected. As soon as he took orders, he went chaplain into the family of sir John Cotton, bart. then at Angiers in France. From thence, having a sister married to George Smith, esq. near Durham (who published his father Dr. John Smith's fine edition of Bede), Mr. Bedford went into the North, and there prepared his edition of "*Symeonis monachi Dunhelmenfis libellus de exordio atque procurfu Dunhelmenfis ecclesiæ*;" with a continuation to 1154, and an account of the hard usage bishop William received from Rufus; which was printed by subscription in 1732, 8vo. from a very valuable and beautiful MS. in the cathedral library, which

[R] Anecdotes of Bowyer, by Nichols, [s] Ibid. p. 340.
p. 629.

he supposes to be either the original, or copied in the author's life-time. He was living at Ashbourne 1742, and about that time published an Historical Catechism, the second édition corrected and enlarged. The first edition was taken from abbé Fleury; but as this second varied so much from that author, Mr. Bedford left out his name.

BEDLOE (Capt. **WILLIAM**), better known on account of his actions than his writings, having been a principal and useful evidence in the discovery of the popish plot, in the reign of Charles II. See the Eng. Hist. for that period; and the Life of Capt. Bedloe, which contains nothing extraordinary but the aforesaid discovery, written by an unknown hand, and published 1681, 8vo. He was an infamous adventurer of low birth, who had travelled over a great part of Europe, under different names as well as disguises. Encouraged by the success of Oats, he turned evidence, gave an account of Godfrey's murder, to which he added many circumstances of villany. A reward of 500l. was voted to him by the commons. He is said to have asserted the reality of the plot on his death-bed; but it abounds with absurdity, contradiction, and perjury; and still remains one of the greatest problems in the british annals. He died Aug. 20, 1680. Jacob informs us, he wrote a play called the "Excommunicated Prince," printed 1679. But Wood will not allow Bedloe the merit of this play, but says it was written by one Thomas Walter, M. A. of Jesus college, Oxford.

BEDREDDIN (**BAALBEKI**) [†], a physician, born at Balbec in Syria, is author of a book, intituled, *Mofarreh al nefs*, in which he treats of those medicines, which excite pleasure, according to different constitutions of mind and body. He finds fault with Avicenna for classing the coriander among those simples which enliven the heart. He lived in the viiith century of the hegira.

BEGE (**LAURENCE**), was born in 1653, son of a tanner of Heidelberg, and was librarian to Frederic William elector of Brandebourg. He acquired the esteem of the learned his contemporaries by several works. The principal are: 1. *Theaurus ex Thesauro Palatino selectus, seu Gemmæ*, folio, 1685. 2. *Spicilegium antiquitatis*, folio, 1692. 3. *Theaurus, five Gemmæ, Numismata*, &c. 3 vols. folio, 1696 and 1701. 4. *Regum & Imperatorum Romanorum Numismata*, à Rubenio edita, 1700, folio. 5. *De nummis Cretenesium serpentiferis*, 1702, folio. 6. *Lucernæ sepulchrales J. P. Bellorii*, 1702, folio. 7. *Numismata Pontificum Romanorum*, 1703, folio. 8. *Excidium Trojanum*, Berlin, 1699, 4to, &c. He died at Berlin in 1705, member of the academy of that capital. Bege composed a

[†] D'Herbelot Bibliothèque Orientale, v. L. i.

work to authorise polygamy, at the request of Charles Louis, elector palatine, who was desirous of marrying his mistress in the lifetime of his first wife : but he refuted it after the death of that prince. The refutation however never appeared. The book that gave occasion to it was intituled, *Considerations on Marriage*, by Daphnæus Arcuarius, in german, 4to.

BEGON (MICHAEL), born at Blois in 1638, of a family of distinction, in the former part of his life filled some of the first posts in the law, and soon distinguished himself by the acuteness of his penetration, and his attention to method. The marquis de Seignelei, his kinsman, having induced him to enter the marine, he successively filled the intendances of the french west India islands, the gallies of Havre, and Canada; and those of Rochefort and la Rochelle, till 1710. It was in that year he died, the 14th of March, much regretted. The people loved him, as a most disinterested intendant, and the citizens as their friend and benefactor. The learned came not behind them in their praises : he protected and encouraged them, took a lively interest in their prosperity, and kept his library open for their use. He had an excellent taste in the choice of his books. He possessed a rich cabinet of medals, antiques, prints, shells, and other curiosities, collected from the four quarters of the world. His books were generally marked in front with the words : *Michaelis Begon & amicorum*. His librarian having once represented to him, that, by letting every body have access to them, he would lose several of them : I had much rather (answered he) lose my books, than seem to distrust an honest man. He caused to be engraved the portraits of several celebrated persons of the xviiith century. He collected memoirs of their lives; and it was from these materials that Perrault composed the *History of the illustrious men of France*.

BEHAIM (MARTIN), born of a noble family of Nuremberg, having applied himself to cosmography and navigation, conceived, according to the german authors, the first idea of the discovery of America. He set out from Flanders about the year 1460, in a ship belonging to the duchess Isabella; discovered, as it is said, the isle of Fayal, the Brazils, and pushed as far as the straits of Magellan. John II. king of Portugal, created him chevalier in 1485. On his return to his native country in 1492, he constructed a globe of twenty inches diameter, on which he traced his discoveries. This globe is still to be seen at Nuremberg. It is rather curious, that, while the city of Genoa is ascribing to itself the glory of having produced a Christopher Columbus, Florence its Americus Vesputio, Portugal its Vasco de Gama, as the first explorers of America, the first idea of that discovery should be conceived by a German.

BEHN (APHRA), a celebrated english poetess, descended from
a good

a good family in the city of Canterbury. She was born in the reign of Charles I. but in what year is not certain: her father's name was Johnson; who being related to the lord Willoughby, and by his interest having been appointed lieutenant general of Surinam, and six-and-thirty islands, embarked with his family for the West Indies; at which time Aphra was very young [u]. Mr. Johnson died in his passage, but his family arrived at Surinam, where our poetess became acquainted with the american prince Oroonoko, whose story she has given us in her celebrated novel of that name. She tells us, "she had often seen and conversed with that great man, and been a witness to many of his mighty actions; and that at one time, he and Climene (or Imoinda his wife) were scarce an hour in a day from her lodgings." The intimacy betwixt Oroonoko and our poetess occasioned some reflections on her conduct, from which the authoress of her life justifies her in the following manner: "Here," says she, "I can add nothing to what she has given the world already, but a vindication of her from some unjust aspersions I find are insinuated about this town, in relation to that prince. I knew her intimately well, and I believe she would not have concealed any love affairs from me, being one of her own sex, whose friendship and secrecy she had experienced, which makes me assure the world, there was no affair betwixt that prince and Astræa, but what the whole plantation were witnesses of; a generous value for his uncommon virtues, which every one that but hears them, finds in himself, and his presence gave her no more. Besides, his heart was too violently set on the everlasting charms of his Imoinda, to be shook with those more faint (in his eye) of a white beauty; and Astræa's relations, there present, had too watchful an eye over her, to permit the frailty of her youth, if that had been powerful enough."

The disappointments she met with at Surinam, by losing her parents and relations, obliged her to return to England; where, soon after her arrival, she was married to Mr. Behn, an eminent merchant of London, and of dutch extraction [x]. King Charles II. whom she highly pleased by the entertaining and accurate account she gave him of the colony of Surinam, thought her a proper person to be intrusted with the management of some affairs during the dutch war, which was the occasion of her going over to Antwerp. Here she discovered the design formed by the Dutch, of sailing up the river Thames, in order to burn the english ships; she made this discovery by means of one Vander Albert, a Dutchman. This man, who, before the war, had been in love with her in England, no sooner heard of her arrival at Antwerp, than he paid her a visit; and, after a repe-

[u] Memoirs prefixed to her novels, by a lady, p. 2, 3, &c. Oroonoko, 85.

[x] Ibid. p. 5.

tion of all his former professions of love, pressed her extremely to allow him by some signal means to give undeniable proofs of his passion. This proposal was so suitable to her present aim in the service of her country, that she accepted of it, and employed her lover in such a manner as made her very serviceable to the king. The latter end of the year 1666, Albert sent her word by a special messenger, that he would be with her at a day appointed, at which time he revealed to her, that Cornelius de Witt, and De Ruyter, had proposed the abovementioned expedition to the States. Albert having mentioned this affair with all the marks of sincerity, Mrs. Behn could not doubt the credibility thereof; and when the interview was ended, she sent express to the court of England; but her intelligence (though well grounded, as appeared by the event) being disregarded and ridiculed, she renounced all state affairs, and amused herself during her stay at Antwerp with the gallantries of the city. After some time she embarked at Dunkirk for England, and in her passage was near being lost; for the ship was driven on the coast four days within sight of land; but, by the assistance of boats from that shore, the crew were all saved; and Mrs. Behn arrived safely in London, where she dedicated the rest of her life to pleasure and poetry [v]. She published three volumes of miscellany poems; the first in 1684, the second in 1685, and the third in 1688. They consist of songs and other little pieces, by the earl of Rochester, sir George Etherege, Mr. Henry Crisp, and others, with some pieces of her own. To the second miscellany, is annexed a translation of the duke de Rochefoucault's moral reflections, under the title of "Seneca unmasked." She wrote also seventeen plays, some histories and novels [z]. She translated Fontenelle's History of oracles, and Plurality of worlds, to which last she annexed an essay on translation and translated prose. The Paraphrase of Œnone's epistle to Paris, in the english translation of Ovid's Epistles, is Mrs. Behn's; and Mr. Dryden, in the preface to that work, pays her the following compliment: "I was desired to say, that the author, who is of the fair sex, understood not latin; but if she does not, I am afraid she has given us occasion to be ashamed who do." She was also the authoress of the celebrated Letters between a nobleman and his sister, printed in 1684; and we have extant of hers, eight love letters, to a gentleman whom she passionately loved, and with whom she corresponded under the name of Lycidas. They are printed in the Life and Memoirs of Mrs. Behn, prefixed to

[v] Memoirs, p. 38, 40.

[z] They are extant in two volumes 12mo. 1735, 8th edition, published by Mr. Charles Gildon, and dedicated to Simon

Scroop, esq. to which is prefixed the history of the life and memoirs of Mrs. Behn, written by one of the fair sex.

her histories and novels [A]. She died, after a long indisposition, April 16, 1689, and was buried in the cloisters of Westminster-Abbey.

BEIDHAVI [B], born in the village of Beidhah, was cadî or judge of the city of Schiraz in Persia, from whence he went to that of Zauris, where he died in the year of the hegira 685 or 692. He has written a literal commentary in 2 vols. on the Alcoran, which has been explained and commented on by several other authors.

BEITHAR [C], better known under the name of Ben Beithar, was likewise called Afchab, which signifies, botanist or herbalist. He was an African by birth, and died in the 646th year of the hegira. We have of him the *Giamé al adviat al mofredat*, in 4 vols. which is a general history of simples or of plants ranged in alphabetical order. He has likewise written *Mogni fi adviat al Mofredat*, in which he treats of the use of simples in the cure of every particular part of the body.

Ben Beithar also answered in a book which he called *Taalik*, to a work of Ben Giazlah, who taxed his works with many imperfections.

BEK (DAVID), a famous painter, born at Delft in the Netherlands, was trained under Van Dyk, and other celebrated masters. Skill in his profession, joined to politeness of manners, acquired him esteem in almost all the courts of Europe. He was in great favour with Charles I. king of England, and taught the principles of drawing to his sons, Charles and James. He was afterwards in the service of the kings of France and Denmark: he went next into the service of Christina queen of Sweden, who esteemed him at a high rate, gave him many rich presents, and made him first gentleman of her bed-chamber. She sent him also to Italy, Spain, France, England, Denmark, and to all the courts of Germany, to take the portraits of the different kings

[A] They are full of the strongest expressions of love for her beloved Lycidas, who, at the time of her writing these letters, seems to have returned her love with great coldness and indifference. "I may chance," says she in her last letter, "from the natural inconstancy of my sex, to be as false as you would wish, and leave you in quiet. For as I am satisfied I love in vain, and without return, I am satisfied that nothing, but the thing that hates me, would treat me as Lycidas does; and it is only the vanity of being beloved by me can make you countenance a softness so displeasing to you. How could any thing but the man that hates me, entertain me so unkindly? Witness your passing by the

end of the street where I live, and squandering away your time at any Coffee-house, rather than allow me, what you know in your soul is the greatest blessing of my life, your dear, dull, melancholy company; I call it dull, because you never can be gay or merry where *Astrea* is. How could this indifference possess you, when your malicious soul knew I was languishing for you? I died, I fainted, I panted for an hour of what you lavished out, regardless of me, and without so much, as thinking on me!" *Memoirs of Mrs. Behn*, prefixed to her novels, p. 69, 70.

[B] D'Herbelot *Bibliothèque Orientale*, vol. i.

[C] *Ibid.* vol. i.

and

and princes; and then presented each of them with their pictures, which rendered the painter very famous, who, we are told, received nine golden chains with medals from so many princes. His manner of painting was extremely free and quick, so that king Charles I. told him one day, "he believed he could paint while he was riding post." It is said, that in travelling through Germany, he fell sick at an inn, and was laid out for dead. His servants drinking for consolation by his bedside, one of them in a drunken freak, said, "Our master was fond of a glass while he was alive, and out of gratitude let us give him a glass now he is dead." The proposal proving agreeable, he raised up his master's head, and endeavouring to pour some wine into his mouth, Bek opened his eyes; and being compelled nevertheless to drink the glass full, gradually revived. He lived some years after, though he died at the age of thirty-five, in 1656, at the Hague.

BEKKER (BALTHASAR), a famous dutch divine, born in 1634, at Warthuisen, a village in the province of Groningen. He learned the latin tongue at home under his father, and at sixteen years of age was entered at the university of Groningen, where he applied himself to the study of the greek and hebrew languages, and made also a considerable proficiency in history and philosophy. He went afterwards to Franeker, where he studied divinity: he continued here four years and a half, when he was chosen minister at Oosterlingen, a village about six miles from Franeker. He discharged his duty with great diligence, and found time to read and examine the writings of the most eminent philosophers and divines. He kept a constant correspondence with James Aiting, under whom he had studied the hebrew tongue, and with the famous Cocceius. Yet he was not blindly attached to their opinions, but, when he thought they were mistaken, freely proposed his difficulties and objections. In 1665 he took his degree of doctor of divinity, at Franeker, and the next year was chosen one of the ministers of that city [D]. When he was minister at Oosterlingen, he composed a short catechism for children, and in 1670 he published another for persons of a more advanced age. This last being loudly exclaimed against by several divines, the author was prosecuted before the ecclesiastical assemblies; and notwithstanding many learned divines gave their testimonies in favour of this catechism, yet in the synod held in 1671, at Bolswart in Friesland, it was voted there, to contain several strange expressions, unscriptural positions, and dangerous opinions, which ought not to be printed, or, being printed, not to be published. However, that, being revised and corrected, it might be printed." Bekker appealed to

[D] Hoogatan Dutch Hist. Dictien.

the next synod, which met at Franeker, in July 1672, who chose a committee of twelve deputies, to enquire into this affair, and to finish it in six weeks. They examined Bekker's catechism very carefully, and at last subscribed an act in which were the following words: "That they had altered all such expressions as seemed to be offensive, strange, or uncommon: that they had examined, *secundum fidei analogiam*, what had been observed by the several classes as unscriptural; and that they judged Dr. Bekker's book, with their corrections, might, for the edification of God's church, be printed and published, as it contained several wholesome and useful instructions." This judgement was approved of by the synod held at Harlingen next year; but such is the constitution of the synods in the seven provinces, that one can annul what another has established, and Bekker suffered for two years longer much trouble and vexation.

In 1674 he was chosen minister at Loenen, a village near Utrecht; but he did not continue here long, being about two years after called to Wesop, and in 1679 chosen minister at Amsterdam. The comet which appeared in 1680 and 1681, gave him an opportunity of publishing a small book in low dutch, intituled, *Ondersoek over de Kometei*, i. e. An inquiry concerning Comets, wherein he endeavoured to shew, that comets are not the presages or forerunners of any evil. This piece gained him great reputation, as did likewise his Exposition on the prophet Daniel, wherein he gave many proofs of his learning and sound judgement; but the work which rendered him most famous, is his "De betover Wereld, or the World bewitched." He makes an inquiry into the common opinion concerning spirits, their nature and power, authority and actions; as also what men can do by their power and assistance. He tells us in his preface, that it grieved him to see the great honours, powers, and miracles, which are ascribed to the devil. "It is come to that pass," says he, "that men think it piety and godliness, to ascribe a great many wonders to the devil; and impiety and heresy, if a man will not believe that the devil can do what a thousand persons say he does. It is now reckoned godliness, if a man, who fears God, fear also the devil. If he be not afraid of the devil, he passes for an atheist, who does not believe in God, because he cannot think that there are two Gods, the one good, the other bad. But these, I think, with much more reason may be called ditheists. For my part, if on account of my opinion they will give me a new name, let them call me Monotheist, a believer of but one God." This work raised a great clamour against Bekker. The consistory at Amsterdam, the classes and synods proceeded against him; and, after having suspended him from the holy communion, deposed him at last from the office of a minister. The magistrates of Amsterdam were so generous,

generous, however, as to pay him his salary as long as he lived. A very odd medal was struck in Holland, on his deposition. It represented a devil clothed like a minister, riding upon an ass, and holding a banner in his hand, as a proof of the victory which he gained in the synods. With the medal was published a small piece in dutch, to explain it, in which was an account of what had been done in the consistory, classes and synods. Bekker died of a pleurisy, June 11, 1698.

BEL (JOHN JAMES), counsellor of the parliament of Bourdeaux, where he was born, and member of the academy of that city, died at Paris in 1738, from excessive labour, at the age of 45. He had a remarkable fine library, which he wished to render public, with a fund for the maintenance of two librarians. He compiled the *Dictionnaire Néologique*, since considerably augmented by the abbé des Fontaines. In this work a just censure is passed on many novel expressions, intricate phrases, and affected turns; but, in condemning unusual terms, it is not reasonable to proscribe others that have the sanction of judicious writers. This piece of humour on the frivolous style used by some moderns, did not correct the old writers; though the young ones were somewhat kept in awe by it. Bel is likewise the author of *Critical Letters on the Mariamne of Voltaire*. His *Apology for Houdar de la Motte*, in 4 letters, is a satire under the mask of irony. His tragedies and his other works are criticised with much delicacy; and the character of the author and that of Fontenelle are very well drawn.

BELCAMP (JOHN VAN) [E], a Dutchman, was employed under Van der Dort, in copying pictures in the royal collection. The whole lengths of Edward III. and the Black Prince, over the doors in one of the anti-chambers at St. James's, are said to have been copied by him. These more nearly resemble each other, than any other prints of them. The whole length of Edward IV. over the chimney, in another anti-chamber, was also painted by him; the face is supposed to have been done from some ancient original. His copies are thought to be well executed. He died in 1653.

BELCHIER (JOHN), was born in the year 1706, at Kingston in Surry. He received his education at Eton; and discovering an inclination for surgery, was bound apprentice to Mr. Cheselden, by far the most eminent man of his profession. Under this great master, who used to say, that of all the apprentices he ever had Mr. Belchier was the most industrious and assiduous, he soon became an accurate anatomist. His preparations were esteemed next to Dr. Nicholls's, and allowed to exceed all others of that time. Thus qualified, his practice soon became

[*] Granger.

Q 2

extensive;

extensive; and in the year 1736 he succeeded his fellow-apprentice Mr. Craddock, as surgeon to Guy's hospital. In this situation, which afforded such ample opportunity of displaying his abilities, he, by his remarkably tender and kind attention to his pauper patients, became as eminent for his humanity as his superior skill in his profession. Like his master Cheselden, he was very reluctant before an operation, yet quite as successful as that great operator. He was particularly expert in the reduction of the humerus; which, though a very simple operation, is frequently productive of great trouble to the surgeon, as well as excruciating pain to the patient. Being elected fellow of the Royal Society, he communicated to that learned body several curious cases that fell within his cognizance; particularly a remarkable case of an hydrops ovarii, published in the *Philosophical Transactions*, No. 423; an account of the miller whose arm was torn off by a mill, August 15, 1737, No. 449; and a remarkable instance of the bones of animals being turned red by aliment only, No. 442. The greatest discoveries frequently are owing to trifling and accidental causes. Such was the case in the last-mentioned circumstance, Mr. Belchier being led to make his inquiries on that subject, by the bone of a boiled leg of pork being discovered to be perfectly red, though the meat was well flavoured and of the usual colour. On his resignation as surgeon of Guy's, he was made governor both of that and St. Thomas's hospital, to which he was particularly serviceable, having recommended not less than 140 governors. Mr. Belchier in private life was a man of strict integrity, warm and zealous in his attachments, sparing neither labour nor time to serve those for whom he professed a friendship. Of this he gave a strong proof, in becoming himself a governor of the London hospital, purposely to serve a gentleman who had been his pupil. Indeed, he on every occasion was particularly desirous of serving those who had been under his care. A man of such a disposition could not fail of being caressed and beloved by all that really knew him. In conversation he was entertaining, and remarkable for *bons mots*, which he uttered with a dry laconic bluntness peculiar to himself; yet under this rough exterior he was possessed of a feeling and compassionate heart. Of the latter, his constantly sending a plate of victuals every day, during his confinement, to a man, who, having gained admittance to him, presented a pistol with an intent to rob him, and whom he seized and secured, is an unquestionable proof, as well as of his personal courage. Such were his gratitude and friendship too for those of his acquaintance, that on several sheets he has mentioned their names with some legacy as a token of remembrance, as medals, pictures, books, &c. trinkets and preparations, and on another paper says he could not do more, having a family of children.

children. Whenever he spoke of Mr. Guy, the founder of the hospital, it was in a strain of enthusiasm, which he even carried so far as to faint him. A gentleman having on one of those occasions begged leave to remark, that he had never before heard of St. Guy, Mr. Belchier, in his sentimental way, replied, "No, sir:—perhaps—you may not find his name in the calendar; but give me leave to tell you, that he has a better title to canonization than nine-tenths of those whose names are there: some of them may, perhaps, have given sight to the blind, or enabled the lame to walk, but can you quote me an instance of one of them bestowing one hundred and fifty thousand pounds sterling for the purpose of relieving his fellow-creatures?" Mr. Belchier was a great admirer of the fine arts, and lived in habits of intimacy with the principal artists of his time. He enjoyed a great share of health, though far advanced in years. A friend of his being some time since attacked with epileptic fits, he exclaimed, "I am extremely sorry for him, but when I fall, I hope it will be to rise no more;" and he succeeded in a great measure in his wish; for being taken with a shivering fit at Batson's coffee-house, he returned home and went to bed. The next day he thought himself better, got up, and attempted to come down stairs, but complained to those who were assisting him, that they hurried him; and, immediately after exclaiming, "It is all over!"—fell back and expired. His body was interred in the chapel at Guy's hospital. He died in 1785.

BELIDOR (BERNARD FOREST DE), a famous french engineer, known by his *Dictionnaire Portatif de L'Ingenieur*, 12mo. 1755, 8vo. 1768, born in Catalonia; died September 8, 1761. His *Hydraulic Architecture*, *Course of Mathematics*, and *Tables for throwing bombs*, are in esteem upon the continent. He was many years professor of the academies of Paris and Berlin, brigadier of infantry, and inspector general of the arsenal of Paris.

BELING (RICHARD), was born in the year 1613 at Belingstown, in the barony of Bastrothery in the county of Dublin, and was the son of sir Henry Beling, knight, and was educated in his younger years at a grammar-school in the city of Dublin, but afterwards put under the tuition of some priests of his own religion, which was popish, who so well cultivated his good genius, that they taught him to write in a fluent and elegant latin style. Thus grounded in the polite parts of literature, his father removed him to Lincoln's Inn, to study the municipal laws of his country, where he abode some years, and returned home a very accomplished gentleman. But it does not appear that he ever made the law a profession. His natural inclination turning him to arms, he early engaged in the rebellion of 1641, and though but about twenty-eight years old, was then an

officer of considerable rank. He afterwards became a leading member in the supreme council of the confederated roman catholics at Kilkenny, to which he was principal secretary, by whom he was sent ambassador to the pope and other italian princes in 1645, to crave aid for the support of their cause. He brought back with him a fatal present in the person of the nuncio, John Baptist Rinuccini, archbishop and prince of Fermo; who was the occasion of reviving the distinctions between the old Irish of blood, and the old English of irish birth, which split that party into factions, prevented all peace with the marquis of Ormond, and ruined the country he was sent to save. When Mr. Beling had fathomed the mischievous schemes of the nuncio and his party, nobody was more zealous than he in opposing and clogging their measures, or in promoting the peace then in agitation, and submitting to the king's authority, which he did with such heartiness, that he became very acceptable to the marquis of Ormond, who intrusted him with many negotiations. When the parliament army had subdued the royal army, Mr. Beling retired to France, where he continued several years. His account of the transactions of Ireland during the period of the rebellion, is esteemed by judicious men, as being more worthy of credit than any written by the romish party, yet he is not free from a partiality to the cause he was at first embarked in. He returned home upon the restoration, and was repossessed of his estate by the favour and interest of the duke of Ormond. He died in Dublin in September 1677, and was buried in the church-yard of Malahider, about five miles from that city. During his retirement in France, he wrote in latin in two books, *Vindiciarum Catholicorum Hiberniæ*, under the name of Philopater Irenæus. He wrote also a vindication of himself against Nicholas French, titular bishop of Ferns, dedicated to the clergy of Ireland.

BELIUS (MATTHIAS), born at Otsova in Hungary, in 1684, studied with great diligence at Halle, where he made uncommon proficiency in the learned languages. Being returned to his native country, he excited a love for the belles-lettres among the students of several protestant colleges, and applied himself with success to the history of Hungary. Nicholas Palfi, viceroy of that country, was of great assistance to him in his inquiries, by granting him access to a variety of archives. He spent the major part of his life in this study, and died in the year 1749. His principal works are, 1. *De vetere Literatura Hunno-scythica exercitatio*. Leipzig, 1718, 4to. a learned work. 2. *Hungariæ antiquæ & novæ prodromus*. Nuremberg, 1723, folio. In this he gives the plan of a great work he was meditating, but which he had not leisure to publish. 3. *De peregrinatione linguæ Hungaricæ in Europam*. 4. *Adparatus ad historiam Hungariæ*; five,

five, *Collectio miscella monumentorum ineditorum partim, partim editorum, sed fugientium*. Presburg, several volumes in folio, 1735—1746. This collection of historians of Hungary is adorned with learned and well written prefaces. 5. *Amplissimæ historico-criticæ Præfationes in scriptores rerum Hungaricarum veteres ac genuinos*, 3 vols. in folio. 6. *Notitia Hungariæ novæ historico-geographica*. Vienna, 1735, & ann. seq. 4 vols. folio, with maps. A work of much learning, and executed with accuracy.

BELL (BEAUPRÉ), son of Beaupré Bell, esq. of Beaupré hall in Upwell and Outwell in Clackclose hundred, Norfolk, where the Beaupré family had settled early in the xvth century, and enjoyed the estate by the name of Beaupré (or de Bello prato) till sir Robert Bell intermarried with them about the middle of the xvith [F]. Sir Robert was speaker of the house of commons 14 Eliz. and chief baron of the exchequer; and caught his death at the black assize at Oxford, 1577. Beaupré Bell, his fourth lineal descendant, married Margaret daughter of sir Anthony Oldfield of Spalding, bart. who died 1720, and by whom he had issue his namesake the subject of this article, and two daughters, of whom the youngest married William Graves, esq. of Fulborn in Cambridgeshire, who thereby inherited the family estate near Spalding, with the site of the abbey, and has a striking likeness of his brother-in-law. Mr. Bell, junior, was educated at Westminster school, admitted of Trinity college, Cambridge, 1723, and soon commenced a genuine and able antiquary [G]. He made considerable collections of church notes in his own and the neighbouring counties [H], all which he bequeathed

[F] *Hist. of the Gentlemen's Society at Spalding; and Anecdotes of Bowyer*, by Nichols.

[G] He published proposals, elegantly printed, for the following work *, at 4s. the first subscription, "*Fabulæ Augustæ, five Imperatorum Romanorum, Augustorum, Cæsarum, Tyrannorum, et illustrium virorum à Cn. Pompeio Magno ad Heraculum Aug. series chronologica. Ex historicis, nummis, & marmoribus collegit Beaupreus Bell, A. M. Cantabrigiæ, typis academicis 1734:*" which was in great forwardness in 1713, and on which Mr. Johnson communicated his observations

[H] Mr. Cole of the Fen-office, editor

of the new edition of sir William Dugdale's "*History of Embanking*," 1772, tells us that this edition was printed from two copies of the old one, one corrected by sir William himself, the other by Beaupré Bell, Esq. "a diligent and learned antiquary, who had also made some corrections in his own copy new in Trinity college library." See his letters dated Beaupré Hall, May 11, and July 30, 1731, to T. Hearne about the pedlar in Swaffham church, a rebus on the name of Chapman, prefixed to Hemingford, p. 187, and preface, p. 113. See also on the same subject, Preface to Caius, p. xlvii. and lxxiv. and the "Speech of Dr. Spence,

* "My late friend Mr. Beaupré Bell, a young gentleman of the most excellent knowledge in medals, whose immature death is a real loss to this part of learning, was busy in putting out a book like that of Patarol, and left his MSS. plates, and coins, to Trinity College, Cambridge." Stukeley, *Caravius*, l. 67.

bequeathed to the college where he received his education. Mr. Blomfield acknowledges his obligations to him for collecting many evidences, seals, and drawings, of great use to him in his History of Norfolk. The old gentleman led a miserable life, hardly allowed his son necessaries, and dilapidated his house. He had 500 horses of his own breeding, many above 30 years old unbroke[1]. He took his son home from college, where his library was left to mould. On his death, his son succeeded to his estate of about 1500l. a year, which he enjoyed not long, and dying of a consumption unmarried, on the road to Bath, left the reversion after the death of his sister (who was then unmarried and not likely to have issue) with his books and medals to Trinity college, under the direction of the late vice-master Dr. Walker. But his sister marrying, (as above) it is said the entail was cut off. He was buried in the family burying place in St. Mary's chapel in Outwell-church, for the paving of which and for a monument he left 150l. The registers of the society abound with proofs of Mr. Bell's taste and knowledge in antient coins, both greek and roman, besides many other interesting discoveries. Mr. Bell conceived that coins might be distinguished by the hydrostatical balance, and supposed the flower on the rhodian coins to be the lotus, but Mr. Johnson the balaustrum, or pomegranate flower. He sent the late unhappy Dr. Dodd notes concerning the life and writings of Callimachus, with a drawing of his head to be engraved by Vertue, and prefixed to his translation of that poet. He made a cast of the profile of Dr. Stukeley prefixed to his Itinerarium, and an elegant bust of Alexander Gordon, after the original given by him to sir Andrew Fountain's niece. He communicated to the society an account of Outwell church, and the Haultoft family arms in a border engrailed S. a lozenge Erm. quartering Fincham, in a

vice-chancellor of Cambridge, to the duke of Monmouth when he was installed chancellor, 1672." lb. lxxxvi. In p. lii. Hearne styles him "amicus eruditus. cui et aliis nominibus me devinctum esse gratus agnosco." He also furnished him with a transcript in his own hand writing, of bishop Godwin's catalogue of the bishops of Bath and Wells, from the original in Trinity college library. App. to Ann. de Dunstable, 8:5. 857. A charter relating to St. Edmund's Burv abbey. Bened. Ab. p. 865. The epitaph of E. Buckingham in Bottisham church in Cambridgeshire. Preface to Otteibourne's Chron. p. lxxxii. App. to Tickelov, p. 378. Papers, &c. of his are mentioned in the Reliquiæ Galeanz, p. 57, 58, 62. Walsingham church notes, p. 59. entered in the mi-

nutes; a Paper on the Clepsidra, p. 60; and five of his letters to Mr. Blomfield are printed pages 295, 465, 472; one of Dr. W. Grey, p. 147; one to M. N. Salmon, p. 150; others to Mr. Gale, pages 109, 181, 302—305; to Dr. Stukeley, pages 176, 178. See also pages 176, 178, 181, 361, 409, 470, 471. In Archæolog. vol. VI. pages 133, 139, 141, 142, are some letters between him and Mr. Gale, on a roman horologium mentioned in an inscription found at Ta'aire, a poor small village in the district and on the lake of Annecey, &c. communicated to him by Mr. Cramer, professor of philosophy and mathematics.

[1] The late earl of Oxbridge had 25 many, and the present duke of Ancafter's brother 1500.

chapel at the east end of the north aisle. He collected a series of *nexus literarum*, or abbreviations. He had a portrait of sir Thomas Gresham by Hilliard, when young, in a close green silk doublet, hat, and plaited ruff, 1540 or 1545, formerly belonging to sir Marmaduke Gresham, bart. then to Mr. Philip Filazer, by whose widow, a niece to sir Marmaduke, it came to sir Anthony Oldfield, and so to Maurice Johnson. He addressed verses on "*color est cognata lucis proprietas*" to sir Isaac Newton, who returned him a present of his *Philosophy*, sumptuously bound by Brindley.

BELLAI (WILLIAM DU), lord of Langey, a french general, who signalized himself in the service of Francis I. He was also an able negotiator, so that the emperor Charles V. used to say, "that Langey's pen had fought more against him than all the lances of France [K]." He was sent to Piedmont in quality of viceroy, where he took several towns from the imperialists. His address in penetrating into an enemy's designs was surprising. In this he spared no expence, and thereby had intelligence of the most secret councils of the emperor and his generals. He was extremely active in influencing some of the universities of France, to give their judgement agreeably to the desires of Henry VIII. king of England, when this prince wanted to divorce his queen, in order to marry Anne Boleyn [L]. It was then the interest of France to favour the king of England in this particular, it being an affront to the emperor, and a gratification to Henry, which might serve for the basis of an alliance between him and Francis I. He was sent several times into Germany to the princes of the protestant league, and was made a knight of the order of St. Michael.

He was also a man of learning, having given proofs of his abilities and genius as a writer. He composed several works [M], the most remarkable of which was the "*History of his own times*," in latin. Most of this work however has been lost, nothing of it remaining except a few fragments, and three or four books, which Martin du Bellai, William's brother, has inserted in his memoirs [N].

When Langey was in Piedmont in 1542, he had some remarkable intelligence, which he was desirous himself to com-

[K] Billon, *Fort inexpugnable de l'honneur du Sexe-feminin*, fol. 236, Paris, edit. 1555, 4to. Brantom's memoirs.

[L] *Le Grand histoire du divorce de Henry VIII.* tom. i. p. 19.

[M] A list of them is given in the French "*Bibliothèques de La Troix du Main, and Du Verdier*;" Mr. Bayle thinks that none of them were ever printed, excepting the epitome of the antient Gauls, with some

other small pieces in 1556. A book upon military discipline was, according to Mr. Bayle, falsely ascribed to Bellai; the real author being Raimond de Pavia, Sieur de Forquival, a gascon gentleman.

[N] Of the ten books of which this work consists, the 5th, 6th, 7th, and 8th (according to Mr. Bayle), belong to William du Bellai.

municate to the king; and, being extremely infirm, he ordered a litter for his conveyance; but, after having passed the mountain of Tarara, betwixt Lyons and Roan, he found himself so extremely bad at St Saphorin, that he was obliged to stop: and there he died the 9th of Jan. 1543. He was buried in the church of Mans, and a noble monument was erected to his memory. His friends gave him the following epitaph:

Cy git Langey, qui de plume et d'épée
A furmonté Cicéron et Pompée.

His cousin Joachim Bellai made also the two following lines in his praise:

Hic situs est Langeius, nil ultra quære, viator;
Nil melius dici, nil potuit brevis.

Here lies Langey; ask nothing further, traveller; nothing better can be said, nor nothing shorter.

BELLARMIN (ROBERT), an italian jesuit, and one of the most celebrated controversial writers of his time, was born in Tuscany, 1542, and admitted amongst the jesuits in 1560. In 1569 he was ordained priest, at Ghent, by Cornelius Jansenius; and the year following, taught divinity at Louvain. After having lived seven years in the Low Countries, he returned to Italy, and in 1576 began to read lectures at Rome on points of controversy. This he did with so much applause, that Sixtus V. appointed him to accompany his legate into France, in 1590, as a person who might be of great service, in case any dispute in religion should arise. He returned to Rome about ten months after, where he had several offices conferred on him by his own society as well as the pope, and in 1599 was created cardinal. Three years after he had the archbishopric of Capua given him; which he resigned in 1605, when pope Paul V. desired to have him near himself. He was employed in the affairs of the court of Rome, till 1621; when, finding himself declining in health, he left the Vatican, and retired to the house belonging to the jesuits, where he died the 17th of Sept. 1621. It appeared on the day of his funeral, that he was regarded as a saint [o]. The swiss guards belonging to the pope were placed round his coffin, in order to keep off the crowd, which pressed to touch and kiss the body; and every thing he made use of was carried away as venerable relics.

It is generally allowed that Bellarmín did great honour to his order, and that no man ever defended the church of Rome and

[o] Allegambe, Biblioth. script. Soc. Jcf. p. 409.

the pope with more success. The protestants have so far acknowledged his abilities, that during the space of 40 or 50 years, there was scarce any considerable divine amongst them, who did not write against Bellarmin. Some of his antagonists accused him wrongfully in their publications; a circumstance of which his party made great advantage. Bellarmin, though a strenuous advocate for the romish religion, yet did not agree with the doctrine of the jesuits in some points, particularly that of predestination, nor did he approve of many expressions in the romish litanies; and notwithstanding he allowed many passages in his writings to be altered by his superiors, yet in several particulars he followed the opinions of St. Augustin. He wrote most of his works in latin, the principal of which is his body of controversy, consisting of four volumes in folio. He there handles the questions in divinity with great method and precision, stating the objections to the doctrines of the romish church with strength and perspicuity, and answering them in the most concise manner. Some of the roman catholics have been of opinion, that their religion has been hurt by his controversial writings, the arguments of the heretics not being, as they think, confuted with that superiority and triumph, which the goodness of the cause merited. Father Theophilus Raynaud acknowledges some persons to have been of opinion, that Bellarmin's writings ought to be suppressed; as well because the heretics might make an ill use of them, by taking what they found in them for their purpose, and the catholics might be deluded by not understanding the answers to the objections. Hence it was that sir Edwyn Sandys, not being able to meet with Bellarmin's works in any bookseller's shop in Italy, concluded that they were prohibited, lest they should spread the opinions which the author confutes. Besides his body of controversy, he wrote also several other books. He has left us a Commentary on the Psalms; A treatise on ecclesiastical writers; A discourse on indulgences, and the worship of images; Two treatises in answer to a work of James I. of England; A dissertation on the power of the pope, in temporal matters, against William Barclay; and several treatises on devotion, the most excellent of which is that on the duties of Bishops, addressed to the bishops of France.

Notwithstanding the zeal which Bellarmin had shewed in maintaining the power of the pope over the temporalities of kings, yet his book "De Romano Pontifice" was condemned by Sixtus V. who thought he had done great prejudice to the dignity of the pope, by not insisting that the power, which Jesus Christ gave to his vicegerent, was direct, but only indirect. What he wrote against William Barclay upon the same subject, was treated with great indignity in France, as being contrary

trary to the ancient doctrine, and the rights of the gallican church [p].

Bellarmin is said to have been a man of great chastity and temperance: and remarkable for his patience. His stature was low, and his mien very indifferent; but the excellence of his genius might be discovered from the traces of his countenance [q]. He expressed himself with great perspicuity, and the words he first made use of to explain his thoughts were generally so proper, that there appeared no rasure in his writings. He has been attacked and defended by so many writers, that a catalogue has been drawn up of both parties. A list of his defenders has been composed by Beraldus, an italian. His life has been written by James Fuligati, and many particulars relating to him may likewise be found in Alegambus, Possevinus, Sponde, &c.

BELLAY (JEAN DU), born in 1492, was at first bishop of Bayonne, and afterwards of Paris in 1532. The year following, Henry VIII. of England having raised just apprehensions of a schism on account of a quarrel with his wife; du Bellay, who had been sent to him in the year 1527, in quality of ambassador, was dispatched to him a second time. He obtained of that prince that he would not yet break with Rome, provided time was granted him to make his defence by proxy. Du Bellay set out immediately to ask a respite of pope Clement VII. This he obtained, and sent a courier to the king of England for his procuration. But the courier not returning, Clement VII. fulminated the bull of excommunication against Henry VIII. and laid an interdict on his dominions. It was this bull that furnished Henry with an opportunity of withdrawing England from the church of Rome, and a great source of revenue from the coffers of the pope. Du Bellay continued to be entrusted with the affairs of France under the pontificate of Paul III. who made him cardinal in 1535. The year afterwards, Charles V. having entered Provence with a numerous army, Francis I. willing to oppose so formidable an enemy, quitted Paris, whither du Bellay was just returned. The king appointed him his lieutenant-general, that he might have a watchful eye over Picardy and Champagne. The cardinal, no less intelligent in matters of war than in the intrigues of the cabinet, undertook to defend Paris, which was then in confusion. He fortified it with a rampart and boule-

[p] A decree of parliament was drawn up against this performance in these terms:

"The court prohibits all persons of what condition or quality soever, upon pain of high treason, to receive, retain, communicate, print or cause to be printed, or expose to sale the said book: and enjoins those, who shall have any copies of the

said book, or know of any person who is possessed of them, to declare it immediately to the usual judges, that an enquiry may be made after them, at the request of the substitutes of the attorney general, and to proceed against the guilty, as is reasonable," *Mercure Franc.* vol. ii. p. 33, &c.

[q] Nicus Erythraeus Pinacoth. p. 37.

wards, which are still to be seen. He provided with equal promptitude for the security of the other towns. So many services procured him new benefices, and the friendship and confidence of Francis I. After the death of that prince, the cardinal de Lorraine became the channel of favour at the court of Henry II. Du Bellay, too little of a philosopher, and too much affected by the loss of his influence, could no longer endure to remain at Paris. He chose rather to retire to Rome; where the quality of bishop of Ostia procured him, under Paul IV. the title of dean of the sacred college, and where his riches enabled him to build a sumptuous palace. However, he took care to keep the bishopric of Paris in his family. He obtained that see for Eustache du Bellay, his cousin, already provided with several benefices, and president of the parliament. The cardinal lived nine years after his demission; and, whether from patriotism or from the habit of business, he continued to make himself necessary to the king. He died at Rome, the 16th of Feb. 1560, at the age of 68, with the reputation of a dexterous courtier, an able negotiator, and a great wit. Literature owed much to him. He concurred with his friend Budæus in engaging Francis I. to institute the college royal. Rabelais had been his physician. Of his writing are, Several harangues, An apology for Francis I. Elegies, epigrams and odes, collected in 8vo. and printed by Robert Stephens in 1549.

BELLAY (MARTIN DU), brother of the foregoing, was, like him and his other brother William, a great general, a good negotiator, and a patron of letters. Francis I. employed him. His historical memoirs, from 1513 to 1543, are still remaining; and are to be found with those of his brother William. Whatever pleasure the curious find in perusing these memoirs, the generality of readers complain of the length of his descriptions of the battles and sieges in which he was present. We cannot however deny him the praise of a wise and able man. He died at Perche in 1559. He was prince of Yvetot, by his marriage with Elizabeth Chénu, proprietor of that principality.

BELLAY (JOACHIM DU), was born about the year 1524 at Liré, a town about eight leagues from Angers. Being left an orphan at a very early age, he was committed to the guardianship of his elder brother, who neglected to cultivate the talents he evidently possessed. He soon discovered an equal turn for literature and for arms; but he was kept in a sort of captivity, which prevented him from pushing forwards. The death of his brother freed him from this restraint; but it threw him into other embarrassments. No sooner was he out of the care of a guardian himself, than he was charged with the tuition of one of his nephews. The misfortunes of that family which had brought it to the brink of ruin, and law-suits in which he was forced

forced to engage, caused him sollicitudes and vexations but little suited to a votary of Apollo. His health was affected by them, and a sickness no less dangerous than painful confined him two years to his bed. Nevertheless he courted the muses: he studied the works of the poets, latin, greek and french, and the fire of their genius enkindled his own. He produced several pieces that procured him access to the court. Francis I. Henry II. and Margaret of Navarre, admired the sweetness, the ease and the fertility of his vein. He was unanimously called the Ovid of France. The cardinal John du Bellay, his near relation, being retired to Rome in the year 1547 after the death of Francis I. our poet followed him thither within two years afterwards, where he found both the charms of society and those of study. The cardinal was a man of letters; and the hours they passed together were real parties of pleasure. His stay in Italy lasted but three years, as his illustrious kinsman wanted him in France, where he gave him the management of his affairs. His zeal, his fidelity, his attachment to his interests were but badly repaid: some secret enemies prejudiced him with his patron. His most innocent actions were turned to his reproach; sinister meanings were given to his verses; in short, he was accused of irreligion. These spiteful artifices brought on him again his old complaints. Eustache du Bellay, bishop of Paris, moved at his misfortunes, and sensible of his merit, procured him in 1555 a canonry of his church; which however he enjoyed not long: a stroke of apoplexy carried him off in the night of the 1st of January 1560, at the age of 37. Several epitaphs were made on him, in which he is styled *Pater elegantiarum, Pater omnium lepōrum*. His french poems, printed at Paris in 1561, 4to, and 1597, 12mo. established his reputation. They are ingenious and natural. It would have been as well if the author had paid more regard to decorum and the proprieties of his station; and if he had imitated the antients in their good and sensible particulars, and not in the liberties they sometimes chose to take. His latin poems published at Paris 1569, in two parts, 4to. though far inferior to his french verses, are not destitute of merit. This neat couplet on a dog is by him:

*Latrato fures excepi, mutus amantes;
Sic placui domino, sic placui dominæ.*

BELLE (ETIENNE DE LA), an artist in drawing and engraving, was born at Florence in 1610. The prints of Callot, which he made his model, soon evinced his talent. His graving is less fine, his drawing less accurate; but his point is light and delicate. He died at Florence in 1664, in possession of many honours conferred on him by the grand duke.

BELLE (ALEXIS SIMON), a parisian painter, died in 1734, aged

aged 60, was a pupil of François de Troy. In his portraits he combined the truths of nature with the refinements of art. His happy intelligence in the art commonly prompted him to make the dull and vigorous style of stuffs and accessories concur with the brilliancy of the colouring: an artifice that rarely failed of throwing singular and striking effects into the picture. The portrait of the king, those of the lords of the court, and of various sovereigns whom Belle was employed to paint, sufficiently attest the superiority he had acquired in that particular.

BELLEAU (REMI), born in 1528, at Nogent le Rotrou. He lived in the family of Renatus of Lorraine, marquis of Elbeuf, general of the french gallies, and attended him in his expedition to Italy in 1557. This prince highly esteemed Belleau for his courage; and having also a high opinion of his genius and abilities, entrusted him with the education of his son Charles of Lorraine. Belleau was one of the seven poets of his time, who were denominated the French Pleiades. He wrote several pieces, and translated the odes of Anacreon into the french language; but in this he is thought not to have preserved all the natural beauties of the original. His pastoral pieces are in greatest esteem. He succeeded so in this way of writing, that Ronfard styled him the painter of nature[u]. He wrote also an excellent poem on the nature and difference of precious stones, which by some has been reputed his best performance; and hence it was said of him, that he had erected for himself a monument of precious stones. Belleau died at Paris 1577.

BELLEFORET (FRANCIS DE), born 1530, at Sarzan, near Samatan, a little village of Comminges in Guienne. He was but seven years of age when he lost his father; and his mother was left in poor circumstances, but she contributed all in her power to his education. He was supported some years by the queen of Navarre, sister to Francis I. Some time after he went to study at Bourdeaux; thence removed to Toulouse, where, instead of applying to the study of the law as he intended, he amused himself with poetry. He went next to Paris, where he got acquainted with several men of learning, and was honoured with the friendship of many persons of quality[s]. He wrote a great number of works in the french language, the most considerable of which are, his History of the nine Charles's of France; Annotations on the books of St. Augustin; his Universal History of the World; the Chronicles of Nicholas Gillet, augmented; A Universal Cosmography; but the most capital of all is, his Annals, or General History of France. He died at Paris 1583.

[u] Recherches, lib. vii. cap. 7. [s] Du Verdier, Bibl. Franc. p. 366, &c.

BELLEGARDE (**JEAN BAPTISTE MORVAN DE**), born in 1648 at Pthyriac in the diocese of Nantes, became a jesuit, and continued of that society for 16 or 17 years. It is pretended that his attachment to cartesianism, at a time when it was no longer in fashion, obliged him to quit it. Thenceforward he was incessantly bringing forth volumes after volumes. He employed the produce from his works in his maintenance and in alms. He died in the community of the priests of St. Francis de Sales, the 26th of April 1734. at the age of 86. There are of him, french translations of several works of the fathers, of St. John Chrysostome, of St. Basil, of St. Gregory Nazianzen, of St. Ambrose, &c. of the works of Thomas à Kempis; of the Apparatus Biblicus, in 8vo. For the most part they are very unfaithful. His versions of the classics, of Ovid's epistles, and others, are not in greater estimation. There is also by him a version of the virtuous las Casas, on the destruction of the Indies, 1697, and several moral productions: 1. Reflections on what may please and displease in the world. 2. Reflections on ridicule. 3. Models of conversations, and other moral writings, forming together 14 small volumes. They bear strong marks of the precipitation in which the author composed them. The abbé de Bellegarde had an easy and sometimes an elegant style; but his reflections are nothing more than trivial moralities, without depth or ingenuity.

BELLENDEN (**WILLIAM**), more generally known by his latin name of Gulielmus Belendenus, a native of Scotland, was born in the xvth century. We find him mentioned by [T] Dempster as humanity professor at Paris in the year 1702. He is reported by the Scots to have possessed an eminent degree of favour with James the VIth, to whom he was master of requests. By the munificence of that monarch, Bellenden was enabled to enjoy at Paris all the conveniences of retirement. While he continued thus free from other cares, he suffered not his abilities to languish; but employed his time in the cultivation of useful literature. His first work, intitled "Ciceronis princeps," was printed at Paris in 1603. To this first edition was prefixed "Tractatus de processu & scriptoribus rei politicæ." Ciceronis Consul was the next publication of Bellenden. It appeared also at Paris in 1612. Both these books were inscribed to Henry prince of Wales. In the year 1616 was published a second edition, to which was added Liber de statu prisici orbis, with a dedication to prince Charles, the surviving brother of Henry. While Bellenden was occupied in the composition of these three

[T] Præfationis ad tres Gul. Belendeni Saxii Onom. Vitæ Scot. Scriptorum, Libros de statu ed. secunda. Lond. 1788. p. 481.

treatises, he was so much attracted by the admiration of Cicero, that he projected a larger work "De Tribus Luminibus Romanorum." What he had already written concerning Cicero he disposed in a new order. Death however interrupted his pursuit. The accomplishment of his design was thus prevented before he could collect and arrange the materials which related to Seneca and Pliny. The treatises of Bellenden which remain, have been esteemed as highly valuable and worthy the attention of the learned. They were extremely scarce, but had been much admired by all who could gain access to them. At length they were rescued from their obscure confinement in the cabinets of the curious. The new edition appeared at London in 1787, in a form of typography and an accuracy of printing which so excellent an author may justly be said to merit. It was accompanied with an eloquent preface, and republished in 1788. The learned and ingenious editor to whom literature is indebted for the restoration of such a treasure, has charged Middleton with having meanly withheld his acknowledgements; after having embellished the life of Cicero by extracting many useful and valuable materials from the works of Bellenden.

BELLENGER (FRANCIS), doctor of the Sorbonne, was born in the diocese of Lisieux, and died at Paris the 12th of April 1749, aged 61. He was master of the greek and latin, and of several of the living languages. He published, 1. A french translation of Dionysius Halicarnensis, 1723, 2 vol. 4to. 2. A translation of the continuation of Plutarch's Lives by Rowe. 3. A critical essay on the works of Rollin, on the translators of Herodotus, and of the dictionary of la Martinière, in 8vo. with a continuation. This work, though heavily written, is esteemed. The result of the first part is, that Rollin had but a slight knowledge of greek, and that he often appropriated the sentiments and observations of french authors, without citing them. The two other parts are neither less just nor less learned. He left in MS. a french version of Herodotus, with notes replete with erudition. His translations are faithful; but he had neither the ease nor the elegance of style of that same Rollin, whom he surpassed in the knowledge of greek.

BELLET (CHARLES), member of the academy of Montauban, and bénéficiar of the cathedral there, was born at Querci, and died at Paris in 1771. Several prizes gained at Marseilles, at Bourdeaux, at Pau, at Rouen, his literary and ecclesiastical learning, and the purity of his manners, caused him to be respected at Montauban. By him are, 1. L'Adoration chrétienne, dans la dévotion du rosaire, 1754, 12mo. 2. Several pieces of eloquence. 3. Les droits de la religion sur le cœur de l'homme, 1764, 2 vol. 12mo.

VOL. II.

R

BELLIN

BELLIN (GENTIL), born at Venice 1421. He was employed by that republic, and to him and his brother the Venetians are indebted for the noble works to be seen in the council-hall. We are told that Mahomet II. emperor of the Turks, having seen some of his performances, was so struck with them, that he wrote to the republic, entreating them to send him. The painter accordingly went to Constantinople, where he did many excellent pieces. Amongst the rest he painted the decollation of St. John the Baptist, whom the Turks revere as a great prophet. Mahomet admired the proportion and shadowing of the work, but he remarked one defect in regard to the skin of the neck, from which the head was separated; and in order to prove the truth of this observation, he sent for a slave, and ordered his head to be struck off[u]. This sight so shocked the painter, that he could not be easy till he had obtained his dismissal, which the grand signior granted, and made him a present of a gold chain. The republic settled a pension upon him at his return, and made him a knight of St. Mark. He died, 1501, in the 80th year of his age.

BELLIN (JOHN), a painter of Venice. In company with his brother Gentil Beilin he executed those magnificent pictures that are in the council chamber at Venice. John was one of the first who painted in oil. He published this secret, after having stole it from Antoine de Messine, to whom he had introduced himself in the disguise of a noble venetian. He died in 1512, at the age of 90.

BELLIN (NICHOLAS), geographical engineer of the marine, member of the royal society of London, born at Paris in 1703, died the 21st of March 1772. He had a singular knowledge in his art, which he employed with great industry. He published, under the title of *Hydrographie Française*, a series of marine charts, to the number of fourscore. 2. *Essais géographiques sur les isles Britanniques*, in 4to. 3. *Essais sur le Guyane*, 4to. 4. *Le petit Atlas Maritime*, 4 vol. 4to. He was a very laborious author.

BELLINI (LAURENCE), an eminent physician, born at Florence, 1643. After having finished his studies in polite literature, he went to Pisa, where he was assisted by the generosity of the grand duke Ferdinand II. and studied under two of the most learned men of that age, Oliva and Borelli. Oliva instructed him in natural philosophy, and Borelli taught him mathematics. At 20 years of age, he was chosen professor of philosophy at Pisa, but did not continue long in this office; for he had acquired such a reputation for his skill in anatomy, that the grand duke procured him a professorship in that science.

This prince was often present at his lectures, and was highly satisfied with his abilities and performances. Bellini, after having held his professorship almost 30 years, accepted of an invitation to Florence, when he was about 50 years of age [x]. Here he practised physic with great success; and was advanced to be first physician to the grand duke Cosmo III. He died January 8, 1703, being 60 years of age. His works were read and explained publicly during his life, by the famous scottish physician, Dr. Pitcairn, professor of physic in Leyden [x].

BELLOCO (PETER), born at Paris, valet de chambre to Louis XIV. was entertaining to the court by his genius, his sallies of wit, and his physiognomy. He was the friend of Moliere and of Racine. He wrote against the satire on women by Despréaux; but was afterwards reconciled with him. His satires on petit-maitres and novellists, written with great spirit, were attended with proportionable success; as also was his poem on the Hôtel des Invalides. He died the 4th of October 1704, aged 59.

BELLOI (PETER), avocat-général in the parliament of Toulouse, was born at Montauban of a roman catholic family. His attachment to the royalists during the time of the Ligue, brought upon him the charge of heretic and incendiary. Henry III. whose cause he asserted in his *Apologie Catholique contre les libelles publiés par les Ligués*, had him put in prison in the year 1587. Henry IV. more equitable to his merits, took him from the presidial, where he was no more than counsellor, to give him the post of avocat-général of the parliament. He left behind him several works, but little known at present.

BELLOI (PETER LAWRENCE BUYRETTE DU), of the Academie Française, was born at St. Flour in Auvergne in 1727. He was educated at Paris under one of his uncles, a distinguished avocat au parlement. After having finished his studies with applause at the college-Mazarin, he took to the bar; or rather, in entering on this profession, he followed his uncle's inclinations in opposition to his own. Captivated by an ardent passion for literature, and despairing of ever being able to move his benefactor, a man severe and absolute in all his determinations, he expatriated himself and went to Russia, there to exercise the profession of a comedian, that he might be dispensed from exer-

[x] Nicéron, *Memoires pour servir à l'hist. des hommes illust.* tom. v.

[v] He wrote the following works: 1. *Exercitatio Anatomica de structura & usu tenum.* Amst. 1665, in 12mo. 2. *Gustus Organum novissimè deprehensum; præmissis ad faciliorem intelligentiam quibusdam de saporibus.* Bologna, 1665, in 12mo. 3. *Gratiarum actio, ad Ser. Henricum duces.* Quadam Anatomica in

epistola ad Ser. Ferdinandum II, & propositio mechanica. Pisa, 1675, in 12mo.

4. *De urinis & pulsibus, de missione sanguinis, de febris, de morbis capitis & pectoris.* Bologna, 1683, in 4to. Francfort & Leipzig, 1685, in 4to. 5. *Opuscula aliquot de urinis, de motu cordis, de motu bilis, de missione sanguinis.* L. Bat. 1696, 4to. This is dedicated to Dr. Pitcairn.

cising that of a lawyer at Paris. Being returned to that capital in 1758, he brought upon the stage his tragedy of *Titus*, imitated from the *Cleomenza di Tito* of Metastasio. This copy of a piece barely tolerable, is only a very faint sketch of the nervous strokes of Corneille, whose style the author strove to resemble. Du Belloi afterwards gave *Zelmire*, wherein he accumulated the most forced situations and the most affecting strokes of the dramatic art. It was attended with success, though nothing better than an absurd romance, and badly written, which owed the applause of the spectators to the illusion of the representation. The siege of Calais, a tragedy he brought out in 1765, was a shining epocha of his life. This piece, which presents one of the most striking events in the history of France, procured the author the recompense it deserved. The king sent him a gold medal, weighing 25 louis d'ors, and a considerable gratification besides. The magistrates of Calais presented him with the freedom of their city in a gold box; and his portrait was placed in the hôtel-de-ville among those of their benefactors. These testimonies of gratitude were due to a poet who set his brethren the example of choosing their subjects from the national history; and he would have been the more deserving of them if he had taken better care of his versification, too frequently incorrect, harsh, and bombastic. In style, a particular so essential, du Belloi was absolutely deficient; but this defect should not prevent the critic from doing justice to the grand strokes, to the generous and noble sentiments, to the pathetic situations which made the fortune of the *Siège de Calais*. Voltaire, who wrote the most flattering letters to the author, ought not to have retracted his encomiums after his death; and if this tragedy was too much extolled at first, it was too much degraded afterwards. Gaston and Bayard, in the plan of which are several faults against probability, did not excite so lively emotions as the mayor of Calais. However, the public admired the honest and steady character, and the sublime virtues of the chevalier sans peur & sans reproche. His two pieces, *Peter the cruel* and *Gabrielle de Vergy*, the former dead as soon as born, and the latter applauded without reason, because it is an unnatural piece, are still inferior to Bayard. The author was well enough acquainted with the proper situations for producing a grand effect; but he wanted the art to prepare them, and to bring them on in a natural manner. He substituted extraordinary theatrical efforts for the simple and true pathetic, and the little tricks of oratory for the eloquence of the heart; and by this means he contributed not a little to degrade and debase the french drama. The fall of *Peter the cruel* was a fatal stroke to his extreme sensibility, and hastened the term of his life. He was attacked by a lingering distemper, which lasted for several months, and exhausted

hausted his very moderate share of bodily strength. A beneficent monarch (Louis XVI.) before whom the Siège de Calais was performed the first time, being informed of the lamentable condition of the author, sent him a present of 50 louis d'ors. The players, from motives of a laudable generosity, gave a representation of the same tragedy for the benefit of the dying poet. He expired shortly after, on the 5th of March 1775, justly regretted by his friends, who experienced in him great goodness of disposition and warmth of friendship. M. Gaillard, of the Academie Française, published his works in 1779, in 6 vols. 8vo. In this edition are contained his theatrical pieces, three of which are followed by historical memoirs full of erudition, with interesting observations by the editor; divers fugitive pieces in hard and vulgar poetry, for the most part produced in Russia, and which had better have been left there; and the life of the author by M. Gaillard. This piece is at the head of the collection, to which it is no disparagement.

BELLORI (JOHN PETER), born at Rome, and died in 1696, at the age of 80, directed his studies to antiquities and painting. His principal works are, 1. Explication des Médaillons les plus rares du cabinet du cardinal Campégne, to whom Bellori was attached; published at Rome 1607, 4to. in italian. 2. Les vies des peintres, architectes & sculpteurs modernes, at Rome, 1672, 4to, in italian. This work, which the author never finished, is esteemed, though it is not always exact, and it is now become scarce. 3. Description des Tableaux peints par Raphaël au Vatican; Rome, 1695, folio, in italian; a very curious book, and much sought after by painters. 4. L'Antiche Lucerne sepolcrali, with plates, in italian, 1694, folio. 5. Gli Antichi Sepolcri; 1699, folio, or Leyden, 1728, folio. Ducker translated these two works into latin, Leyden, 1702, fol. 6. Veteres Arcus Augustorum; Leyden, 1690, folio. 7. Admiranda Romæ antiquæ vestigia; Rome, 1693, folio. 8. Second edition of the Historia Augusta of Angeloni; Rome, 1685, fol. translated into latin; Rome, 1738, folio. 9. Fragmenta vestig. veteris Romæ, 1673, in folio. 10. La Colonna Antoniana; in folio. 11. Pitture del Sepolcro di Nasoni; 1680, in folio. 12. Imagines veterum philosophorum; Rome, 1685, in folio. All these works are in great request among the antiquaries. Queen Christina made him keeper of her library and cabinet.

BELON (PETER), M. D. of the faculty of Paris, was born about 1518 in the Maine. He travelled into Judea, Greece and Arabia; and published in 1555, in 4to. a relation of whatever he had remarked most worthy of notice in those countries. He composed several other works, now rare, which were much esteemed at the time, for their exactitude and the erudition which they abound. The chief of them are, 1. De Arboribus

coniferis; Paris, 1553, 4to. with plates. 2. History of Birds; 1555, folio. 3. Portraits d'Oiseaux; 1557, 4to. 4. History of Fish; 1551, 4to. with plates. 5. Of the nature and diversity of Fish; 1555, 8vo. The same in latin. He was preparing other works for the press, when he was assassinated from private resentment near Paris, in 1564. Henry II. and Charles IX. vouchsafed him their esteem, and the cardinal de Tournon his friendship.

BELOT (JOHN), de Blois, advocate to the privy council of Louis XIV. composed an *Apologie de la Langue Latine*; Paris, 1637, in 8vo. in which he attempts to prove that the french tongue ought not to be made use of in learned works. One of his reasons is, that by communicating to the people at large the secret of certain sciences, great evils have been produced. This performance, of 80 pages, is dedicated to M. Séguier, chancellor of France. Menage, in his *Requête des Dictionnaires*, says, that the charity of Belot towards the latin was the more commendable, as he had not the honour of being acquainted with it; and that he was like those knights who fought for unknown damsels.

BELSUNCE (M. DE), bishop of Marseilles. This illustrious prelate was of a noble family in Guienne, had been of the order of jesuits, and was made bishop of Marseilles in 1709. The assistance he gave his flock during the plague of 1720, that desolated the city of Marseilles, is well known. As some french writer says of him, "Il courut de rue en rue pour porter les secours temporels & spirituelles à ses ouailles. He was seen everywhere during that terrible calamity, as the magistrate, the physician, the almoner, the spiritual director of his flock. In the town-house of Marseilles there is a picture representing him giving his benediction to some poor wretches who are dying at his feet. He is distinguished from the rest of his attendants by a golden cross on his breast. Louis the XVth, in 1723, in consideration of his exemplary behaviour during the plague, made him an offer of the bishopric of Laon, in Picardy, a see of greater value and of higher rank than his own. Of this however he would not accept, saying, that he refused this very honourable translation "pour ne pas abandonner une eglise que la sacrifice de sa vie & de ses biens lui avoit rendu chere." The pope honoured him with the pallium (a mark of distinction in dress worn only by archbishops), and Louis XV. insisted upon his acceptance of a patent, by which, even in the first instance, any law-suit he might be so unfortunate as to have, either for temporal or spiritual matters, was permitted to be brought before the grande chambre du parlement de Paris. He died in 1755, closing a life of the most active benevolence with the utmost devotion and resignation. He founded at Marseilles a college,

lege, which still bears his name. He wrote *L'histoire des Evêques de Marseille*; *Des Instructions Pastorales*; and in 1707, when he was very young, he published *La vie de Mademoiselle de Foix Candale*, a relation of his, who had been eminent for her piety. A particular account of the exertions of this benevolent prelate during the terrible calamity that afflicted *Marseille* is to be found in the *Relation de la Peste de Marseille*, par J. Bertrand, 12mo. and in *Oratio funebris illust. domini de Belsunce Massiliensium episcopi*, with the translation by the abbé Lanfant, 1756, 8vo.

The *Relation de la Peste de Marseille*, by M. Bertrand, is a very well written and a very authentic account of it. He was a physician, and staid in the town during the whole time of its ravages.

The following letter from this excellent bishop to the bishop of Soissons speaks so much in his favour, that we shall make no apology for inserting it.

Sept. 20, 1720, N. S.

"I wish, my lord, I were as eloquent as you are full of zeal and charity, to testify my grateful acknowledgement of your liberality, and the charities you have procured us; but in our present consternation, we are not in a condition to express any other sentiment than that of grief. Your alms came at a very seasonable time, for I was reduced almost to the last penny. I am labouring to get money for two bills for 1000 livres, which the bishop of Frejus was pleased to send us, and six more of Mr. Fontanteu, though just upon the decay of the bills of 1000 livres, they are not very current, yet I hope I shall succeed. You, my lord, have prevented these difficulties, and we are doubly obliged to you for it. Might I presume to beg the favour of you to thank, in my name, cardinal de Rohan, M. and Madame Dangeau, and the curate of St. Sulpice, for their charities.

"It is but just that I give you some account of a desolate town you was pleased to succour. Never was desolation greater, nor ever was any like this. There have been many cruel plagues, but none was ever more cruel: to be sick and dead was almost the same thing. As soon as the distemper gets into a house, it never leaves it till it has swept all the inhabitants one after another. The sight and consternation are so extremely great, that the sick are abandoned by their own relations, and cast out of their houses into the streets, upon quilts or straw beds, amongst the dead bodies, which lie there for want of people to inter them. What a melancholy spectacle have we here on all sides! We go into the streets full of dead bodies half rotten, through which we pass to come to a dying body, to excite him to an act of contrition, and give

him absolution. For above 14 days together, the blessed Sacrament was carried every where to all the sick, and the extreme unction was given them with a zeal of which we have few examples. But the churches being infected with the stench of the dead bodies flung at the doors, we were obliged to leave off, and be content with confessing the poor people. At present I have no more confessors; the pretended corruptors of the morality of Jesus Christ (the jesuits), without any obligation, have sacrificed themselves, and given their lives for their brethren; whilst the gentlemen of the severe morality (the jansenists) are all flown, and have secured themselves, notwithstanding the obligations their benefices imposed on them; and nothing can recal them, nor ferret them out of their houses. The two communities of the jesuits are quite disabled, to the reserve of one old man of 74 years, who still goes about night and day, and visits the hospitals. One more is just come from Lyons, purposely to hear the confessions of the infected, whose zeal does not favour much of the pretended laxity. I have had twenty-four capuchins dead, and fourteen sick, but I am in expectation of more. Seven recollects, as many cordeliers, five or six carmes, and several minims, are dead, and all the best of the clergy, both secular and regular; which grievously afflicts me.

"I stand in need of prayers, to enable me to support all the crosses that almost oppress me. At last the plague got into my palace, and within seven days I lost my steward, who accompanied me in the streets, two servants, two chairmen, and my confessor: my secretary and another lie sick, so that they have obliged me to quit my palace, and retire to the first president, who was so kind as to lend me his house. We are destitute of all succour; we have no meat; and whatsoever I could do, going all about the town, I could not meet with any that would undertake to distribute broth to the poor that were in want. The doctors of Montpelier, who came hither three or four days ago, are frightened at the horrid stench of the streets, and refuse to visit the sick till the dead bodies are removed, and the streets cleansed. They had been much more surprised had they come a fortnight sooner; then nothing but frightful dead bodies were seen on all sides, and there was no stirring without vinegar at our noses, though that could not hinder our perceiving the filthy stench of them. I had 200 dead bodies that lay rotting under my windows for the space of eight days, and but for the authority of the first president they had remained there much longer. At present things are much changed; I made my round about the town, and found but few; but a prodigious number of quilts and blankets, and of all sorts of the richest clothes, which people would touch no more, and are going to burp.

"There

"There are actually in the streets to the value of above 200,000 livres. The disorder and confusion have hitherto been extremely great; but all our hopes are in the great care of the chevalier de Langeron, governor of the town. He has already caused some shops to be opened. The change of the governor, and of the season, by the grace of God, will be advantageous. Had we not affected to deceive the public, by assuring that the evil which reigned was not the plague; and had we buried the dead bodies which lay a whole fortnight in the streets, I believe the mortality had ceased, and we should have nothing to do but provide against the extreme misery which necessarily must be the sequel of this calamity.

"You cannot imagine the horror which we have seen, nor can any believe it that has not seen it; my little courage has often almost failed me. May it please Almighty God to let us soon see an end of it. There is a great diminution of the mortality; and those who hold that the moon contributes to all this, are of opinion, that we owe this diminution to the decline to the moon, and that we shall have reason to fear when it comes of the full. For my part, I am convinced, we owe all to the mercies of God, from whom alone we must hope for relief in the deplorable condition we have been in so long a while.

"I am, &c.

"HENRY, bishop of Marseilles."

When the plague had ceased, M. de Lauzun asked an abbey in commendam for the humane and benevolent prelate who had attended his flock with such assiduity during the time of that dreadful visitation. The regent, to whom the request was made, had forgotten M. de Lauzun's request, and appeared much embarrassed at having neglected to prefer a man of such transcendent virtue as M. de Belfunze was. When M. de Lauzun iterated his request to him, Lanyon, looking archly at him, said merely, "*Monseigneur, il fera mieux un autre fois.*" The regent, however, soon afterwards gave him a benefice to hold with the bishopric of Marseilles, which he could never be prevailed upon to quit for a more lucrative one. Father Vanier, no less than our Mr. Pope, has, in his poem of the "*Prædium Rusticum*," paid that tribute to his memory, to which he is entitled, as the friend and benefactor of mankind.

BEMBO (PETER), a Venetian of an ancient and noble family, born 1470. His father Bernard was governor of Ravenna, and employed in many important negotiations. When he went ambassador to Florence, he took his son with him; and here Peter acquired that delicacy and purity of style in the tuscan language, for which he is so much admired in his works. He applied himself likewise to the greek language, which he studied

at

at Sicily under Augustine Lascaris; and when his father went to Ferrara, he accompanied him thither, where he went through a course of philosophy under Nicholas Leonicens. His works were much admired in Italy; but, notwithstanding the elegance of his style, he has been thought sometimes to run into affectation by an improper use of latin phrases [z]. He lived a retired life till 1513, when pope Leo X. made choice of him for his secretary; but his great application to business and study brought upon him a bad state of health, which obliged him, for a change of air, to remove to Padua, where he resided in 1521, when he received the news of the pope's death. He then retired to Venice, where he spent his time very agreeably amongst books and men of letters till 1538, when pope Paul III. created him a cardinal, and soon after gave him the bishopric of Bergamo. He discharged the duties of his function with great fidelity, till 1547, when he died aged 77, by a hurt which he received on his side, by his horse's running him against a wall. He was buried in the choir of the church of Minerva, where there is an epitaph to his memory, composed by his son Torquato Bembo; and some time after his death a very fine marble statue was erected for him at Padua, in the famous church of St. Anthony, by his friend Jerome Quirini. John de la Casa has written the life of this cardinal, and has given us an exact list of his Italian and latin works. Amongst the latter, there are sixteen books of letters, which he wrote for Leo X. when he was his secretary; six books of familiar epistles; a dialogue containing the life of Gui Ubaldo de Montefeltro, the duke of Urbino; several speeches; and the history of Venice in twelve books. He was named by the council of ten, to write this history in 1530; he was desired to take it up where Sabellicus had left it off, and to continue it to his own time; which interval comprehended forty-four years; but he did not accomplish it, concluding his work at the death of Julius II. Amongst his Italian pieces, the poem he had made on the death of his brother Charles is reckoned one of the best. He was esteemed an elegant latin as well as Italian poet; but he has been censured for having published poems that were too loose and immodest [A].

[z] How many absurdities (says the author of the Art of Thinking, p. 366. Amst. edit. 1685.) have some Italian authors run into, by a fantastical affectation of the ciceronian style, or what they call pure latin! Who can forbear laughing when Bembo says that a pope was elected by the favour and concurrence of the immortal Gods, "Deorum immortalium beneficiis."

Justus Lipsius had likewise before this author criticised the latin style of Bembo; and among other things he blames him

for saying, that the senate of Venice wrote to the pope, and bade him "put his trust in the immortal Gods, whose vicegerent he was on earth; uti fidat diis immortalibus." Ep. 57. Centur. 2. Miscell. p. 177.

[A] Petrus Bembus elegiaco (carmine) eam partem corporis humani celebravit, sine qua nulla obscenitas foret. Legatur ejus elegia, cujus initium:

Ante alias omnes, meus hic quas educat hortus,

Una puellares allicit herba manus.

Quod

BENAVIDIO, or **BENAVIDIUS** (**MARCUS MANTUA**), professor of jurisprudence at Padua, his native country. He was three times created chevalier, in 1545 by the emperor Charles V. in 1561 by Ferdinand I. and in 1564 by Pius IV. He died the 28th of March 1582, at the age of 93. He wrote, 1. *Collectanea super Jus Cæsareum*, Venice, 1584, folio. 2. *Vitæ virorum illustrium*, Paris, 1565, 4to. ; and other works, which evince great erudition.

BENBOW (**JOHN**), vice admiral of the blue, and one of the most eminent english seamen mentioned in our histories, was born about the year 1650. His father dying when he was very young, left this son John no other provision than that of the profession to which he was bred, viz. the sea, a profession in which he succeeded so happily, that before he was 30 he became master, and, in a good measure, owner of a ship called the Benbow frigate, employed in the mediterranean trade, in which ship he was so fortunate as to defend himself with great bravery against a Sallee rover, infinitely superior in force to him, and to kill thirteen of their men: after which putting into Cadiz, his action came to the ears of Charles II. then king of Spain, who was so much pleased with it, that he would needs see the english captain, who made a journey to court, where he was received with great testimonies of respect, and not only dismissed with a handsome present, but his catholic majesty was also pleased to write a letter in his behalf to king James, who, upon the captain's return, gave him a ship, which was his introduction to the royal navy. After the revolution he was constantly employed either in protecting our trade or bombarding the french ports; in both of which services he was very successful. He was early promoted to the flag, and intrusted with the care of blocking up Dunkirk. In 1695 we find him thus employed with a few english and dutch ships, when the famous du Bart had the good luck to escape him with nine sail of clean ships, with which he did a great deal of mischief both to our trade and that of the Dutch. In 1697 he convoyed the Virginia and West-India fleets, and saw them safe into port. On the 30th of June he again went in search of du Bart, who was once more so lucky as to escape him. After concluding the peace of Ryswic, king William formed a design of doing something very considerable in the West-Indies, in case his pacific views should be disappointed, or Charles II. of Spain should die suddenly. Admiral Benbow was pitched upon by the king to go on this expedition, which, though it did not succeed in every respect, yet Benbow relieved the colonies, which were in a very distress-

Quod postea merito vocare possis ob- tichorum est. Scaliger. confutat. tabula
scenissimam elegantiam. aut elegantissimam Burdonum, p. 323.
obscenitatem. Unius et quadraginta dis-

sed

fed condition; and in some disputes with the spanish governor asserted the glory of the british name, in a manner that redounded much to his honour. On his return to Jamaica he received a supply of provisions, and soon after, orders to return home, where he arrived safe, bringing with him from the plantations sufficient testimony of his having discharged his duty, which secured him from all danger of censure, though the house of commons expressed very high resentment at some circumstances that attended the sending the fleet. But in regard to the admiral the greatest compliments were made to his courage, capacity, and integrity by all parties. He was once more dispatched to the West-Indies, on the probability of the king of Spain's death, where he was no sooner arrived than he received advice that M. du Casse was in the neighbourhood of Hispaniola with a squadron of french ships, with an intent to settle the assiento in favour of the French, and to destroy the english and dutch trade for negroes. Upon this he detached rear admiral Whetstone in pursuit of him, when having received advice that Du Casse was sailed for Carthagera, and from thence was to sail for Porto Bello, he resolved to follow him; and accordingly sailed that day for the spanish coast of St. Martha; when having come up to them near that place the engagement began: the fight lasted till dark; and though the firing ceased, Benbow kept them company all night, and continued pursuing and skirmishing with the enemy's fleet for four days more, but was never duly seconded by several ships of his squadron. On the 23d of August, about eight at noon, the whole squadron was up with the vice admiral, and the enemy not two miles off. There was now a prospect of doing something, and the vice admiral made the best of his way after them; but his whole squadron, except the Falmouth, fell astern again. The next morning the vice admiral came up with the enemy's sternmost ship and fired his broadside, which was returned by the french ship very briskly, and about three the vice admiral's right leg was broken to pieces by a chain shot. In this condition he was carried down to be dressed; but as soon as it was practicable, he caused himself to be carried up and placed in his cradle upon the quarter deck, and continued the fight till day, when they discovered the enemy in very bad condition; and had it not been for the cowardice of some of the captains in not minding the signals, they might have taken several of their disabled ships. About 10 o'clock on the 25th the admiral ordered the captain to pursue the enemy, then about three miles to the leeward, his line of battle signal out all the while; and captain Fogg, by the admiral's orders, sent to the other captains, to order them to keep to the line and behave like men. Upon this Capt. Kirkby came on board the admiral, and told him "He had better desist, that the French were very strong,

strong, and that, from what had passed, he might guess he could make nothing of it." Admiral Benbow, more surprised at this language than at all that had hitherto happened, said very calmly, that this was but one man's opinion, and therefore made a signal for the rest of the captains to come on board, who, when they came, fell too easily into Capt. Kirkby's sentiments, and in conjunction with him signed a paper, importing, in the captain's own words to the admiral, that there was nothing more to be done: though at this very time they had the fairest opportunity imaginable of taking or destroying the enemy's whole squadron, as we had six ships in very good condition, and they only four very much disabled. But Benbow seeing himself absolutely without support (his own captain having signed the paper above-mentioned) determined to give over the fight, and to return to Jamaica. The French, glad of their escape, continued their course towards the Spanish coasts, and the English squadron arrived safe in Port-royal harbour, where, as soon as the vice admiral came on shore, he ordered the officers who had so scandalously misbehaved to be brought out of their ships and confined, and immediately after directed a commission to rear admiral Whetstone, to hold a court martial for their trial, which was accordingly done, and upon the fullest and clearest evidence some of the most guilty were condemned, and suffered according to their deserts. As for admiral Benbow, though he so far recovered from the fever induced by his broken leg, as to be able to attend the trials of the captains who deserted him, yet he still continued in a declining way, occasioned partly by the heat of the climate, but chiefly from the grief which this miscarriage occasioned. During all the time of his illness he behaved with great calmness and presence of mind, having never flattered himself from the time his leg was cut off with any hopes of recovery; but shewed an earnest desire to be as useful as he could while he was yet living, giving the necessary directions for stationing the ships of his squadron, for protecting the commerce and incommoding the enemy. He continued thus discharging his duty to the last moment; for dying of a sort of consumption, his spirits did not fail him till very near his end, and his senses were very sound to the day he expired, which was the 4th of Nov. 1702 [B].

BENBOW (JOHN), son to the vice admiral above mentioned. He was intended by his father for the sea, and educated accordingly. His misfortunes began very early, viz. in the same year his father died in the West Indies; he was shipwrecked on the coast of Madagascar, where, after many dismal and dangerous ad-

ventures, he was reduced to live with, and in manner of the natives, for many years; and at last, when he least expected it, he was taken on board by a dutch captain, out of respect to the memory of his father, and brought safe to England, when his relations thought him long since dead. He was a young gentleman naturally of a very brisk and lively temper, but by a long series of untoward events, he altered his disposition so as to appear very serious or melancholy, and did not much affect speaking except amongst a few intimate friends. But the noise of his remaining so long, and in such a condition upon the island of Madagascar, induced many to visit him; for though naturally taciturn, he was very communicative on that subject. But notwithstanding his freedom in communicating this part of his history, very few particulars relating to it can now be recovered. It is very probable that the world might receive full satisfaction in this as well as in many other respects if a large work he composed on the subject, intituled *A complete Description of the South part of the island of Madagascar, in reference to the soil, climate, produce, animals, and inhabitants, with remarks on the coasts, harbours, and commerce of that island, and the improvements of which they are capable, could be met with. This was a large and very comprehensive work, containing a multitude of very curious circumstances, which occasioned its being often borrowed by some or other of his acquaintance, in whose custody (if it is yet remaining) it is to be found: for notwithstanding the strictest search made immediately after his decease by the family, they have been able to obtain no account of it*. Even at this time, in case it should be found, we have no doubt but the publication of it would be highly acceptable to the world. Our author lived several years after his return to England, but passed his days in privacy, and died without issue [c].*

BENDLOWES (EDWARD), was born in the year 1613, was carefully educated in grammar learning, and at sixteen years of age admitted a fellow-commoner of St. John's college, Cambridge; from whence he went with a tutor to travel; and having gone through several countries, he returned home a most accomplished gentleman, but a little tinctured with the principles

* In the thirty-ninth volume of the *Gentleman's Magazine* there is a narration of various circumstances relative to the life of William Benbow, the younger son of the admiral. Had not this account unfortunately escaped our attention, we should have been able to correct our mistake above concerning the importance of

Mr. John Benbow's book, it being nothing else than a journal of the same nature with those that are kept by every sea officer. This journal was accidentally burnt in 1714, in a fire which happened at Mr. William Benbow's lodgings near Aldgate. The loss of it is believed to be well supplied by Drury's description of Madagascar.

[c] *Biograph. Brit.*

of popery. Being very imprudent in the management of his worldly concerns, he made a shift to squander away an estate of 1000*l.* or 700*l.* a year on poets, buffoons, musicians, and flatterers, and in buying curiosities; and having engaged himself for the payment of other men's debts, he was put into prison at Oxford, but soon after released: he spent the remainder of his life, which was eight years, in that city. He was esteemed in his younger days a great patron of the poets, especially Quarles, Davenant, Payne, Fisher, &c. who either dedicated books to him, or wrote epigrams or poems on him. Towards the latter end of his life he was drawn off from his inclination to popery, and would often take occasion to dispute against the papists and their opinions. This gentleman, reduced by his own indiscretion to great want, died at Oxford the 18th of Dec. 1686, aged 73 years. He was author of some poetical pieces mentioned below [D].

BENEDETTO (LE), or **BENEDICT CASTIGLIONE**, a famous painter, was born at Genoa in 1616, and died at Mantua in 1670. He studied successively in the schools of Pagi, of Ferrari, and of Vandyck. The disciple was equal to his masters. Rome, Naples, Florence, Parma, and Venice alternately had possession of this artist. The duke of Mantua settled him at his court by giving him a liberal pension and keeping him a coach. Benedetto succeeded equally well in history-pieces, portraits, and landscapes; but his particular talent and taste lay in pastoral scenes, markets, and animals. His touch is delicate, his drawing elegant, his colouring lively. Few painters have better understood the clear-obscure. Genoa is in possession of his principal performances. Benedetto also engraved: several of his works in aqua-fortis are still extant, full of fire and taste.

BENEDICT (St.), the founder of the order of the benedictin monks, born in Italy about 480. He was sent to Rome when he was very young, and there received the first part of his education. At fourteen years of age he was removed from thence to Sublaco, about forty miles distant. Here he lived a most ascetic life, and shut himself up in a cavern, where nobody knew any thing of him except St. Romanus, who, we are told, used to descend to him by a rope, and supply him with provisions: but being afterwards discovered by the monks of a neighbouring monastery, they chose him for their abbot. Their manners however not agreeing with those of Benedict, he returned to his solitude, whither many persons followed him, and put themselves under his direction, so that in a short time

[D] 1. *Sphinx Theologica, seu musica Templi, ubi discordia concors, Camp.* 1626, 8vo. 2. *Honorifica armorum cessatio*, 1643, 8vo. 3. *Theophila*, 1652, fol.

and several others long since sunk into oblivion, though they in those days gained Mr. Brindlowes the appellation of the divine author.

he built twelve monasteries. About 528, he retired to Mount Cassino, where idolatry was still prevalent; a temple of Apollo being erected there. He instructed the people in the adjacent country, and having converted them, broke the image of Apollo, and built two chapels on the mountain. Here he founded also a monastery, and instituted the order of his name, which in time became so famous and extended over all Europe. It was here too that he composed his *Regula Monachorum* [E], which Gregory the Great speaks of, as the most sensible and best written piece of that kind ever published. Authors are not agreed as to the place where Benedict died: some say at Mount Cassino, others affirm it to have been at Rome, when he was sent thither by pope Boniface. Nor is the year ascertained, some asserting it to have been in 542, or 543, and others in 547. St. Gregory the Great has written his life in the second book of his *Dialogues*, where he has given a long detail of his pretended miracles.

BENEDICT, a famous abbot in the viiith century, descended of a noble family among the Saxons, and flourished under Oswi and Egfrid, kings of Northumberland. In his 25th year he abandoned all temporal views, in order to devote himself to religion; and by his frequent voyages did not a little contribute to introduce the polite arts into this island. Architecture, painting, music, and other arts, received great improvements from those artists he brought over with him from Rome and France; and what added no small commendation to him was, that all his embellishments were appropriated to the service of the church. Chanting in choirs was introduced by him in 678. He founded two very considerable monasteries, lived an exemplary life, and enjoyed one quality seldom to be met with in a saint, a refined taste joined to a remarkable austerity. After his death he was canonized; a custom still practised in the roman church, where poor saints and rich sinners are equally entitled to a place in the kalendar.

BENEDICTUS (ALEXANDER), an italian anatomical author, flourished about 1495. He cultivated anatomy, and wrote a book intituled *Alexandri Benedicti physici, anatomix, five de historia corporis humani*, Basil, 1527, 8vo. His *Epist. Nuncupat.* was printed Venet. 1497, and his *Opera Medica* Venet. 1535, fol. Basil, 1539, 4to. and fol. *ibid.* 1549. His *Historia corporis humani*, together with some of his aphorisms, was printed in 1527, 12mo. but at what place is not mentioned.

BENEFIELD (SEBASTIAN), a learned english divine, born at

[E] Du Pin says, that this is the only genuine work of St. Benedict. There have been several editions of these rules. Several other tracts are however ascribed to him, as particularly, a letter to St. Maurus; a

sermon upon the decease of St. Maurus; a sermon upon the passion of St. Placidus and his companions; and a discourse De ordine monasterii. Bibl. des aut. eccles.

Prebtery in Gloucestershire 1559. He was admitted a scholar of Corpus Christi college in Oxford 1586, and chosen probationer-fellow 1590 [F]. After he had taken his degree of master of arts, he entered into orders. In 1608 he became D. D. and five years after was appointed Margaret professor of divinity in that university. He discharged this office with great success for fourteen years, when he resigned it, and retired to his rectory of Meysey Hampton in Gloucestershire, to which he had been inducted several years before. He spent here the remainder of his life; and was eminent for piety, integrity, and extensive learning. He was well skilled in all parts of knowledge, and extremely conversant in the writings of the fathers and schoolmen. Some persons have accused him as a schismatic; but Dr. Ravis, bishop of London, approved of him as free from schism, and much abounding in science. He was a sedentary man, and fond of retirement, which rendered him less easy and affable in conversation: he was particularly attached to the opinions of Calvin, especially that of predestination; so that he has been styled a downright and doctrinal calvinist. He died at Meysey Hampton in 1630. He was the author of several learned works upon theological subjects.

BENEZET (ANTHONY), in early life was put apprentice to a merchant; but finding commerce opened temptations to a worldly spirit, he left his master, and bound himself apprentice to a cooper. Finding this business too laborious for his constitution, he declined it, and devoted himself to school-keeping; in which useful employment he continued during the greatest part of his life. He was author of "A Caution to Great Britain and her Colonies, in a short representation of the calamitous state of the enslaved negroes in the British dominions, 8vo. 1767;"—"Some historical Account of Guinea; with an enquiry into the rise and progress of the Slave Trade, its nature, and lamentable effects, 8vo. 1772;" and some other tracts on the same subject. He possessed uncommon activity and industry in every thing he undertook. He did every thing as if the words of his Saviour were perpetually sounding in his ears, "Wist ye not that I must be about my Father's business?" He used to say, "the highest act of charity in the world was to bear with the unreasonableness of mankind." He generally wore plush clothes; and gave as a reason for it, that after he had worn them for two or three years, they made comfortable and decent garments for the poor. He once informed a young friend, that his memory began to fail him; "but this," said he, "gives me one great advantage over you; for you can find entertainment in reading a good book only once—but I enjoy that pleasure

as often as I read it; for it is always new to me." Few men since the days of the apostles ever lived a more disinterested life; and yet upon his death-bed he said, he wished to live a little longer, that "he might bring down SELF." The last time he ever walked across his room, was to take from his desk six dollars, which he gave to a poor widow whom he had long assisted to maintain. His funeral was attended by persons of all religious denominations, and by many hundred negroes. An officer, who had served in the american army during the late war, in returning from the funeral, pronounced an eulogium upon him. It consisted only of the following words: "I would rather," said he, "be Anthony Benezet in that coffin, than George Washington with all his fame."

BENI (PAUL), professor of eloquence in the university of Padua [G]. He was a Greek by nation, according to Bayle; though other authors affirm, that he was born at Eugubio in the duchy of Urbino. He was in the society of jesuits for some time, but quitted them upon their refusing him permission to publish a commentary on the banquet of Plato. He was a great critic, and maintained a dispute with the academy della Crusca of Florence. He published a treatise against their italian dictionary, under the title of Anti-Crusca. He had likewise another contest with the same academy in regard to Tasso, whose defence he undertook, and published two pieces on this subject. In one of these he compares Tasso to Virgil, and Ariosto to Homer, in some particulars giving Tasso the preference to these two ancients: in the other he answers the critical censures which had been made against this author. He published also some discourses upon the Pastor Fido of Guarini. These pieces which we have mentioned, were in italian; but he has left a greater number of works in latin [H]. He died the 12th of February 1625.

BENJAMIN OF TUDELA, was born at Tudela in Navarre, and died in 1173. He visited all the synagogues in the world, in order to see the customs and ceremonies of each. He gave a very curious relation of his travels, printed at Constantinople in 1543, 8vo. Renaudot thinks this edition the least faulty, and pretends that the relations of this rabbi are true; assuring us that the censures passed upon him should properly fall alone on the incorrect versions of Arias Montanus, at Antwerp, 1575, and of Constantine l'Empereur, Leyden, 1633, in 24to. John

[G] Histoire des ouvrages des Savans, Dec. 1690, p. 166.

[H] Moreri mentions the following:

1. Commentarii in 6 lib. priores Virgilii.
2. Commentarii in Aristotelis poeticam et lib. Rhetor.
3. Commentarii in Sallustium.

4. Platonis Poetica ex dialogis collecta.
5. Dispenfatio de Baronii annalibus.
6. Disputatio de historia.
7. Disputatio de auxiliis.
8. Orationes 75.
9. Decades tres in Platonis Timæum.

Philip Baratier published in 1734 a french translation of the Travels of Benjamin, in 2 vols. 8vo.

BENIVIENI (JEROME), gentleman and poet of Florence, died in 1542, aged 89, was one of the first who quitted that low and trivial taste that had taken possession of the italian poetry in the xvth century, and which characterises, among others, the Morgante of Lewis Pulci and the Cirisso Calvaneo of Luke Pulci his brother, to approach nearer to the style of Dante and Petrarch. The greater part of his poems turn upon divine love. His Canzone dell' Amor celeste e divino is in great esteem, as containing the most sublime ideas of the philosophy of Plato, on love. This work was printed at Florence in 1519, in 8vo. with other poetical pieces of the same author. There had already been an edition of his works, at Florence, in folio, 1500, which is extremely scarce. Another performance of his is intituled, *Commento di Hieronimo Benivieni, cittadino Fiorentino, sopra a più sue Canzone e Sonnetti dello amore e della bellezza divina, &c.* printed at Florence in 1500, in folio: an edition much prized by the curious. Benivieni, not less estimable for the purity of his manners than for the extent of his talents, was intimately connected with the celebrated John Pico de Mirandola, and made it his request to be interred in the same grave with him.

BENNET (HENRY), earl of Arlington, was descended of an ancient family seated at Arlington in Middlesex, and second son of sir John Bennet, knight, by Dorothy, daughter of sir John Crofts, of Saxam in Norfolk, knight [1]. He was born 1618, and after being instructed in grammar learning in his father's house, was sent to Christ Church in Oxford, where he took the degree of master of arts, and distinguished himself by his turn for english poetry. Upon the king's coming to Oxford, after the breaking out of the civil war, he entered himself a volunteer; and was afterwards made choice of by George lord Digby, secretary of state, to be his under secretary. He was present in the rencounter at Andover, in which he received several wounds. When he could no longer remain in England with safety, he went to France, and from thence to Italy. On his return to France, in 1649, he became secretary to the duke of York. In 1658, Charles II. who placed great confidence in him, knighted him at Pruges, and sent him in quality of his minister to the court of Madrid. After the king's restoration, he recalled him from Madrid, and appointed him privy purse. October 2, 1662, he was nominated secretary of state, in the room of sir Edward Nicholas. September 28, 1663, the university of Oxford conferred upon him the degree of doctor of laws. March following

[1] Wood's Fast. Oxon. vol. ii. col. 156.

he was created baron of Arlington in Middlesex. At this time he had, as secretary, almost the sole management of foreign affairs [K], and his capacity was equal to his posts [L]. He had a great hand in the first dutch war, but he likewise appears to have had no small share in the negotiations for peace. A new set of ministers having, under pretence of their influence over the parliament, raised themselves to power, lord Arlington declined in his credit with the king; but as he had been long in business, loved a court, and was desirous of power, he continued to act as secretary of state under the new administration, and became one of the cabinet council distinguished by the name of the Cabal [M]. A design was set on foot to change the constitution into an absolute monarchy, but no writer charges him with having a share in it; nor did he act farther than his office as secretary of state obliged him to act, in the breach which the other violent members of the cabal pushed the king to make with Holland [N].

April 22, 1672, he was raised to the dignity of earl of Arlington in Middlesex, and viscount Thetford in Norfolk; and on the 15th of June following was made a knight of the garter. Soon after he was sent to Utrecht with the duke of Buckingham and the earl of Halifax, to treat of a peace between the allies and the states-general; but this negotiation had no effect [O]. The house of commons, disliking the war against Holland, determined to call the advisers and promoters of it to an account. They first attacked the duke of Lauderdale, and next the duke of Buckingham, who, being admitted to be heard, endeavoured to throw all the odium upon the earl of Arlington; and this lord's answer not satisfying the commons, articles of impeachment were drawn up, charging him with having been a constant and vehement promoter of popery and popish councils; with having been guilty of many undue practices to promote his own greatness; with having embezzled the treasure of the nation, and falsely and treacherously betrayed the important trust reposed in him as a counsellor and principal secretary of state. He appeared before the house of commons, and spoke much better than was expected. He excused himself, but without blaming

[K] Sir William Temple's works, vol. ii. p. 749.

[L] On the recommendation of the duke of Ormond, he brought Mr. Temple, afterwards sir William Temple, into business, and employed him in the treaty with the bishop of Munster, for attacking the Dutch by land, while we did it by sea. Temple's works, vol. ii. p. 1. 51. Burnet tells us (Hist. of his own times, vol. i. p. 378), that Arlington afterwards threw him off, when he went into the french in-

terest, and made one of the cabal.

[M] This name was composed of the initial letters of their titles, viz. Clifford, Ashley (afterwards Shaftesbury), Buckingham, Arlington, Lauderdale. They had all of them great presents from France, besides what was openly given them. The french ambassador gave each of them a picture of the king of France, set in diamonds, to the value of 3000l.

[N] Biograph. Brit.

[O] Rapin, vol. ii. p. 664.

the king; and this had so good an effect, that though he, as secretary of state, was more exposed than any other man, by the many warrants and orders he had signed, yet he was acquitted, though by a small majority [r]. In the mean time he continued to press the king to a separate peace with the Dutch, in which he happily succeeded [q].

Having resigned his post of secretary, he was made lord chamberlain Sept. 1674, with this public reason given, that it was in consideration of his long and faithful service, particularly in the execution of his office of principal secretary of state, for the space of twelve years [r]. Soon after, he made a fresh trial for recovering the king's confidence [s], by offering to go over to Holland with the earl of Offory: he told the king that he did not doubt but he could bring the prince of Orange into an entire dependence on his uncle, and in particular dispose him to a general peace; on which the king was much set, it being earnestly desired by France. It was likewise believed that he had orders to give the prince hopes of marrying the duke of York's daughter, lady Mary, whom he afterwards did marry. This journey proved altogether unsuccessful [r]; and his credit was so much sunk, that

[r] He was brought off by the personal friendship of a noble person nearly allied to him, viz. the earl of Offory, eldest son to the duke of Ormond, and married to Arlington's wife's sister, and then the most popular man of his quality in England, who stood, for five days that the debate lasted, in the lobby of the house of commons, and solicited the members in his favour, as they entered the house: This brought over some of the most violent men on the other side, and induced others to attend who might probably have declined it. Carte's life of the duke of Ormond. History of the reign of Charles II. Biograph Brit.

[q] Bishop Burnet tells us, that, after signing the treaty at the lord Arlington's office, the king came up immediately into the drawing-room, where seeing Rouvigny, the french ambassador, he took him aside, and told him he had been doing a thing that went more against his heart than losing his right hand. He had signed a peace with the Dutch. He saw nothing could content the house of commons, or draw money from them: and lord Arlington had pressed him so hard, that he had stood out till he was weary of his life. He saw it was impossible for him to carry on the war without supplies; of which it was plain he could have no hopes. The bishop farther tells us, that Arlington, who had brought about the peace, "was so en-

tirely lost by it, that though he knew too much of the secret to be ill used, yet he could never recover the ground he had lost."

[s] Dugdale's Baronage, vol. iii. p. 482.

[s] Lunby having succeeded lord Clifford in the office of lord high-treasurer, which had ever been the height of lord Arlington's ambition, the latter had conceived an implacable hatred against him, and used his utmost efforts to supplant him, but in vain. Arlington had likewise lost the affection of the duke of York, by advising his being sent from court. Burnet, Hist. of his own times, vol. i. p. 394, 5.

[r] Sir William Temple tells us, that the pensionary de Witt and count Waldeck perceived that Arlington's bent was to draw the prince into such measures of a peace as France then so much desired; into a discovery of those persons who had made advances to the prince or the states of raising commotions in England during the late war; into secret measures with the king, of assisting him against any rebels at home, as well as enemies abroad; and into hopes or designs of a match with the duke's eldest daughter. But the prince would not enter at all into the first, was obstinate against the second, treated the third as disrespect to the king, to think that he should be so ill-beloved, or so imprudent to need it; and upon mention made by lord Offory of the last, he took no further

that several persons at court took the liberty to act and mimic his person and behaviour, as had been formerly done against the lord chancellor Clarendon; and it became a common jest for some courtier to put a black patch upon his nose, and strut about with a white staff in his hand, in order to make the king merry. The king's coldness, or perhaps displeasure, is believed to have proceeded from Arlington's late turning towards the popular stream, and more especially his outward proceedings against the papists, when the court believed him to be one inwardly himself. Nevertheless, he was continued in his office and the privy council in all the changes it underwent; and at his majesty's decease, king James confirmed him in his office of chamberlain, which he held to the day of his death, July 28, 1685. By his lady Isabella, daughter to Lewis de Nassau, lord Beverwaert, he had one daughter Isabella, who married, August 1, 1672, Henry earl of Euston, son to king Charles II. by the duchess of Cleveland, created afterwards duke of Grafton.

"He was, according to bishop Burnet, a proud man: his parts were solid but not quick; he had the art of observing the king's temper, and managing it, beyond all the men of that time. He was believed a papist, he had once professed it, and when he died, he again reconciled himself to that church: yet, in the whole course of his ministry, he seemed to have made it a maxim, that the king ought to shew no favour to popery, but that his whole affairs would be spoiled, if ever he turned that way; which made the papists become his mortal enemies, and accuse him as an apostate, and the betrayer of their interests."

BENNET (Dr. THOMAS), an english divine, was born at Salisbury May 7, 1673 [U]. From the free school in that city he was removed to St. John's college, Cambridge, where he took his degrees in arts, and afterwards became a fellow of the

other hold of it, then saying, that his fortunes were not in a condition for him to think of a wife. Temple's works, vol. i. p. 397. We are informed by Burnet, that lord Arlington talked to the prince in the strain of a governor, and seemed to presume too much on his youth and want of experience; but, instead of prevailing on him, lost him entirely, so that all his endeavours afterwards could not beget any confidence in him. The lord Arlington (says Temple), after his return, was received but coldly by the king, and ill by the duke, who was angry that any mention should be made of his daughter the lady Mary, though it was only done by the lord Ossory, and whether with order from the king or not was not known; so that never any strain of court skill and contrivance succeeded so unfortunately as this

had done, and so contrary to all the ends which the author of it proposed to himself. Instead of advancing the peace, he left it desperate; instead of establishing a friendship between the king and the prince, he left all colder than he found it; instead of entering into great personal confidence and friendship with the prince, he left an unkindness which lasted ever after; instead of retrieving his own credit at court, which he found waning by the increase of lord Danby's, he made an end of all that he had left with the king, who never afterwards used him with any confidence further than the forms of his place, and found also the lord treasurer's credit with the king more advanced in six weeks which he had been away, than it had in many months before. Temple's works, vol. i. p. 398.

[U] Gen. Dict.

college. In 1699 he published "An answer to the dissenters plea for separation, or an abridgment of the London cases." The following year, taking a journey to visit his friend Mr. John Rayne, rector of St. James's in Colchester, and finding him dead, he preached his funeral sermon, with which the inhabitants were so highly pleased, that they warmly recommended him to Compton bishop of London, who thereupon presented him to that living. The other livings in the town being very indifferently provided for, he was extremely followed, and his assistance desired upon all occasions; so that he was minister not only of one parish, but even in a manner of the whole town. The same year he published at Cambridge his "Confutation of popery [x]." In 1702 he published a tract relative to the Separation of the dissenters, intituled, "A discourse of Schism [y]." This book being animadverted upon by Mr. Shepherd, one of the dissenting ministers to whom it was addressed by way of letter, he published an answer to Mr. Shepherd, intituled, "Devotions [z]." In 1705 he printed at Cambridge his "Confutation of quakerism," and in 1708 "A brief history of the joint use of precomposed set forms of prayer [A]." In this year likewise came abroad his discourse of Joint Prayers [B]. In 1709 he published in 8vo his Paraphrase with annotations upon the book of common prayer. In this treatise he observes, that the using of the morning prayer, the litany, and communion service, at one and the same time in one continued or-

[x] It was divided into three parts. 1. The controversy concerning the rule of faith is determined. 2. The particular doctrines of the church of Rome are confuted. 3. The popish objections against the church of England are answered. A passage in the first part of this discourse shews, that Mr Bennet did not consider the authority of the antient fathers as at all necessary or decisive in controversies of religion.

[y] Shewing, 1. What is meant by schism. 2. That schism is a damnable sin. 3. That there is a schism between the established church of England and the dissenters. 4. That this schism is to be charged on the dissenters side. 5. That the modern pretences of toleration, agreement in fundamentals, &c. will not excuse the dissenters from being guilty of schism.

[z] viz. Confessions, Petitions, Intercessions, and Thanksgivings, for every day of the week, and also before, at, and after the sacrament, with occasional prayers for all persons whatsoever.

[A] In which he endeavours to shew, 1. That the antient Jews, our Saviour, his apostles, and the primitive christians, never

joined in any prayers, but precomposed set forms only. 2. That those precomposed set forms, in which they joined, were such as the respective congregations were accustomed to, and thoroughly acquainted with. 3. That their practice warrants the imposition of a national precomposed liturgy. To this treatise he has annexed "A discourse of the gift of prayer," the intent of which is to shew, that what the dissenters mean by the gift of prayer, viz. a faculty of conceiving prayers extempore, is not comprised in scripture.

[B] In this piece he shews, 1. What is meant by joint prayer. 2. That the joint use of prayers conceived extempore, hinders devotion, and consequently displeases God; whereas the joint use of such precomposed set forms, as the congregation is accustomed to, and thoroughly acquainted with, does effectually promote devotion, and consequently is commanded by God. 3. That the lay dissenters are obliged, upon their own principles, to abhor the prayers offered in their separate assemblies, and to join in communion with the established church. This treatise was animadverted upon in several pieces.

der, is contrary to the first intention and practice of the church. The next piece he made public was a sermon recommending charity-schools, preached at St. James's church in Colchester, March 10, 1710, and published at the request of the trustees. The same year he wrote a letter to Mr. B. Robinson, occasioned by his review of the case of liturgies and their imposition: and soon after, a second letter upon the same subject. The year following he sent abroad his "Rights of the clergy in the christian church," wherein he asserts, that church authority is not derived from the people, that the laity have no divine right to elect the clergy, nor to choose their own particular pastors. About this time he took the degree of doctor in divinity. In 1711 he published at London his "Directions for studying, 1. A general system of divinity. 2. The thirty-nine articles; to which is added, St. Jerome's epistle to Nepotianus. The same year was published his "Essay on the thirty-nine articles of religion, agreed on in 1562, and revised in 1571 [c]. Before the publication of this book he found it necessary to leave Colchester. The other livings being filled up with men of merit and character, in which he was highly instrumental, his large congregation and his subscriptions, which amounted to near 300*l.* a year, fell off so, that the income of his two livings of St. James and St. Nicholas did not amount to 60*l.* Wherefore he removed to London, and was appointed deputy-chaplain to Chelsea hospital under Dr. Cannon. Soon after happening to preach the funeral sermon of his friend Mr. Erington, lecturer of St. Olave in Southwark, it was so highly approved of by that parish, that he was unanimously chosen lecturer without the least solicitation. We find him in 1716 morning preacher at St. Lawrence Jewry; and soon after he was presented by the dean and chapter of St. Paul's to the vicarage of St. Giles, Cripplegate, worth near 500*l.* a year. Whilst in this station, he was engaged in several expensive law-suits in defence of the rights of that church, to which he recovered 150*l.* per annum. In 1716 he published a pamphlet intitled, "The nonjurors separation from the public assemblies of the church of England, examined, and proved to be schismatical upon their own principles;" and the "Case of the reformed episcopal churches in Great Poland and Polish Prussia, in a sermon preached at St. Lawrence Jewry in the morning, and at St. Olave's, Southwark, in the afternoon [D];" two editions of which were published the

[c] The text being first exhibited in latin and english, and the minutest variations of eighteen of the most antient and authentic copies carefully noted, an account is given of the proceedings of convocation in forming and settling the text of the articles; the controverted clause of the twentieth article is demonstrated to be

genuine; and the case of subscription to the articles is considered in point of law, history and conscience, with a prefatory epistle to Anthony Collins, esq. wherein the egregious falshoods of the author of "Priestcraft in perfection" are exposed.

[D] This was occasioned by a book intitled, "A collection of papers, written by

the same year. In 1717 he published a 'spital sermon before the lord mayor, aldermen, &c. of London. And in 1718 came abroad his "Discourse of the ever blessed trinity in unity, with an examination of Dr. Clarke's scripture doctrine of the trinity [E]"; in which he treats Dr. Clarke with great decency and civility. In 1726 he published a Hebrew Grammar [F]. He died of an apoplexy at London, October the 9th, 1728, aged 55.

BENNET (CHRISTOPHER), was born in Somersetshire about 1617, and educated at Lincoln college, Oxford, where he was entered a commoner in 1632 [G]. Having taken both his degrees in arts, he entered upon the physic line, and afterwards was elected a fellow of the college of physicians in London, where he practised with success. He died in April 1655. His writings are, "Theatri tabidorum vestibulum. Exercitationes diagnosticæ cum historiis demonstrativis, quibus alimentorum et sanguinis vitia deteguntur in plerisque morbis." He also corrected and enlarged Dr. Moufet's treatise intituled, *Health's improvement*.

BENNET (ROBERT, B. D.). He had his education at Oxford, and was presented by Lord Wharton to the rectory of Waddeston in the county of Buckingham, where he continued till he was ejected for nonconformity in 1662. He afterwards settled at Aylesbury, where he preached privately to a small congregation, and from thence removed to Reading, where he died in 1687. He was author of an excellent work intituled "A theological concordance of the synonymous words in scripture.

by the late R. R. George Hickes, D. D. 1716," in which the church of England was charged with heresy, schism, perjury, and treason. Dr. Bennet's tract proved, however, unsatisfactory to many persons; and several replies were made to it, particularly in a pamphlet intituled, "The hayman's vindication of the church of England, as well against Mr. Howell's charge of schism, as against Dr. Bennet's pretended answer to it;" and another, dated Oct. the 22d, 1716, and intituled, "Dr. Bennet's concessions to the nonjurors, proved to be destructive to the cause which he endeavours to defend, as they make the nonjurors to be catholics, and his own communion to be schismatical; in a letter to a friend, Lond. 1717," in 8vo. Mr. James Pierce, an eminent dissenting minister, wrote likewise "A letter to Dr. Bennet, occasioned by his late treatise concerning the nonjurors separation," &c. dated at Exeter, Nov. the 13th, 1716, and printed in 1717.

[E] This discourse was afterwards ani-

madverted upon by Thomas Emlyn, in a piece published in 1718, intituled, "Dr. Bennet's new theory of the trinity examined, or some considerations on his discourse of the ever blessed trinity in unity, and his examination of Dr. Clarke's scripture doctrine of the trinity." It was also replied to in another tract, printed in 1719, under the title of "A modest plea for the baptismal and scriptural notions of the trinity; wherein the schemes of the reverend Drs. Bennet and Clarke are compared, by Mr. John Jackson, rector of Rossington in Yorkshire."

[F] "The title is Thomæ Bennet, S. T. P. *Grammatica Hebræa, cum uberrima Praxi, in usum Tironum qui linguam Hebræam absque præceptoris viva voce (idque in brevissimo temporis compendio) ediscere cupiunt. Accedit consilium de studio præcipuarum linguarum orientalium, Hebrææ, scil. Chaldææ, Syro-Samaritanæ, et Arabicæ, instituendo et persiciendo.*"

[G] Biogr. Brit.

BENOIT (ELIE), a learned minister of the reformed church, born at Paris in the year 1640, and fled to Holland on the revocation of the edict of Nantes. Here he was elected pastor of the church of Delft, and died in 1728. He left many writings highly esteemed: 1. *Histoire et apologie de la retraite des pasteurs, à cause de la persécution de France*, 1688, 12mo. 2. *Histoire de l'édit de Nantes*, in 5 vols. 4to, Delft, 1693. This is an excellent work, but very much decried by the papists. 3. *Mélanges de remarques critiques, historiques, &c. on two dissertations of Toland*, 1712, 8vo. Benoit, after being forced to fly his country, was not more happy in Holland. He had a wife, in comparison of whom that of Socrates was

Mild as light, and soft as evening gales.

Let us see the portrait he draws of her in one of his manuscript memorandums: *Uxorem duxi vitiis omnibus quæ conjugii pacem amanti gravia esse possunt, implicita: avara, procax, jurgiosa, inconstans et varia indefessa contradicendi libidine, per annos quadraginta-septem miserum conjugem omnibus diris affecit.* As to the temper of the husband; he was patient, timid, fond of quiet, close and diligent in his literary labours: though ready to contract friendship, he was not successful in the choice of his friends. He has been accused of avarice; but unjustly: the humour of his wife proceeding to the most sordid extreme of niggardliness, obliged him to repress his inclination to liberality.

BENSERADE (ISAAC DE), a french poet of the last century, born at Lyons, near Roan. He was born but not educated a protestant, his father having turned catholic when he was very young. When Benserade was about seven or eight years of age, he went to be confirmed; the bishop who performed the ceremony asked him "If he was not willing to change his name of Isaac, for one more christian." "With all my heart," replied he, "provided I get any thing by the exchange." The bishop, surprised at such a ready answer, would not change his name. "Let his name be Isaac still," said he, "for whatever it is, he will become famous [H]." Benserade lost his father when he was very young; and being left with little fortune, and this much involved in law, he chose rather to give it up than sue for it. We have been told by some authors, that he was related to cardinal Richelieu, and that the cardinal took care of his education; it is certain however that Benserade soon became famous at court for his wit and poetry, and that Richelieu granted him a pension, which was continued till the death of this cardinal; and it is probable that Benserade would have found the same

[H] Preface of M. Abbé Tallemant to Benserade's works, Paris 1697.

protection in the dukes of Aiguillon, if the following four verses, which he made on the death of the cardinal, had not given her great offence :

" Cy gist, oui gist, par la mort-bleu,	Here lies, alas ! 'tis true,
Le cardinal de Richelieu ;	Good cardinal de Richelieu :
Et ce qui cause mon eunuy,	But what in truth disturbs me most
Ma pension avec luy. "	Is, that with him my pension's lost.

After the death of Richelieu, he got into favour with the duke de Breze, whom he accompanied in most of his expeditions; and when this nobleman died, he returned to court, where his poetry became highly esteemed [1]. We are told in one of Costar's letters to the marchioness de Lavardin, that Benserade was named envoy to Christina, queen of Sweden; it is certain, however, that he never went in this employment; hence the humorous Scarron thus dates an epistle of his to the countess de Fiesque :

L'an que le Sieur de Benserade
N'alla point à son ambassade.

Benserade had surprising success in what he composed for the king's interludes. There was quite an original turn in these compositions, which characterized at once the poetical divinities, and the persons who represented them. " With the description of the gods and other personages," says the author of the *Recueil de bons contes*, supposed to be M. de Calliere, " who were represented in these interludes, he mixed lively pictures of the courtiers who represented them. He therein often discovered their inclinations, attachments, and even their most secret adventures; but in so agreeable, so delicate, and so concealed a manner, that those who were rallied were the first who were pleased at it, and his jests left no resentment or concern in their minds, which is a mark of their perfection." The sonnet which Benserade sent to a young lady, with his paraphrase on Job, rendered his name very famous. A parallel was drawn betwixt it and the *Urania* of Voiture; and a dispute thence arose, which divided the wits, and the whole court. Those who gave the preference to that of Benserade were styled the Jobists, and their antagonists the Uranists. The prince of Conti declared himself a Jobist. " The one sonnet," said he, meaning that of Voiture, " is more grand and finished; but I would rather have been the author of the other [κ]." Benserade wrote *Rondeaux* upon Ovid, some of which are reckoned tolerable, but upon the whole

[1] Nicer. tom. xiv.

lation of Juvenal. Menagiana, p. 139. 21

[κ] Tartaron prefat. epist. to his trans-

Holl. edit. Histoire de l'Acad.

they are not much esteemed. He applied himself to works of piety some years before his death, and translated almost all the Psalms. M. L'Abbé Olivet says, that Benferade towards the latter end of his life withdrew from court, and made Gentilly the place of his retirement. When he was a youth, he says, it was the custom to visit the remains of the ornaments, with which Benferade had embellished his house and gardens, where every thing favoured of his poetical genius. The barks of the trees were full of inscriptions, and amongst others he remembers the first which presented itself was as follows:

Adieu fortune, honneurs, adieu vous et les vôtres,
Je viens ici vous oublier;
Adieu toi-même amour, bien plus que les autres
Difficile à congédier.

Fortune and honours all adieu,
And whatsoe'er belongs to you.
I to this retirement run,
All your vanities to shun;
Thou too adieu, o powerful love!
From thee 'tis hardest to remove.

Mr. Voltaire is of opinion that these inscriptions were the best of his productions, and he regrets that they have not been collected.

Benferade suffered at last so much from the stone, that, notwithstanding his great age, he resolved to submit to the operation of cutting. But his constancy was not put to this last proof; for a surgeon letting him blood, by way of precaution, pricked an artery, and, instead of endeavouring to stop the effusion of blood, ran away: there was but just time to call F. Com-mire, his friend and confessor, who came soon enough to see him die. This happened Oct. 19, 1690.

BENSON (GEORGE), a learned and eminent dissenting teacher, was born at Great Salkeld in Cumberland, September 1699 [L]. He was early destined by his parents for the christian ministry, on account of the seriousness of his disposition and his love of learning; which was so strong and successful, that at eleven years of age he was able to read the greek testament. After finishing his grammar learning, he went to an academy kept by Dr. Dixon at Whitehaven, from whence he removed to Glasgow; where, with great application and success, he pursued his studies until May 1721, when he left the university. Towards the close of the year he came to London; and having been examined and approved by several of the most eminent presbyterian ministers, he began to preach; first at Chert-

[L] Amory's memoirs of the life, character, and writings of Dr. Benson.

sey, and afterwards in London. The learned Dr. Calamy was his great friend, and kindly took him for a time into his family. By this gentleman's recommendation he went to Abingdon in Berkshire; where, after preaching as a candidate, he was unanimously chosen their pastor, by the congregation of protestant dissenters in that town. During his stay here, which was about seven years, he preached and published three serious practical discourses, addressed to young persons; which were well received. But he afterwards suppressed them, as not teaching what he thought on further enquiry the exact truth, in relation to some doctrines of christianity. In 1729 he received a call from a society of protestant dissenters in Southwark, among whom he laboured with great diligence and fidelity for eleven years, and was greatly beloved by them. In 1740 he was chosen by the congregation at Crutched Friars, colleague to the learned and judicious Dr. Lardner; and when infirmities obliged Dr. Lardner to quit the service of the church, the whole care of it devolved on him.

From the time of his engaging in the ministry, he seems to have proposed to himself the critical study of the scriptures, and particularly of the New Testament, as a principal part of his business; and to have pursued the discovery of the sacred truths it contained, with uncommon diligence and fidelity. The first fruit of these studies which he presented to the public was, A defence of the reasonableness of Prayer, with A translation of a discourse of Maximus Tyrius, containing some popular objections against prayer, and an answer to these. Some time after this, he manifested his love to moderation and christian liberty, and his aversion to persecution, by whomsoever practised; by extracting from the Memoirs of Literature, and reprinting Mr. de la Roche's account of the persecution and burning of Servetus by Calvin, with such reflections as were proper to expose the injustice and inconsistency of this conduct in that reformer; and to prevent its being employed to countenance a like temper and conduct hereafter. To this he afterwards added, A defence of the account of Servetus; and A brief account of archbishop Laud's cruel treatment of Dr. Leighton. About the same time, to guard christians against the corruptions of popery, and to prevent their being urged by the deists as plausible objections against christianity; he published A dissertation on 2 Thess. ii. ver. 1—12. In illustrating the observations of the learned Joseph Mede, he shewed these gross corruptions of the best religion to have been expressly foretold, and christians strongly cautioned against them; and that, in this view, they were among the evidences of the divine authority of the scriptures; as they proved the sacred writers to have been inspired by a divine spirit, which could alone clearly foretel events so distant,

distant, contingent, and unlikely. The light which Mr. Locke had thrown on the obscurest parts of St. Paul's epistle, by making him his own expositor, encouraged and determined Mr. Benson to attempt an illustration of the remaining epistles in the same manner. In 1731 he published A paraphrase and notes on the epistle to Philemon, as a specimen. This was well received, and the author encouraged to proceed in his design. With the epistle to Philemon, was published, A short dissertation, to prove from the spirit and sentiments of the apostle, discovered in his epistles, that he was neither an enthusiast nor impostor; and consequently that the religion, which he asserted he received immediately from heaven, and confirmed by a variety of miracles, is indeed divine. This argument hath since been improved and illustrated, with great delicacy and strength, in a review of the apostle's entire conduct and character, by Lord Lyttelton. Mr. Benson proceeded with great diligence and reputation to publish Paraphrases and Notes on the two epistles to the Thessalonians, the first and second to Timothy, and the epistle to Titus; adding, Dissertations on several important subjects, particularly on inspiration.

In 1735 he published a History of the first planting of christianity, taken from the Acts of the apostles and their Epistles, in 2 vols. 4to. In this work, besides illustrating throughout the history of the Acts, and most of the Epistles, by an historical view of the times; the occasion of the several epistles, and the state of the churches to whom they were addressed; he established the truth of the christian religion on a number of facts, the most public, important, and incontestable. These works procured him great reputation. One of the universities in Scotland sent him a diploma with a doctor's degree; and many of high rank in the established church, as Herring, Hoadly, Butler, Benson, Conybeare, &c. shewed him great marks of favour and regard. He pursued the same studies with great application and success till the time of his death, which happened 1763, in the 64th year of his age [M].

BENTHAM (EDWARD), canon of Christ-church, Oxford; and king's professor of divinity in that university, was born in the college at Ely, July 23, 1707 [N]. His father, Mr. Samuel Bentham, was a very worthy clergyman, and vicar of Witchford, a small living near that city; who having a numerous fa-

[M] His works, besides those already mentioned, are, 1. A paraphrase and notes on the seven catholic epistles; to which are annexed, several critical dissertations, 4to. 2. The reasonableness of the christian religion, as delivered in the scriptures, in two vols. 8vo. 3. A collection of tracts against persecution. 4. A volume

of sermons on several important subjects. 5. The history of the life of Jesus Christ, taken from the New Testament; with observations and reflections proper to illustrate the excellence of his character, and the divinity of his mission and religion.

[N] Abridged from Dr. Kippis, in Biog. Brit.

mily, his son Edward, on the recommendation of Dr. Smalridge, dean of Christ-church, was sent in 1717 to the school of that college. Having there received the rudiments of classical education, he was in Lent term 1723, when nearly 16 years of age, admitted of the university of Oxford, and placed at Corpus-Christi college under his relation Dr. John Burton. In this situation, his serious and regular deportment, and his great proficiency in all kinds of academical learning, recommended him to the notice of several eminent men; and, among others, to the favour of Dr. Tanner, canon of Christ-church, by whose death he was disappointed of a nomination to a studentship in that society. At Corpus-Christi college he formed a strict friendship with Robert Hoblyn, esq. of Nanfwydden in Cornwall, afterwards representative for the city of Bristol, whose character, as a scholar and a member of parliament, rendered him deservedly esteemed by the lovers of literature and of their country. In company with this gentleman and another intimate friend, Dr. Barcliff, afterwards master of Pembroke college, Mr. Bentham made, at different times, the tour of part of France, and other places. Having taken the degree of B. A. he was invited by Dr. Cotes, principal of Magdalen-hall, to be his vice-principal, and was accordingly admitted to that society, March 6, 1730. Here he continued only a short time; for, on the 23d. of April in the year following, he was elected fellow of Oriel college. In ad term, 1732, he proceeded to the degree of M. A. and, about the same time, was appointed tutor in the college; in which capacity he discharged his duty, in the most laborious and conscientious manner, for more than twenty years. March 26, 1743, Mr. Bentham took the degree of B. D.; and April 22, in the same year, was collated to the prebend of Hundreton, in the cathedral church of Hereford. July 8, 1749, he proceeded to the degree of D. D.; and in April 1754 was promoted to the fifth stall in that cathedral. Here he continued the same active and useful course of life for which he had always been distinguished. He served the offices of sub-dean, and treasurer, for himself and others, above twelve years. The affairs of the treasury, which Dr. Bentham found in great confusion, he entirely new-modelled, and put into a train of business in which they have continued ever since, to the great ease of his successors, and benefit of the society. So intent was he upon the regulation and management of the concerns of the college, that he refused several preferments which were offered him, from a conscientious persuasion that the avocations they would produce were incompatible with the proper discharge of the offices he had voluntarily undertaken. Being appointed by the king to fill the divinity chair, vacant by the death of Dr. Fanshawe, Dr. Bentham was, with much reluctance, and after having re-peatedly

peatedly declined it, persuaded, by archbishop Secker and his other learned friends, to accept of it; and, on the 9th of May, 1763, he was removed to the 8th stall in the cathedral. His unwillingness to appear in this station was increased by the business he had to transact in his former situation, and which he was afraid would be impeded by the accession of new duties: not to say that a life spent in his laborious and sedentary manner had produced some unfavourable effects on his constitution, and rendered a greater attention than he had hitherto shewn to private ease and health, absolutely necessary. Besides, as the duties, when properly discharged, were great and interesting, so the station itself was of that elevated and public nature to which his ambition never inclined him: *latere maluit atque prodesse*. The diffidence he had of his abilities had ever taught him to suspect his own sufficiency; and his inaugural lecture breathed the same spirit, the text of which was, "Who is sufficient for these things?" But whatever objections Dr. Bentham might have to the professorship before he entered upon it, when once he had accepted of it, he never suffered them to discourage him in the least from exerting his most sincere endeavours to render it both useful and honourable to the university. He set himself immediately to draw out a course of lectures for the benefit of young students in divinity, which he constantly read at his house at Christ-church, *gratis*, three times a week during term-time, till his decease. The course took up a year; and he not only exhibited in it a complete system of divinity, but recommended proper books, some of which he generously distributed to his auditors. His intense application to the pursuit of the plan he had laid down, together with those concerns in which his affection for his friends, and his zeal for the public good in every shape, involved him, proved more than a counterbalance for all the advantages of health and vigour that a strict and uniform temperance could procure. It is certain that he sunk under the rigorous exercise of that conduct he had proposed to himself: for though 68 years are a considerable proportion in the strongest men's lives, yet his remarkable abstemiousness and self-denial, added to a disposition of body naturally strong, promised, in the ordinary course of things, a longer period. Dr. Bentham was a very early riser, and had transacted half a day's business before many others begin their day. His countenance was uncommonly mild and engaging, being strongly characteristic of the piety and benevolence of his mind; and at the same time it by no means wanted expression, but, upon proper occasions, could assume a very becoming and affecting authority. In his attendance upon the public duties of religion, he was exceedingly strict and constant; not suffering himself ever to be diverted from it by any motives, either of interest or

pleasure.

pleasure. Whilst he was thus diligent in the discharge of his own duty, he was not severe upon those who were not equally so in theirs. He could scarcely ever be prevailed upon to deliver his opinion upon subjects that were to the disadvantage of other men; and when he could not avoid doing it, his sentiments were expressed with the utmost delicacy and candour. No one was more ready to discover, commend, and reward every meritorious endeavour. Of himself he never was heard to speak; and if his own merits were touched upon in the slightest manner, he felt a real uneasiness. Though he was not fond of the formalities of visiting, he entered into the spirit of friendly society and intercourse with great pleasure. His constant engagements, indeed, of one kind or other, left him not much time to be devoted to company; and the greater part of his leisure hours he spent in the enjoyment of domestic pleasures, for which his amiable and peaceable disposition seemed most calculated.

Till within the last half-year of his life, in which he declined very fast, Dr. Bentham was scarcely ever out of order; and he was never prevented from discharging his duty, excepting by weakness that occasionally attacked his eyes, and which had been brought on by too free an use of them when he was young. That part of his last illness which confined him, was only from the 23d of July to the first of August. Even death itself found him engaged in the same laborious application which he had always directed to the glory of the supreme being, and the benefit of mankind; and it was not till he was absolutely forbidden by his physicians, that he gave over a particular course of reading, that had been undertaken by him with a view of making remarks on Mr. Gibbon's Roman History. Thus he died in the faithful discharge of the duties of religion. That serenity of mind and meekness of disposition, which he had manifested on every former occasion, shone forth in a more especial manner in his latter moments; and, together with the consciousness of a whole life spent in the divine service, exhibited a scene of true christian triumph. After a few days illness, in which he suffered a considerable degree of pain without repining, a quiet sigh put a period to his temporal existence, on the first of August 1776, when he had entered into the 69th year of his age. His remains were deposited in the west end of the great aisle in the cathedral of Christ-church, Oxford. Dr. Bentham resided, the principal part of the year, so regularly at Oxford, that he never missed a term from his matriculation to his death. In the summer he generally made a tour of some part of the kingdom with his family; and, for the last thirty years of his life, seldom failed in carrying them to meet all his brothers and sisters at Ely, amongst whom the greatest harmony and affection ever

prevailed. A list of his works may be seen in the *Biographia Britannica*.

BENTHAM (JAMES), M. A. and F. A. S. prebendary of Ely, rector of Bow-brick-hill in the county of Bucks, and domestic chaplain to the right. hon. lord Cadogan, was the brother of the above-mentioned Edward. Having received the rudiments of classical learning in the grammar school of Ely, he was admitted of Trinity-college, Cambridge, March 26, 1727, where he proceeded B. A. 1730, and M. A. 1738, and was elected F. A. S. 1767. In the year 1733 he was presented to the vicarage of Stapleford in Cambridgeshire, which he resigned in 1736, on being made minor canon in the church of Ely. In 1767 he was presented by bishop Mawson to the vicarage of Wymondham in Norfolk, which he resigned in the year following for the rectory of Feltwell St. Nicholas, in the same county. This he resigned in 1774 for the rectory of Northwold, which in 1779 he was induced to change for a prebendal stall in the church of Ely, though he was far from improving his income by the change. But his attachment to his native place, with which church the family had been connected without any intermission for more than 100 years, surmounted every other consideration. In 1783 he was presented to the rectory of Bow-brick-hill, by the rev. Edward Guellaume. From his first appointment to an office in the church of Ely, he seems to have directed his attention to the study of church architecture. It is probable that he was determined to the pursuit of ecclesiastical antiquities by the eminent example of bishop Tanner (a prebendary of the same stall which Mr. Bentham afterwards held), who had honoured the family with many marks of his kindness and friendship. For researches of this kind Mr. Bentham seems to have been excellently qualified. To a sound judgment and a considerable degree of penetration, accompanied by a minuteness and accuracy of enquiry altogether uncommon, Mr. Bentham added the most patient assiduity and unwearied industry. The history of the church with which he was connected afforded him full scope for the exercise of his talents. It abounds with almost all the various specimens of church architecture used in England to the time of the reformation. Having previously examined with great attention every historical monument and authority which could throw any light upon his subject, after he had circulated, in 1756, a catalogue of the principal members of this church (Ely), viz. abbesses, abbots, bishops, priors, deans, prebendaries, and archdeacons, in order to collect further information concerning them, he published "The history and antiquities of the conventual and cathedral church of Ely, from the foundation of the monastery, A. D. 675, to the year 1771, illustrated with copper-plates, Cambridge, 1771," 4to. In the introduction

introduction the author thought it might be useful to give some account of saxon, norman, and what is usually called gothic architecture. The many novel and ingenious remarks, which occurred in this part of the work, soon attracted the attention of those who had turned their thoughts to the subject. This short essay was favourably received by the public, and has been frequently cited and referred to by most writers on gothic architecture. By a strange mistake these observations were hastily attributed to the celebrated Mr. Gray, merely because Mr. Bentham has mentioned his name among that of others to whom he conceived himself indebted for communications and hints. Mr. Bentham was never informed of this extraordinary circumstance till the year 1783, when he accidentally met with it in the *Gentleman's magazine* for the month of February in that year; upon which he immediately thought it necessary to rectify the mistake, and to vindicate his own character and reputation as an author from the charge of having been obliged to Mr. Gray for that treatise, when he had published it as his own; and this he was enabled to do satisfactorily, having fortunately preserved the only letter which he had received from Mr. Gray on the subject. The truth was, that Mr. Bentham had written the treatise long before he had the honour of any acquaintance with Mr. Gray, and it was that which first introduced him to Mr. Gray. What his obligations were will appear by reference to a copy of that letter [o] which he received from Mr. Gray when he returned the six sheets which Mr. Bentham had submitted to him at his own request. It happened that the two last sheets, though composed, were not worked off, which gave Mr. Bentham an opportunity of inserting some additions alluded to in Mr. Gray's letter. In the magazine for July 1784, may be seen the full and handsome apology which this explanation produced from a correspondent, who, under the signature of S. E. had inadvertently ascribed these remarks to Mr. Gray. When the dean and chapter of Ely had determined upon the general repair of the fabric of their church, and the judicious removal of the choir from the dome to the presbytery at the east end, Mr. Bentham was requested to superintend that concern as clerk of the works. With what indefatigable industry and attention he acquitted himself in that station, and how much he contributed to the improvement and success of the public works then carrying on, appears as well by the minutes of those transactions, as by the satisfaction with which the body recognized his services. This employment gave him a thorough insight into the principles and peculiarities of these ancient buildings, and suggested to him the idea of a general

[o] Inserted in the *Gent. Mag.* vol. liv, April 1784.

history of antient architecture in this kingdom, which he justly considered a desideratum of the learned and inquisitive antiquary. He was still intent upon this subject, and during the amusement of his leisure hours continued almost to the last to make collections with a view to some further illustration of this curious point, though his avocations of one kind or another prevented him from reducing them to any regular form or series. But he did not suffer these pursuits to call him off from the professional duties of his station, or from contributing his endeavours towards promoting works of general utility to the neighbourhood. To a laudable spirit of this latter kind, animated by a zeal for his native place, truly patriotic, is to be referred his steady perseverance in recommending to his countrymen, under all the discouragements of obloquy and prejudice, the plans suggested for the improvement of their fens by draining, and the practicability of increasing their intercourse with the neighbouring counties by means of turnpike roads; a measure till then unattempted, and for a long time treated with a contempt and ridicule due only to the most wild and visionary projects, the merit of which he was at last forced to rest upon the result of an experiment made by himself. With this view, in 1757, he published his sentiments under the title of *Queries* offered to the consideration of the principal inhabitants of the city of Ely, and towns adjacent, &c. and had at length the satisfaction to see the attention of the public directed to the favourite object of those with whom he was associated. Several gentlemen of property and consideration in the county generously engaged in contributing donations towards setting on foot a scheme to establish turnpike roads. By the liberal example of lord chancellor Hardwicke, lord Royston, and bishop Mawson, and the seasonable bequest of 200*l.* by Geo. Riste, esq. of Cambridge, others were incited to additional subscriptions. In a short time these amounted to upwards of 1000*l.* and nearly to double that sum on interest. The scheme being thus invigorated by these helps, and by the increasing loans of those whose prejudices began now to wear away, an act was obtained in 1763 for improving the road from Cambridge to Ely. Similar powers and provisions were in a few years obtained by subsequent acts, and the benefit extended to other parts of the isle in all directions, the success of which hath answered the most sanguine expectations of its advocates. With the same beneficent disposition, Mr. Bentham in 1778 submitted a plan for inclosing and draining a large tract of common in the vicinity of Ely, called Gruntifen, containing near 1300 acres, under the title of *Considerations and reflections upon the present state of the fens near Ely, &c.* Cambridge, 8vo. 1778. The inclosure, however, from whatever cause, did not then take place; but some of the hints therein suggested

suggested have formed the groundwork of many of the improvements which have since obtained in the culture and drainage of the fens. Exertions of this kind could not fail to procure him the esteem and respect of all who knew him, especially as they were wholly unaccompanied with that parade and ostentation by which the best public services are sometimes disgraced. Mr. Bentham was naturally of a delicate and tender constitution, to which his sedentary life and habits of application were very unfavourable; but this was so far corrected by rigid temperance and regularity, that he was rarely prevented from giving due attention either to the calls of his profession or to the pursuits of his leisure hours. He retained his faculties in full vigour to the last, though his bodily infirmities debarred him latterly from attendance upon public worship, which he always exceedingly lamented, having been uniformly exemplary in that duty. He read, with full relish and spirit, most publications of note or merit as they appeared, and, till within a few days of his death, continued his customary intercourse with his friends. He died Nov. 17, 1794, in the 86th year of his age.

BENTIVOGLIO (Guy), cardinal, born at Ferrara in 1579. He went to study at Padua, where he made a considerable proficiency in polite literature. He was at this place in 1597, when Alfonso duke of Ferrara died. Cæsar the duke's cousin claimed the right of succession, but the pope opposed him. The marquis Hippolyte Bentivoglio, brother to Guy, espoused the cause of Cæsar, and put himself at the head of his troops, which extremely irritated cardinal Aldrobrandin, nephew to Clement VIII. who commanded the ecclesiastical troops. Guy left Padua in order to wait upon Aldrobrandin, and to endeavour to appease his resentment. He succeeded in his endeavours, being the chief instrument in bringing about that peace which was concluded the January following. Guy Bentivoglio was after this extremely well received by the pope, who made him his chamberlain, and gave him leave to go and finish his studies at Padua. Upon his leaving the university, he went to reside at Rome, where he became universally esteemed. He was sent nuncio to Flanders, and then to France, in both which employments his behaviour was such as gave great satisfaction to Paul V. who made him a cardinal, which was the last promotion he made, a little before his death in Jan. 1621. Bentivoglio was at this time in France, where Louis XIII. and all the french court congratulated him on his new dignity; and when he returned to Rome, his christian majesty entrusted him with the management of the french affairs at that court. Pope Urban VII. had a high esteem for him, for he was of opinion he could not find a friend more faithful and disinterested than cardinal Bentivoglio, nor one who had a more consummate knowledge

in business. He was beloved by the people, and esteemed by the cardinals; and his qualities were such, that in all probability he would have been raised to the pontificate on the death of Urban in 1644: but the cardinal having gone to the conclave during the time of the most intolerable heats at Rome, it affected his body to such a degree, that he could not sleep for eleven nights afterwards; and this want of rest threw him into a fever, of which he died the 7th of Sept. 1644, being then 65 years of age. He has left several works, the most remarkable of which are: 1. His History of the civil wars of Flanders; 2. An account of Flanders; 3. Letters and memoirs.

BENTLEY (RICHARD), an eminent critic and divine, was the son of a mechanic at Wakefield in Yorkshire, where he was born in 1662, and probably received the first part of his education. Being removed to St. John's college in Cambridge, he followed his studies with indefatigable industry; and his inclination leading him strongly to critical learning, the acquirements he had made in that department of science recommended him to Dr. Edward Stillingfleet, who was bred at the same college, and in 1685 appointed him private tutor to his son. In 1689 he attended his pupil to Wadham college in Oxford, where he was incorporated master of arts July 4th that year, having taken that degree some time before in his own university. He was then also in orders, and his patron (to whom he had been very serviceable) being advanced to the see of Worcester in 1692, collated him to a prebend in that church, into which he was installed Oct. 2d of that year, and also made him his domestic chaplain, in which last station he continued till his lordship's death [P]. That learned prelate, as well as Dr. William Lloyd, then bishop of Lichfield, had seen proofs of our author's extraordinary merit [Q], when they concurred in recommending him as a fit person to open the lectures upon Mr. Boyle's foundation, in defence of natural and revealed religion.

This gave him a fine opportunity of establishing his fame. He saw it well; and resolved to push it to the utmost. Sir Isaac Newton's Principia had been published but a few years, and the book was little known and less understood; Mr. Bentley therefore determined to spare no pains in displaying to the best advantage the profound demonstrations which that excellent work furnished in proof of a Deity; and that nothing might be want-

[P] Willis's cathedrals, vol. iii. p. 672.

[Q] Besides private communications, our author had wrote a latin address to Dr. Mill, principal of St. Edmund's Hall in Oxford, containing some critical observations upon Jo. Antiochenus, which was subjoined to the edition of that greek historiographer, printed at Oxford, in 1691,

by Mr. Humphry Hody. This epistle, he tells us himself, was both written and published at the express desire of the bishop of Lichfield. Bentley against Boyle. Pref. p. 8. Mr. Hody was appointed college tutor to young Mr. Stillingfleet, and was afterwards his father's chaplain. See his article in Biog. Brit.

ing which lay in his power to complete his design, he applied to the great author, and received from him the solution of some difficulties, which had not fallen within the plan of his work [R]. Our author also did not forget to heighten the novelty of his plan, by introducing and asserting Mr. Locke's lately advanced notion concerning the innate idea of a God, in his first sermon. With the help of such advantages, Mr. Bentley's sermons at Boyle's lectures, became the wonder and admiration of the world, and raised the highest opinion of the preacher's abilities. Accordingly he soon reaped the fruits of his reputation, being appointed keeper of the royal library at St. James's the following year; for which the warrant was made out of the secretary's office, Dec. 23, 1693, and the patent in April 1694. But he was scarcely settled in this office, when he fell under the displeasure of the hon. Mr. Charles Boyle, eldest son to the earl of Orrery; a young nobleman of the greatest hopes, who was then in the course of his education at Christ-Church in Oxford. Mr. Boyle was about to put out a new edition of the "Epistles of Phalaris," and for that purpose had obtained the use of a MS. of the book out of St. James's library. But our librarian demanding it back sooner than was expected, and before the collation of it was finished, this was resented by Mr. Boyle, and gave rise to the well-known controversy betwixt Boyle and Bentley. This was carried on with admirable spirit, wit, and learning, in several writings on both sides until the year 1699, and gave our author another opportunity of surprising the world with his genius and knowledge in critical learning [s]: and Dr. Montague dying the next year, he was presented by the crown to the mastership of Trinity college in Cambridge, upon which promotion he resigned his prebend of Worcester. He was afterwards collated to the archdeaconry of Ely, June 12, 1707, and besides this was presented to a benefice in that island. He was also appointed chaplain, both to king William and queen Anne.

Having thus obtained ease, affluence, and honour, he took his doctor's degree in divinity, entered into matrimony, and indulged his inclination in critical pursuits; and as he gave the

[R] This was the hypothesis of deriving the frame of the world, by mechanic principles, from matter evenly spread through the heavens, which is so clearly stated and computed by that incomparable mathematician and philosopher, as his manner was, that the reader curious in these matters will be glad to peruse it in four letters from sir Isaac Newton to Dr. Bentley, &c. Lond. 1756, 8vo. Mr. Bentley's diligence in consulting sir Isaac on this occasion was highly commendable; and if he had been equally diligent in

consulting the Principia, he would have escaped the error of proving the moon not to turn round her own axis, because she always shews the same face to the earth. A mistake in these sermons, which laid him open to the raillery of Dr. Keill, who, instigated by the wits of Christ-church, did not spare to bang him with his own flail. See Keill (John's) article in Biog. Brit.

[s] There is a list of the several pieces produced by this controversy in Biograph. Brit.

fruits of his labours occasionally to the public, these were observed severally so to abound with erudition and sagacity, that he grew by degrees up to the character of being the first critic of his age [T]. In the mean time he carried matters with so high a hand in the government of his college, that in 1709 a complaint was brought before the bishop of Ely, as visitor, against him, by several of the fellows; who, in order to have him removed from the mastership, charged him with embezzling the college money, and other misdemeanours. In answer to this, he presented his defence to the bishop, which was published in 1710, under the title of the *Present State of Trinity College*, 8vo.: and thus began a lasting quarrel, which, having the nature of a *bellum intestinum*, was carried on, like other civil wars, with the most virulent animosity on each side, till, after above twenty years continuance, it ended at last in the doctor's favour [U].

Nor was this the only trial which exercised his spirit, and procured him triumph over his adversaries. During the course of the former dispute, he had been promoted to the regius professorship of divinity; and George I. on a visit to the university in October 1717, having nominated by mandate, as usual on such occasions, several persons for a doctor's degree in that faculty; our professor, to whom belonged the ceremony called creation, made a demand of four guineas from each person as a fee due to this office, besides a broad piece of gold [X], which had customarily been received as a present, and absolutely refused to create any doctor without the fee. Hence grew a long and warm dispute, during which the doctor was first suspended from his degrees by the university, October 3, 1718, and then degraded on the 17th of that month; but on a petition to his majesty for relief from that sentence, the affair was referred by the council to the court of king's bench, where the proceedings against him being reversed, a mandamus was issued on the 7th of February the same year, charging the university to restore him.

He was happily endued with a natural hardiness of temper, which enabled him to ride out both these storms without any

[T] Besides those already mentioned, the pieces which he published within the period intimated in the text are, 1. A collection of the fragments of Callimachus, with notes, printed in 1697, by Grævius, in his edition of that poet's works. 2. Notes upon the first comedies of Aristophanes, published at Amsterdam, in 1710. 3. *Emendationes, &c.* on the fragments of Menander and Philemon, printed about the same time at Rheims. This he subscribed by the feigned name of Phileleuthrus Lipsensis. 4. Under that character he ap-

peared again in 1713, in his *Remarks upon Collins's discourse of free thinking*, for which, June 15, 1714, he received the public thanks of the university. 5. His edition of Horace, which is reckoned his capital work, came out in 1711.

[U] There is a large account of this dispute, and several books wrote in it, in the *Biog. Brit.*

[X] Commonly a Jacobus, worth 25s. These, as well as the Carolus's of 23s. have been called in, and none coined since.

extraordinary disturbance, so that he went on as before in the career of literature; where he never failed to make a conspicuous figure. The 5th of November, 1715, he preached a sermon before the university, which was printed with the title of, *A Sermon upon Popery*; and some Remarks being published upon it, the doctor answered in a piece intituled, *Reflections on the scandalous aspersions cast on the clergy by the author of the Remarks, &c.* This came out in 1717, 8vo. He had the preceding year printed some account of an edition which he intended to give of the New Testament in greek; and having resolved the design in his mind for the space of four years, in 1721 he issued proposals for printing it by subscription, together with the latin version of St. Jerom, to which a specimen of the whole was annexed [y]. These were attacked warmly by Dr. Conyers Middleton, who had been a fellow of his college, and was from the first, and all along continued to be, a principal leader among his antagonists there. Some pieces were written upon the occasion: the result of which was, that the design was dropped. In 1726 came out, in 4to. his *Terence with notes*, and a scholiastia concerning the metre and accents of that writer. This was reprinted the following year at Amsterdam, with some corrections and additions by our author, who also annexed thereto a beautiful edition, with notes, of *Phædrus's Fables in latin*. The last piece which employed the doctor's critical talents was *Milton's Paradise Lost*, a new edition of which he gave the public in 1732, 4to. with notes and emendations: but though some of those exhibited strong proofs of his masterly genius, yet in the main here was a great falling off, such as evidently discovered that he was now declining apace. Indeed he grew apparently sensible of his decay; and though he continued on this side the grave ten years longer, yet he languished the remainder of his days a miles emeritus, feeble and inactive to his death, which happened July 14, 1742, at the age of fourscore years. He died in his lodge at Trinity college, Cambridge, and was buried in that chapel, to which he had been a considerable benefactor [z]. His literary character is known in all parts of Europe, wherever learning is known. In his private character he was hearty, sincere and warm in his friendship, an affectionately tender husband, and a good father; he loved hospitality and respect, maintained the dignity and munificence of the ancient abbots in house-keeping at his lodge, which he beautified with stately sash windows and marble chimney-pieces; and in conversation he tempered the severity of the critic with a peculiar strain of vivacity and pleasantry.

[y] The proposals are printed at length &c. not long after his obtaining the mastership.
in the Biograph. Brit.

[z] He gave 200l. towards repairing it,

By his wife, who was an excellent woman, and died before him in 1740, he had three children; a son called after his own name, and two daughters, Elizabeth and Joanna. His son was bred under his own tuition at Trinity college, where he was chosen a fellow, and succeeded his father in the library-keeper's place at St. James's, but resigned it in 1745. His eldest daughter Elizabeth was married about the year 1727, to sir Humphry Ridge, eldest son to a Mr. Ridge, brewer to the navy at Portsmouth, a gentleman of an ample fortune. The youngest, Joanna, espoused not long after the eldest son of Dr. Richard Cumberland, the bishop of Peterborough; the first issue of which match is now a distinguished ornament to the republic of letters.

BENTLEY (THOMAS, esq.), his nephew, was the author of the *Witnes*, a comedy, which appeared at Drury-lane in the summer of 1761, and was revived in 1782; but the piece, as it was supposed, having some tendency to party satire, was condemned, and withdrawn from the stage by the author. He wrote also *Philodamus*, a tragedy, 1767; and *Patriotism*, a severe satirical poem, preserved in Dilly's Repository. He died somewhere about 1782.

BENYOWSKY (COUNT MAURITIUS AUGUSTUS DE), Mag-nate of the kingdoms of Hungary and Poland, was born in the year 1741, at Verbowa, the hereditary lordship of his family, situated in the county of Nitria, in Hungary. The early part of his life was employed in the course of education which the court of Vienna affords to such of its vassals as are of illustrious families; and upon his attaining the age of fourteen years, he fixed on the profession of arms. He was accordingly received into the regiment of Siebenschien, in quality of lieutenant; and joining the imperial army, then in the field against the king of Prussia, was present at the battles of Lowositz, Prague, Schweidnitz, and Darmstadt. Soon after this period, 1758, he quitted the imperial service and hastened into Lithuania, at the instance of his uncle the starost of Benyowsky, and succeeded as his heir to the possession of his estates. The tranquillity, however, which he now enjoyed was interrupted by intelligence of the sudden death of his father, and that his brothers-in-law had taken possession of his inheritance. These circumstances demanding his immediate presence in Hungary, he quitted Lithuania with the sole view of obtaining possession of the property of his family; but on his arrival he found the whole in the hands of his brothers-in-law, who, by force, opposed his entrance into his own castle. Attending in this conjuncture to the justice of his cause and the dictates of his vivacity, he repaired to Krussava, a lordship dependant on the castle of Verbowa, where, after having caused himself to be acknowledged by his vassals, and being assured of their fidelity, he
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armed them, and by their assistance gained possession of all his effects; but his brothers, thus defeated of their usurpation, represented him at the court of Vienna as a rebel and disturber of the public peace; and, in consequence of this false information, the empress queen issued a decree in chancery against the count, by which he was not only deprived of his property, but compelled to withdraw with the utmost expedition into Poland. This expulsion from his native country, joined to the active disposition of his mind, made him determine to travel; but after taking several voyages to Hamburg, Amsterdam, and Plymouth, with intention to apply himself to navigation, he received several letters from the magnates and senators of Poland, which induced him to repair to Warsaw, where he joined the confederation then forming, and entered into an obligation, upon oath, not to acknowledge the king, until the confederation, as the only lawful tribunal of the republic, should have declared him lawfully elected; to oppose the Russians by force of arms; and not to forsake the colours of the confederation so long as the Russians should remain in Poland. Leaving Warsaw, in the month of December, he attempted to make his rights known at the court of Vienna; but disappointed in this endeavour, and deprived of all hope of justice, he resolved to quit for ever the dominions of the house of Austria. On his return to Poland, he was attacked, during his passage through the county of Zips, with a violent fever; and being received into the house of Mr. Hensky, a gentleman of distinction, he became enamoured of one of his three daughters, with whom he soon after had the pleasure to be united by marriage; but it was not his fate to continue long in possession of happiness or repose. The confederate states of Poland, a party of whom had declared themselves at Cracow, observing that the count was one of the first who had signed their union at Warsaw, wrote to him to join them; and, compelled by the strong tie of the oath he had taken, he departed without informing his wife, and arrived at Cracow on the very day count Panin made the assault. He was received with open arms by marshal Czarnesky, and immediately appointed colonel general, commander of cavalry, and quarter-master-general. On the 6th of July 1768, he was detached to Navitaig to conduct a polish regiment to Cracow, and he not only brought the whole regiment, composed of six hundred men, through the camp of the enemy before the town, but soon afterwards defeated a body of Russians at Kremenka; reduced Landscroen, which prince Lubomirsky, who had joined the confederacy with two thousand regular troops, had attempted in vain; and, by his great gallantry and address, contrived the means of introducing supplies into Cracow when besieged by the Russians: but the count, having lost above sixteen hundred men in affording this assistance

ance to the town, was obliged to make a precipitate retreat the moment he had effected his purpose; and being pursued by the russian cavalry, composed of cossacks and hussars, he had the misfortune to have his horse killed under him, and fell at last, after receiving two wounds, into the hands of the enemy. Apraxin, the russian general, being informed of the successful manœuvre of the count, was impressed with a very high opinion of him, and proposed to him to enter into the russian service; but rejecting the overtures with disdain, he was only saved from being sent to Kiovia with the other prisoners by the interposition of his friends, who paid 962 l. sterling for his ransom. Thus set at liberty, he considered himself as released from the parole which he had given to the Russians; and again entering the town of Cracow, he was received with the most perfect satisfaction by the whole confederacy. The town being no longer tenable, it became an object of the utmost consequence to secure another place of retreat; and the count, upon his own proposal and request, was appointed to seize the castle of Lublau, situated on the frontier of Hungary: but after visiting the commanding officer of the castle, who was not apprehensive of the least danger, and engaging more than one half of the garrison by oath in the interests of the confederation, an inferior officer, who was dispatched to assist him, indiscreetly divulged the design, and the count was seized and carried into the fortress of Georgenburgh, and sent from thence to general Apraxin. On his way to that general, however, he was rescued by a party of confederates, and returned to Lublin, a town where the rest of the confederation of Cracow had appointed to meet, in order to join those of Bar, from which time he performed a variety of gallant actions, and underwent great vicissitudes of fortune. On the 19th of May, the russian colonel judging that the count was marching towards Stry to join the confederate parties at Sauok, likewise hastened his march, and arrived thither half a day before the count, whose forces were weakened by fatigue and hunger. In this state he was attacked about noon by colonel Brincken, at the head of four thousand men. The count was at first compelled to give way; but, on the arrival of his cannon, he, in his turn, forced the colonel to retire, who at last quitted the field and retreated towards Stry. The advantage of the victory served only to augment the misery of the count, who in this single action had three hundred wounded and two hundred and sixty-eight slain, and who had no other prospect before him than either to perish by hunger with his troops in the forest, or to expose himself to be cut to pieces by the enemy. On the morning of the 20th, however, the count, by the advice of his officers and troops, resumed his march, and arrived about ten o'clock at the village of Szuka, where, being obliged to halt for refresh-

refreshment, he was surprised by a party of cossacks, and had only time to quit the village and form his troops in order of battle on the plain, before he was attacked by the enemy's cavalry, and soon after by their infantry, supported by several pieces of cannon, which caused the greatest destruction among the forces of the count. At length, in the heat of combat, the count, having received two wounds with a sabre, was wounded in the body by the shot of a cannon loaded with old iron and other destructive rubbish. His fate decided that of his party; and the Russians had at last the satisfaction of seeing him their prisoner. The count was sent to the commander in chief of the russian armies, then encamped at Tampool, a man equally cruel and base, who, contrary to every sentiment of humanity, insulting the misfortunes of his prisoner, not only forbade the surgeons to dress his wounds, but, after reducing him to bread and water, loaded him with chains, and in that state transported him to Kiow. On his arrival at Polene, his neglected wound had so far endangered his life, that his conductor was induced to apply to colonel Sirkow, the commanding officer at that place, and he was sent to the hospital, where he was cured of his wounds by a french surgeon of the name of Blanchard, and afterwards lodged in the town, with an advance of fifty roubles for his subsistence. Upon the arrival, however, of brigadier Bannia, who relieved colonel Sirkow in his command, and who had a strong prejudice against the count, he was again loaded with chains, and conducted to the dungeon with the rest of the prisoners, to whom this inhuman tyrant allowed no other subsistence than bread and water. Upon his entrance he recognized several officers and soldiers who had served under him; and their demonstration of esteem and friendship was the only consolation he received in his distressed situation. Twenty-two days were thus consumed in a subterraneous prison, together with eighty of his companions, without light, and even without air, except what was admitted through an aperture which communicated with the casements. These unhappy wretches were not permitted to go out even on their natural occasions, which produced such an infection, that thirty-five of them died in eighteen or twenty days; and such were the inhumanity and barbarity of the commander, that he suffered the dead to remain and putrefy among the living. On the 16th of July the prison was opened, and one hundred and forty-eight prisoners, who had survived out of seven hundred and eighty-two, were driven, under every species of cruelty that can be well imagined, from Polene to Kiow, where the strength of the count's constitution, which had hitherto enabled him to resist such an accumulation of hardships and fatigue, at length gave way, and he was attacked with a malignant fever, which produced a delirium. The governor, however, count Voicikow,

cikow, being informed of his quality, ordered that he should be separately lodged in a house, and that two roubles a day should be paid him for subsistence. This treatment, by enabling the count to procure proper diet, soon put him in a fair way of recovery; but at this crisis an order arrived from Petersburg to send all the prisoners to Cazan. The count, however, from the fatigues of the journey, experienced a relapse, and the officer was obliged to leave him at Nizym, a town dependant on the government of Kiow. At this place, a Mr. Lewner, a german merchant, interested himself in favour of the count, procured him comfortable accommodation, superintended the restoration of his health, and on his departure made him a present of two hundred roubles, which he placed for safety in the hands of the officer until his arrival at Cazan, but who had afterwards the effrontery to deny that he had ever received the money; and carried his malice so far, that he accused the count of attempting to raise a revolt among the prisoners, and caused him to be loaded with chains and committed to the prison of Cazan, from which he was not delivered but at the pressing instances of marshal Czarnesky Potockzy and the young Palanzky. On his deliverance from prison, he was lodged at the house of a goldsmith, of the name of Vendischow, a native of Sweden; and being invited to dine with a man of quality in the place, he was solicited, and consented to join in a confederacy against the government. But on the 6th of November 1769, on a quarrel happening between two russian lords, one of them informed the governor that the prisoners, in concert with the Tartars, meditated a design against his person and the garrison. This apostate lord accused the count, in order to save his friends and countrymen, and on the 7th, at eleven at night, the count, not suspecting any such event, heard a knocking at his door. He came down, entirely undressed, with a candle in his hand, to enquire the cause; and, upon opening his door, was surpris'd to see an officer with twenty soldiers, who demanded if the prisoner was at home. On his replying in the affirmative, the officer snatched the candle out of his hand, and, ordering his men to follow him, went hastily up to the count's apartment. The count immediately took advantage of his mistake, quitted his house; and, after apprising some of the confederates that their plot was discovered, he made his escape, and arrived at Petersburg on the 19th of November, where he engaged with a dutch captain to take him to Holland. The captain, however, instead of taking him on board the ensuing morning, pursuant to his promise, appointed him to meet on the bridge over the Neva at midnight, and there betrayed him to twenty russian soldiers collected for the purpose, who seized him, knocked him down, and carried him to count Csecserin, lieutenant-general of the police. The count was conveyed
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to the fort of St. Peter and St. Paul, confined in a subterraneous dungeon, and after three days fast presented with a morsel of bread and a pitcher of water; but, on the 22d of November 1769, he at length, in hopes of procuring his discharge, was induced to sign a paper, promising for ever to quit the dominions of her imperial majesty, and obliging himself under pain of death not to enter them again on any pretext whatever.

The count having signed the engagement in the manner already described, instead of being set at liberty, as he expected, was re-conducted to his prison, and there confined till 4th December 1769, when, about two hours after midnight, an officer with seven soldiers came to him; and, giving orders that they should take off his chains, and clothe him with a sheep-skin garment, he was conducted into the court of the prison, thrown upon a sledge to which two horses were harnessed, and immediately driven away with the greatest swiftness. The darkness of the night prevented the count from discerning the objects around him; but the continual noise of bells, which resounded from a variety of places, induced him to suppose that he was followed by several sledges constructed for the purpose of passing the frozen plains over which he was now destined to go. On the approach of day-light he perceived that major Wynblath, Vassili Panow, Hippolitus Stephanow, Afaph Baturin, Ivan Sopronow, and several other prisoners, were the companions of his misfortunes; and after suffering, from the unexampled brutality of their conductor, a series of hardships, equally difficult and painful to relate, in passing through Tobolzk the capital of Siberia, the city of Tara, the town and river of Tomsky, the villages of Jakutsk and Judoma, they embarked in the harbour of Ochoczk, on the 26th October 1770, and arrived at Kamtschatka on the 3d December following. The ensuing day they were conducted before Mr. Nilow the governor; and the following orders and regulations which were made will afford some faint idea of the treatment which unfortunate exiles meet with, in this dreary, distant, and inhospitable region of the globe.—1st, That they should be set at liberty on the following day, and provided with subsistence for three days, after which they must depend upon themselves for their maintenance. 2dly, That each person should receive from the chancery a musquet and a lance, with one pound of powder, four pounds of lead, a hatchet, several knives and other instruments, and carpenter's tools, with which they might build cabins in any situations they chose, at the distance of one league from the town; but that they should be bound to pay in furs, during the first year, each one hundred roubles, in return for these advantages. 3dly, That every one must work at the corvee, one day in the week, for the service of government, and not absent themselves from their huts for twenty-four hours, without

without the governor's permission. 4thly, That each exile should bring to the chancery six fables skins, fifty rabbits skins, two foxes skins, and twenty-four ermines, every year. 5thly, That no exile could possess property; and that the soldiers of the garrison may enter their huts and carry away whatever they pleased. 6thly, That if an exile should be so rash, upon any provocation, to strike a citizen or soldier, he shall be starved to death. 7thly, That their lives being granted to them for no other purpose than to implore the mercy of God, and the remission of their sins, they could be employed only in the meanest works to gain their daily subsistence. Under these regulations the exiles settled the places of their habitations, built miserable huts to shelter themselves from the inclemency of the weather, formed themselves into a congress; and after choosing the count de Benyowsky their chief or captain, in order to rivet their union, they swore with great solemnity mutual friendship and eternal fidelity. Among the number of unhappy wretches who had long groaned under the miseries of banishment, was a Mr. Crustiew, who had acquired considerable ascendancy over his fellow-sufferers; and to obtain the particular confidence and esteem of this man was the first object of the count's attention; in which, with the talent he so singularly possessed of agitating and impelling the minds of others, it is almost unnecessary to say that he soon succeeded. The pains and perils incident to the situation to which these men were reduced, were borne for some time in murmuring sufferance, until the accidental finding an old copy of Anson's Voyage inspired them with an idea of making an escape from Kamschatka to the Marian Islands; and the count, Mr. Panow, Baturin, Stephanow, Solmanow, majors Wynblath, Crustiew, and one Wafili, an old and faithful servant of the count's, who had followed his master into exile, formed a confederacy for this purpose. While these transactions were secretly passing, the fame of count Benyowsky's rank and abilities reached the ear of the governor; and as he spoke several languages, he was after some time admitted familiarly into the house of the governor, and at length appointed to superintend the education of his son and his three daughters. "One day," says the count, "while I was exercising my office of language-master, the youngest of the three daughters, whose name was Aphanasia, who was sixteen years of age, proposed many questions concerning my thoughts in my present situation, which convinced me that her father had given them some information concerning my birth and misfortunes. I therefore gave them an account of my adventures, at which my scholars appeared to be highly affected, but the youngest wept very much. She was a beautiful girl, and her sensibility created much emotion in my mind—but, alas, I was an exile!" The merits of the count
however

however soon surmounted the disadvantages of his situation, in the generous mind of miss Nilow, and the increasing intimacy and confidence which he daily gained in the family, joined to the advantages of a fine person and most insinuating address, soon converted the feelings of admiration into the flame of love; and on the 11th of January 1771, madame Nilow the mother consented that her daughter should do the honours of an entertainment then in contemplation, and be publicly declared his future spouse. But the count, though he had cultivated and obtained the affections of his fair pupil, had acted more from policy than passion, and, intending to use her interest rather as a means of effectuating the meditated escape of himself and his companions, than as any serious object of matrimonial union, contrived to suspend the nuptials, by persuading the governor to make an excursion from Kamschatka to the neighbouring islands, with a view or under pretence of establishing a new colony. During these transactions the exiles were secretly at work; and in order to conceal their design from all suspicion, Mr. Cruftiew and Mr. Panow were on the 30th of March deputed to wait on the governor with five-and-twenty of their associates, to request that he would please to receive the title of PROTECTOR of the new colony; and the embassy was not only favourably received, but orders were given to prepare every thing that might be necessary for the execution of the project. At this crisis however an accident occurred which had nearly overturned the success of the scheme; and as it tends to discover the disposition of the count, we shall relate it in his own words.

"About ten o'clock this day (1st of April 1771), I received a message from miss Nilow, that she would call on me in the afternoon, requesting at the same time that I would be alone, because she had affairs of importance to communicate. As I supposed the latter part of this message to be mere pleasantry, I was far from expecting any extraordinary information; and my surprise at the event was much greater, as I had not the least reason to suppose she had made any discovery of my intentions. Miss Nilow arrived at three in the afternoon; her agitation on her first appearance convinced me that she was exceedingly afflicted. At sight of me she paused a moment, and soon after burst into tears, and threw herself into my arms, crying out, that she was unfortunate and forsaken. Her sighs and tears were so extreme, that it was more than a quarter of an hour before I could obtain a connected sentence. I was extremely affected at her situation, and used every expedient to calm her mind; but this was extremely difficult, because I was entirely ignorant of the reason of her affliction.

"As soon as she became a little composed, she begged me to shut the door, that no one might interrupt us. I came back, and

on my knees entreated her to explain the cause of her present situation, which she did to the following effect :

" She informed me that her maid had discovered to her, that a certain person, named Ivan Kudrin, one of my associates, had proposed to her to share his fortune, and that this indiscreet person had assured the girl, that he was about to quit Kamschatka with me, to make a voyage to Europe, where he hoped to place her in an agreeable situation. The maid had first related the circumstance to her mistress; but as she could never believe me capable of such base and treacherous behaviour to her, she was desirous of hearing the account herself, and had, for that purpose, persuaded the servant to appoint a meeting with Kudrin, in order to question him more amply, while she herself might hear the whole, by being concealed behind a curtain. In this manner, she said, she became convinced of her unhappiness and my treachery, and that she would have spared me the confusion of hearing this, if, from a conviction that she could not live after such an affront, she had not been desirous of bidding me a last farewell.

" On finishing these words she fainted; and though I was exceedingly alarmed and distressed on the occasion, yet I did not fail to arrange a plan in my mind, during the interval of her insensibility. When this amiable young lady recovered, she asked if she might give credit to what she had heard. I then threw myself at her feet, and entreated her to hear me calmly, and judge whether I was to blame or not. She promised she would, and I addressed her in the following terms :

" You may recollect, my dear friend, the account I gave you of my birth, and the rank I held in Europe : I remember the tears you shed on that occasion. The misfortune of being exiled to Kamschatka, would long since have compelled me to deliver myself from tyranny by death, if your acquaintance and attachment had not preserved me. I have lived for you, and if you could read my heart, I am sure I should have your pity ; for the possession of your person is become as necessary to my existence as liberty itself. The liberty I speak of, is not that which your worthy father has given me, but implies the possession of my estate and rank. I have hoped for the possession of your person, with a view of rendering you happy, in the participation of my fortune and dignity. These views cannot be accomplished at Kamschatka. What rank can I bestow on my love but that of an exile ? The favours of your worthy father may be of the shortest duration. His successor may soon recall his ordinances, and plunge me again into that state of suffering and contempt, from which I was delivered for a short moment. Represent to yourself, my dearest friend, the affliction and despair that would overwhelm my soul, when I beheld you a sharer in my pain and disgrace ;

disgrace; for you well know, that all the Russians esteem the exiles as dishonoured persons. You have forced me to this declaration of my intentions, in which I have been guided by the attachment and sincerity of my heart. I deferred the communication to you, but I swear that such was my resolution."—"Why then," interrupted she, "did you conceal your intention from me, who am ready to follow you to the farthest limits of the universe?"—This assurance encouraged me to proceed, and engage this charming young lady in my interests. I told her, therefore, that I was prevented only by the fear lest she should refuse my proposals on account of her attachment to her parents; but that, as I now had nothing to fear in that respect, I could inform her, that my intention being to leave Kamschatka, I had determined to carry her off; and in order to convince her, I was ready to call Mr. Cruftiew, who would confirm the truth. On this assurance she embraced me, and entreated me to forgive her want of confidence, at the same time that she declared her readiness to accompany me.

"This degree of confidential intercourse being established, I persuaded her to dismiss every fear from her mind. Many were the trials I made of her resolution, and the event convinced me that she was perfectly determined to follow my fortunes. The secret being thus secure, by her promise to keep it inviolably, I had no other uneasiness remaining but what arose from the communication having been made to her servant. I mentioned my fears to miss Nilow, who removed them, by assuring me that her servant was too much attached to her to betray her secret; and had, besides, an affection for Kudrin, so that she could answer for her discretion. Thus agreeably ended our conversation, though the commencement was rather tragical; and I received the vows of attachment and fidelity from an artless and innocent mind."

On the 23d of April 1771, however, "Miss Aphanasia," says the count, "came to me incognito. She informed me that her mother was in tears, and her father had talked with her in a manner which gave reason to fear that he suspected our plot. She conjured me to be careful, and not to come to the fort if sent for. She expressed her fears, that it would not be in her power to come to me again, but promised she would in that case send her servant; and she entreated me at all events, if I should be compelled to use force against government, I would be careful of the life of her father, and not endanger my own. I tenderly embraced this charming young lady, and thanked her for the interest she took in my preservation; and as it appeared important that her absence should not be discovered, I begged her to return and recommend the issue of our intentions to good fortune. Before her departure, I reminded her to look minutely

after her father, and to send me a red ribband in case government should determine to arrest or attack me; and, in the second place, that at the moment of an alarm, she would open the shutter of her window which looked to the garden, and cause a sledge to be laid over the ditch on that side. She promised to comply with my instructions, and confirmed her promises with vows and tears."

The apprehensions of this faithful girl for the safety of the man she loved, were far from being without foundation; and on the 26th of April she sent the count two red ribbands, to signify the double danger to which she perceived he was exposed. The count, however, coolly prepared to brave the impending storm; and gave orders to the leaders of his associates, amounting in all to 59 persons, to place themselves at the head of their divisions, and station themselves round his house, in readiness to act in the night, in case an attack should be made by the cossacks of the town, and soldiers of the garrison, who, it was rumoured, were busied in preparing their arms. At five o'clock in the evening, a corporal, with four grenadiers, stopped at the count's door, demanding admittance in the name of the empress, and ordered him to follow the guard to the fort. The count however proposed, from a window, to the corporal, that he should enter alone, and drink a glass of wine; but on his being admitted the door was instantly shut upon him, and four pistols clapped to his breast; by the terror of which he was made to disclose every thing that was transacting at the fort, and at length obliged to call the four grenadiers separately into the house, under pretence of drinking, when they were all five bound together, and deposited safely in the cellar.

This measure was, of course, the signal of resistance, and the count marshalling his associates, who had secretly furnished themselves with arms and ammunition by the treachery of the store-keepers, issued forth from the house to oppose, with greater advantage, another detachment who had been sent to arrest him. After levelling several soldiers to the ground, the count, by the mismanagement of their commander, seized their cannon, turned them with success against the fort itself, and, entering by means of the drawbridge, dispatched the twelve remaining guards who were then within it. "Madame Nilow and her children," says the count, "at sight of me implored my protection to save their father and husband. I immediately hastened to his apartment, and begged him to go to his children's room to preserve his life; but he answered that he would first take mine, and instantly fired a pistol, which wounded me. I was desirous nevertheless of preserving him, and continued to represent that all resistance would be useless, for which reason I entreated him to retire. His wife and children threw themselves

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on their knees, but nothing would avail: he flew upon me, seized me by the throat, and left me no other alternative than either to give up my own life, or run my sword through his body. At this period the petard, by which my associates attempted to make a breach, exploded, and burst the outer gate. The second was open; and I saw Mr. Panow enter at the head of a party. He entreated the governor to let me go; but not being able to prevail on him, he set me at liberty, by splitting his skull."

The count by this event became complete master of the fort, and by the cannon and ammunition which he found on the rampart, was enabled, with the ready and active assistance of his now increased associates, to repel the attack which was made upon him by the cossacks; but flight, not resistance, was the ultimate object of this bold commander; and in order to obtain this opportunity, he dispatched a drum and a woman as a sign of parley to the cossacks, who had quitted the town and retired to the heights with a resolution to invest the fort and starve the insurgents, informing them of his resolution to send a detachment of associates into the town to drive all the women and children into the church, and there to burn them all to death, unless they laid down their arms. While this embassy was sent, preparation was made for carrying the threat it contained into immediate execution; but by submitting to the proposal, the execution of this horrid measure was rendered unnecessary; and the count not only received into the fort fifty-two of the principal inhabitants of the town, as hostages for the fidelity of the rest, but procured the archbishop to preach a sermon in the church in favour of the revolution. The count was now complete governor of Kamchatka; and having time, without danger, to prepare every thing necessary for the intended departure, he amused himself with ransacking the archives of the town, where he found several manuscripts of voyages made to the eastward of Kamchatka. The count also, "to profit by the leisure-time he enjoyed, and to divert disagreeable reflections," was led to form a chart, with details respecting Siberia and the sea-coast of Kamchatka, and a description of the Kurelles and Aleuthes islands. This chart has not survived the fate of its composer.

We are now to behold him, not in the character of a designing captive meditating schemes for the attainment of his liberty, but in that of an intrepid commander, at the head of a troop of obedient followers, boldly seeking their vagrant fortunes as fate or fancy pointed out the way. The conspirators, previous to their hostilities against the governor, had prudently secured a corvette of the name of St. Peter and St. Paul, which then rode at anchor in the port of Bolsna, and their subsequent success afforded them the means of providing her with such stores as were necessary for the intended voyage.

On the 11th of May 1771, the count, as commander in chief, attended by Mr. Crustiew as second, by sixteen of his fellow-captives as quarter-guards, and by fifty-seven foremast men, together with twelve passengers and nine women, among whom was the lovely Aphanasia, disguised in sailor's apparel, went on board this vessel; and on the next day weighed anchor, and sailed out of the harbour on a southern course, intending to continue their voyage to China.

On the 20th of May, the count and his companions anchored their vessel in a bay on the coast of Beering's island, where they found the celebrated captain Ochotyn and his followers, who had also escaped from exile in Siberia, and were wandering in search of that settlement which, from their restless dispositions, they were doomed never to find.

The count however was not to be detained by the blandishments of friendship; he departed from this island, and arrived, after experiencing many hardships and dangers at sea, at the harbour of Ufilpatchar in Japan on the 2d of August; from whence, not meeting with a very friendly reception, he again immediately set sail, and arrived on Sunday the 28th of August at the island of Formosa. The inhabitants of Formosa at first appeared inclined to treat him with respect and civility, particularly don Hieronymo Pacheco, formerly captain at the port of Cavith at Manilla, who had fled from that employment to the island of Formosa, in consequence of his having in a moment of rage massacred his wife and a dominican whom he had found in her company: but these professions were soon found to be deceitful; for on sending his men on shore to fetch water, they were attacked by a party of twenty Indians, many of them dangerously wounded, and Mr. Panow, the count's most faithful friend, killed. Don Hieronymo, however, contrived to exculpate himself from any knowledge of, or concern in this treachery, and to advise the count to seek revenge by a conquest of the island; but he contented himself with provoking the natives to a second attack, and repulsing them with considerable slaughter. His men, however, insisted on going in quest of the Indians, in order to make them feel their further vengeance. The remonstrances of the count were to no effect, and at length, complying with their desires, he requested don Hieronymo to guide them towards the principal residence of the nation who had given him so bad a reception, where, after a short and unequal conflict, he killed eleven hundred and fifty-six, took six hundred and forty-three prisoners, who had prostrated themselves on the ground to beg for mercy from their assailants, and set fire to their town. The prince of the country, notwithstanding this massacre of his subjects, was introduced to the count by his spanish friend, and a cordiality at length took place between them to such a degree,

degree, that the count entered into a formal treaty for returning and settling at Formosa; but his secret motives for making this engagement appear to have been, the execution of a project he had silently conceived of establishing a colony on the island.

On Monday the 12th of September the count and his associates sailed from Formosa; on the Thursday following the coast of China appeared in sight; and two days afterwards his vessel was piloted into the port of Macao. At this place he was treated with great respect by the governor and the principal men of the town; and on the 3d of October 1771, captain Gore, then in the service of the English East-India company, made an offer of services to him on the part of the directors, and a free passage to Europe, provided he would bind himself to entrust his manuscripts to the company, engage to enter into their service, and make no communication of the discoveries he had made. But having accepted proposals from the french directors, the offers of captain Gore were rejected, and the count soon afterwards returned from Macao to Europe on board a french ship.

He arrived on the 8th of August 1772 in Champagne, where the duke d'Aiguillon, the minister of France, then was; "and he received me," says the count, "with cordiality and distinction, and proposed to me to enter the service of his master, with the offer of a regiment of infantry; which I accepted, on condition that his majesty would be pleased to employ me in forming establishments beyond the Cape." In consequence of this condition, the duke his patron proposed to him from his majesty to form an establishment on the island of Madagascar, upon the same footing as he had proposed upon the island of Formosa, the whole scheme of which is published in his memoirs of his own life, and discovers vast knowledge of the interests of commerce, and a deep insight into the characters of men.

To a romantic mind and adventurous spirit such as the count possessed, a proposal like the present was irresistible; and after receiving the most positive assurances from the french ministry, that he should constantly receive from them the regular supplies necessary to promote the success of his undertaking, he set sail on the 22d of March 1773 from Port L'Orient for Madagascar, under the treacherous auspices of commendatory letters to Mr. De Ternay, governor of the isle of France, where he landed with a company of between four and five hundred men on the 22d of September following. Instead however of receiving the promised assistance at this place, the governor endeavoured by every means in his power to thwart the success of his enterprise; and "no other step," says the count, "remained for me to take, than that of hastening my departure for Madagascar, at the risk of being exposed to the last misery, and abandoned in the most cruel manner." The count accordingly set sail in

the Des Torges, a vessel badly provided with those stores that were most likely to be of use, and came to an anchor at Madagascar on the 14th of February 1774. The opposition which he met from the several nations placed him in a delicate and dangerous situation; but by the spirit and address that marked every action of his life, he at length, with great difficulty, formed an establishment on Foul Point, entered into a commercial intercourse, and formed treaties of friendship and alliance with the greater part of the inhabitants of this extensive island; "and if I had not been," says the count, "totally abandoned by the minister, which was the source of the diseases, miseries, and mortality to which myself and my people were exposed, the island of Madagascar, in alliance with France, would have formed a power capable of supporting her colonies in the isles of France and Bourbon, and defending her establishments in India, as well as securing new branches of commerce to that kingdom, which would have carried immense sums into the royal treasury." But whether the count, whose commission only extended to open a friendly intercourse with the natives, was abandoned by the minister from the cruelty of neglect, whilst he was in the regular execution of the commands of his sovereign, or because his exorbitant spirit and ambition began to soar to more than an ordinary pitch of power and greatness, the following curious and extraordinary narrative of his subsequent conduct will manifestly shew.

The island of Madagascar, as is well known, is of vast extent, and is inhabited by a great variety of different nations. Among these is the nation of Sambarines, formerly governed by a chief of the name and titles of Rohandrian Ampanfacabé Ramini Larizon; whose only child, a lovely daughter, had, it seems, been taken prisoner, and sold as a captive; and from this circumstance, upon the death of Ramini, his family was supposed to be extinct.

"On the 2d of February," says the count, "M. Corbi, one of my most confidential officers, with the interpreter, informed me, that the old negress Sufanna, whom I had brought from the isle of France, and who in her early youth had been sold to the French, and had lived upwards of fifty years at the isle of France, had reported, that her companion the daughter of Ramini, having likewise been made a prisoner, was sold to foreigners, and that she had certain marks that I was her son. This officer likewise represented to me, that in consequence of her report the Sambarine nation had held several Cabars to declare me the heir of Ramini, and consequently proprietor of the province of Manahar, and successor to the title of Ampanfacabé, or supreme chief of the nation. This information appeared to me of the greatest consequence, and I determined to take the advantage
of

of it, to conduct that brave and generous nation to a civilized state. But as I had no person to whom I could entrust the secret of my mind, I lamented to myself at the reflection how blind the minister of Versailles was to the true interests of France. On the same day I interrogated Sufanna on the report she had spread concerning my birth. The good old woman threw herself at my knees, and excused herself by confessing that she had acted entirely upon a conviction of the truth. For she said that she had known my mother, whose physiognomy resembled mine, and that she had herself been inspired in a dream by the Zahauhar to publish the secret. Her manner of speaking convinced me that she really believed what she said. I therefore embraced her, and told her that I had reasons for keeping the secret respecting my birth; but that nevertheless if she had any confidential friends she might acquaint them with it. At these words she arose, kissed my hands, and declared that the Sambarine nation was informed of the circumstances, and that the Rohandrian Raffangour waited only for a favourable moment to acknowledge the blood of Ramini."

The fallacy to which the old woman thus gave evidence, feeble as the texture of it may appear to enlightened and penetrating minds, was managed by the count with such profound dexterity and address, that he was declared the heir of Ramini, invested with the sovereignty of the nation, received ambassadors and formed alliances in the capacity of a king, with other tribes, made war and peace, led his armies in person into the field, and received submission from his vanquished enemies. In this situation it is not wonderful that he should forget the allegiance he was under to the king of France; and, representing to his subjects the difficulties he had experienced from the neglect of the minister, and the probable advantages that might result by forming a new and national compact either with that or some other powerful kingdom in Europe, he persuaded them to permit him to return to Europe for that purpose; and "on the 11th of October 1776," says the count, "I took my leave to go on board: and at this single moment of my life I experienced what a heart is capable of suffering, when torn from a beloved and affectionate society to which it is devoted."

This account concludes his narrative; but among the memoirs and papers which fill the remaining part of the volume, it appears, that on his arrival in Europe his proposals to the court of France were rejected; that he made subsequent offers of his service to the emperor of Germany, which met with no better success; and that on the 25th of December 1783 he offered, in the character of sovereign of the island of Madagascar, terms for an offensive and defensive alliance with the king of Great Britain: but this proposal was also declined. The ardour of

of the count, however, was not abated by these disappointments; he looked with contempt on kings who could be so blind to the interests and advantages of their people; and, sending for his family from Hungary, he sailed from London with some of his associates for Maryland, on the 14th of April 1784, with a cargo of the value of near 4000*l.* sterling, consisting it seems of articles intended for the Madagascar trade. A respectable commercial house in Baltimore was induced to join in his scheme, and supplied him with a ship of 450 tons, whose lading was estimated at more than 1000*l.* in which he sailed from that place on the 25th of Oct. 1784, and landed at Antangara on the island of Madagascar, on the 7th of July 1785, from whence he departed to Angouci, and commenced hostilities against the French by seizing their storehouse. Here he busied himself in erecting a town after the manner of the country, and from hence he sent a detachment of one hundred men to take possession of the french factory at Foul Point; but they were prevented from carrying their purpose into execution by the sight of a frigate which was at anchor off the Point. In consequence of these movements, the governor of the isle of France sent a ship with sixty regulars on board, who landed and attacked the count on the morning of the 23d of May 1786. He had constructed a small redoubt defended by two cannon, in which himself, with two europeans and thirty natives, waited the approach of the enemy. The blacks fled at the first fire, and Benyowsky, having received a ball in his right breast, fell behind the parapet; whence he was dragged by the hair, and expired a few minutes afterwards.

BEOLCO (ANGELO), surnamed Ruzzante, was born at Padua, and died in 1542. He applied himself early in life to study the manners, gesture, and language of villagers, and copied every particular that favoured of simplicity, drollery, and the grotesque. He was the *Vadé* of the Italians. His rustic farces, though written in a low and vulgar style, are yet pleasing to people of education, by the exactitude with which the countrymen are represented, and by the acute witticisms with which they are seasoned. He preferred being the first in this species of composition, to being the second in a more elevated line. His principal pieces are, *la Vaccaria*, *l'Anconitana*, *la Moschetta*, *la Fiorina*, *la Piovana*, &c. These were printed with other poems of the same kind in 1584 in 12mo, under this title: *Tutte le opere del famosissimo Ruzzante*.

BERAULD (NICHOLAS), in latin *BERAIDUS*, a native of Orleans, distinguished himself in the early part of the xvth century in the university of Paris, by his proficiency in the belles-lettres and the mathematics. He was preceptor to the admiral Coligny and his two brothers. He did not live much beyond the year 1539. Accordingly he could not be in 1571 principal of the college of Montaigis, as the last editor of *Ladvocat* has advanced:

vanced : that place was then occupied by Francis Berauld, his son, who became a calvinist. By Nicholas Berauld there is an edition of the works of William, archbishop of Paris, 1516, fol. one of Pliny's natural history, and other works. His virtue in conjunction with his talents procured him the friendship and esteem of the famous Erasmus, and of several other illustrious personages.

BERENGARIUS (JACOBUS), an eminent surgeon and great anatomist of Carpo, famous for being the first that cured the lues venerea with a mercurial ointment, which carried it entirely off by a salivation; by which discovery he gained both riches and reputation. He flourished about 1520. The Arabians were the first that used either crude mercury or a chemical sublimate from it, mixed with lard or other fat or oily substances, made into an ointment, with which they cured the itch, the morphea alba et nigra, the albaras, and asapha, several hundred years before; and it is probable that he took the hint from them, as Paracelsus afterwards stole it from him, and got so much riches and fame, as made him so insolent, as to write an audacious and brutish letter to the king of Spain and the pope, when they sent for him to come to cure some persons of great distinction at the courts of Spain and Rome, and he refused to come; for which, and for his drunkenness, the pope threatened to excommunicate him. The curious reader is referred to Fracast. in Aphrodisiac. p. 200.

BERENGER, archdeacon of Angers, and treasurer of St. Martin de Tours, was famous in the xith century for reviving what is called the errors of John Scotus, surnamed Erigena, and which were again renewed some centuries after by the Sacramentarians. His heresy, as it is called by ecclesiastics, is no more than right reason with philosophers, and serves to shew the opinion of those times relating to the real presence. He affirmed that what would cause an indigestion, if eaten in too great a quantity, could be nothing but bodily food; that what would cause intoxication, if drank in too large a quantity, was a real liquor; that these things were nothing more than what they really appeared to be, and that the second person in the Trinity was only to be eaten and drank by faith alone. What more reasonable than this? But Berenger had a great reputation, and consequently many enemies. The person who distinguished himself most against him, was Lanfranc a native of Lombardy, born at Pavia, who was come to France to seek his fortune; and his reputation was equal to that of Berenger. He made use of the following arguments to confound him, in his treatise De Corpore Domini: "We may say with truth, that the body of our Lord in the Eucharist is the same as that brought forth by the Virgin, and that it is not the same, as to the essence and properties of real nature; and it is not the same, as to the species of bread and

and wine : so that it is the same as to the substance, and it is not the same as to the form." This admirable reasoning prevailed, and Lanfranc's opinion was confirmed by the church. Berenger had reasoned merely as a philosopher ; but the point in question was an article of faith, a mystery which the church considered as incomprehensible, and to which Berenger as a member ought to have submitted his reason. He was condemned at the council of Paris in 1050, as also at Rome in 1079, and in several other councils ; and he was obliged to pronounce his recantation : but this being forced, only served to confirm him in those sentiments. He therefore died in the same opinion, which did not at that time cause a civil war. In 1088, temporalities alone, says M. de Voltaire, were the grand objects that excited the ambition of mankind.

BERENICIUS, a man utterly unknown, who appeared in Holland in the year 1670. He was thought to be a jesuit, or a renegade from some other religious fraternity. He got his bread by sweeping chimnies and grinding knives. He died in a bog, suffocated in a fit of drunkenness. His talents, if the historians that mention him are to be credited, were extraordinary. He versified with so much ease, that he would recite extempore, and in tolerably good poetry, whatever was said to him in prose. He has been seen to translate the flemish gazettes from that language into greek or latin verse, standing on one foot. The dead languages, the living languages, greek, latin, french, and italian, were as familiar to him as his mother tongue. He could repeat by heart Horace, Virgil, Homer, Aristophanes, and several pieces of Cicero, of the one and the other Pliny ; and, after reciting long passages from them, point out the book and the chapter from whence they were taken. It is supposed that the Geor-garchoniomachia is by him.

BERETIN (PETER), born at Cortona in Tuscany in 1596, at first betrayed but little talent for painting ; but his dispositions burst forth on a sudden, to the astonishment of those companions who had laughed at his incapacity. Rome and Florence successively had him. Alexander VII. created him knight of the golden spur. The grand duke Ferdinand II. also conferred on him several marks of his esteem. That prince one day admiring the figure of a child weeping which he had just painted, he only gave it one touch of the pencil, and it appeared laughing ; then, with another touch, he put it in its former state : " Prince," said Bérétin, " you see how easily children laugh and cry." He was so laborious, that the gout, with which he was tormented, did not prevent him from working ; but his sedentary life, in conjunction with his extreme application, augmented that cruel disease, and he died of it in 1669. His company was amiable, his manners pure, his nature mild, his heart sensible to friendship. His genius
was

was unbounded, and required grand subjects for its employment. His small pictures are of far less value than those he has executed on a larger scale. He threw a singular grace into the airs of his heads, a brilliancy and freshness into his colouring, and gave a dignity to his ideas; but his drawing is not always correct, his draperies not sufficiently regular, and his figures are sometimes clumsy. Bérétin, known also under the name of Pietro di Cortona, was not less successful in architecture.

BERGAMO (JAMES PHILIP DE), an augustin monk, born at Bergamo in 1434, wrote a Chronicle in latin from the creation of the world to the year 1503, and a Treatise of Illustrious Women.

BERGHEM (VAN), was born at Haarlem in 1624, and died there aged 59. This painter, who nearly attained to universal excellence, having great elegance in his choice, and happiness of composition, was particularly estimable; for that notwithstanding his freedom of design in general, his bold grouping, and great masses of light and shade, seem, at first view, to indicate rather a hasty execution, yet not the minutest object in his pieces will be found to discover any negligence: on the contrary, a stone, a plant, are observed to be in equal accuracy and perfection with his principal figure.

BERGIER (NICHOLAS), had the title of historiographer of France, but he is more known by his curious history of the great roads of the Roman Empire, which are now surpassed by ours in beauty though not in solidity. His son put the finishing hand to this useful work, and printed it under the reign of Lewis XIV. He died in 1723.

BERIGARD (CLAUDE), born at Moulins in 1578, taught philosophy with reputation at Pisa, and at Padua, where he died of an umbilical hernia in 1663, at the age of 85. We have by him, 1. *Circulus Pisanus*, printed in 1641 at Florence, 4to. This book treats of the ancient philosophy, and that of Aristotle. 2. *Dubitaciones in dialogum Galilæi pro terræ immobilitate*, 1632, 4to; a work which brought upon him the charge of pyrrhonism and materialism, not without foundation. He has been reproached with acknowledging no other moving principle of the world than primitive matter. The real name of this philosopher is, Claude Guillermet de Beauregarde.

BERING (VITUS), professor in poetry at Copenhagen, and historiographer to the king of Denmark about the middle of the last century, left a great number of latin poems of all kinds. Such as read other latin poetry than that of the ancients, esteem his lyrics. Several of his pieces have been collected in the 2d vol. of the Beauties of the danish poets.

BERKELEY (Dr. GEORGE), the learned and most ingenious bishop of Cloyne in Ireland, was born in that kingdom, at Kilgrin,

crin, near Thomastown, the 12th of March 1684 [A]. He was the son of William Berkeley of Thomastown, in the county of Kilkenny; whose father, the family having suffered for their loyalty to Charles I. went over to Ireland after the restoration, and there obtained the collectorship of Belfast [B]. George had the first part of his education at Kilkenny school; was admitted pensioner of Trinity college, Dublin, at the age of fifteen, under Dr. Histon; and chosen fellow of that college June the 9th 1707, and placed under the tuition of Dr. Hall.

The first public proof he gave of his literary abilities was, *Arithmetica abſque Algebra aut Euclide demonſtrata*; which, from the preface, he appears to have written before he was twenty years old, though he did not publish it till 1707. It is dedicated to Mr. Palliser, son to the archbishop of Cashel; and is followed by a mathematical miscellany, containing observations and theorems inscribed to his pupil Mr. Samuel Molineux, whose father was the friend and correspondent of Locke.

In 1709, came forth the *Theory of Vision*, which, of all his works, seems to do the greatest honour to his sagacity; being, as a certain writer observes [c], the first attempt that ever was made to distinguish the immediate and natural objects of sight, from the conclusions we have been accustomed from infancy to draw from them. The boundary is here traced out between the ideas of sight and touch; and it is shewn, that, though habit has so connected these two classes of ideas in our minds, that they are not without a strong effort to be separated from each other, yet originally they have no such connection; inſomuch, that a person born blind, and suddenly made to see, would at first be utterly unable to tell how any object that affected his sight would affect his touch; and particularly would not from sight receive any idea of distance, outness, or external space, but would imagine all objects to be in his eye, or rather in his mind. This was surprisingly confirmed in the case of a young man born blind, and couched at fourteen years of age by Mr. Chefelden in 1728 [D]. A vindication of the *Theory of Vision* was published by him in 1733.

In 1710 appeared *The Principles of human Knowledge*; and, in 1713, *Dialogues between Hylas and Philonous*: the object of both which pieces is, to prove that the commonly received notion of the existence of matter is false; that sensible material objects, as they are called, are not external to the mind, but exist in it, and are nothing more than impressions made upon it by the immediate act of God, according to certain rules termed laws of nature, from which, in the ordinary course of his go-

[A] Life of Bp. Berkeley, p. 2, 1776, 8vo.

[c] Reid's *Inquiry into the Mind*, ch. 6. sect. 11.

[B] Second edition, 1784.

[D] *Philos. Transf.* No. 402.

vernment, he never deviates; and that the steady adherence of the Supreme Spirit to these rules is what constitutes the reality of things to his creatures. These works are declared to have been written in opposition to sceptics and atheists; and herein is inquired into the chief cause of error and difficulty in the sciences, with the grounds of scepticism, atheism, and irreligion: which cause and grounds are found to be the doctrines of the existence of matter. He seems persuaded, that men never could have been deluded into a false opinion of the existence of matter, if they had not fancied themselves invested with a power of abstracting substance from the qualities under which it is perceived; and hence, as the general foundation of his argument, is led to combat and explode a doctrine maintained by Locke and others, of there being a power in the mind of abstracting general ideas. Mr. Hume [E], having regard to these writings of the very ingenious author, as he calls him, says, that they "form the best lessons of scepticism, which are to be found either among the ancient or modern philosophers, Bayle not excepted." He professes, however, in his title page, and undoubtedly with great truth, to have composed his books against the sceptics, as well as against the atheists and freethinkers: but that all his arguments, though otherwise intended, are, in reality, merely sceptical, appears from this, that they *admit of no answer, and produce no conviction*. Their only effect is, to cause that momentary amazement and irresolution and confusion, which is the result of scepticism. It may just be observed, that Berkeley had not reached his 27th year, when he published this singular system.

In 1712, he published three sermons in favour of passive obedience and non-resistance [F], which underwent at least three editions, and afterwards had nearly done him some injury in his fortune. They caused him to be represented as a Jacobite, and stood in his way with the house of Hanover, till Mr. Molineux, above-mentioned, took off the impression, and first made him known to queen Caroline, whose secretary when princess Mr. Molineux had been. Acuteness of parts and beauty of imagination were so conspicuous in his writings, that his reputation was now established, and his company courted even where his opinions did not find admission. Men of opposite parties concurred in recommending him; sir Richard Steele, for instance, and Dr. Swift. For the former he wrote several papers in the Guardian, and at his house became acquainted with Pope, with whom he always lived in friendship. Swift recommended him to the celebrated earl of Peterborough, who being appointed

[E] *Essays*, vol. ii. p. 173. 8vo.[F] *Dissertation on Truth*, p. 444. 2d edit.

ambassador

ambassador to the king of Sicily and the Italian states, took Berkeley with him as chaplain and secretary in November 1713. He returned to England with this nobleman in August 1714, and towards the close of the year had a fever, which gave occasion to Dr. Arbuthnot to indulge a little pleasantry on Berkeley's system. Poor philosopher Berkeley, says he to his friend Swift, has now the *idea* of health, which was very hard to produce in him; for he had an *idea* of a strange fever on him so strong, that it was very hard to destroy it by introducing a contrary one.

His hopes of preferment expiring with the fall of queen Anne's ministry, he some time after embraced an offer, made him by Ashe, bishop of Clogher, of accompanying his son in a tour through Europe. In this he employed four years; and, besides those places which fall within the grand tour, visited some that are less frequented. He travelled over Apulia (from which he wrote an account of the tarantula to Dr. Freind), Calabria, and the whole island of Sicily. This last country engaged his attention so strongly, that he had with great industry collected very considerable materials for a natural history of it, but unfortunately lost them in the passage to Naples; and what an injury the literary world has sustained by this mischance, may be collected from the specimen of his talents for this sort of work, in a letter to Mr. Pope concerning the island of Inarime (now Ilichia) dated October 22, 1717 [G]; and in another from the same city to Dr. Arbuthnot, giving an account of an eruption of Vesuvius [H]. He arrived at London in 1721; and, being much affected with the miseries of the nation, occasioned by the South Sea scheme in 1720, published the same year An essay towards preventing the ruin of Great Britain; reprinted in his miscellaneous tracts.

His way was open now into the very first company. Mr. Pope introduced him to lord Burlington, and lord Burlington recommended him to the duke of Grafton; who, being lord-lieutenant of Ireland, took him over as one of his chaplains in 1721. November this year, he accumulated the degrees of bachelor and doctor in divinity. The year following he had a very unexpected increase of fortune from Mrs. Vanhomrigh, the celebrated Vanessa, to whom he had been introduced by Swift: this lady had intended Swift for her heir; but, perceiving herself to be slighted by him, she left near 8000 l. between her two executors, of whom Berkeley was one. May 18, 1724, he was promoted to the deanery of Derry, worth 1100 l. per annum.

In 1725, he published, and it has since been reprinted in his

[G] Pope's Works, vol. viii.

[H] Life, p. 58. Phil. Trans. No. 354.

miscellaneous tracts, "A proposal for converting the savage Americans to christianity, by a college to be erected in the Summer Islands, otherwise called the Isles of Bermuda:" a scheme which had employed his thoughts for three or four years past; and it is really surprising to consider how far he carried it. He offered to resign all his preferment, and to dedicate the remainder of his life to instructing the american youth, on a stipend of 100l. yearly: he prevailed with three junior fellows of Trinity college, Dublin, to give up all their prospects of preferment at home, and to exchange their fellowships for a settlement in the Atlantic Ocean at 40l. a year: he procured his plan to be laid before George I. who commanded sir Robert Walpole to lay it before the commons; and further granted him a charter for erecting a college in Bermuda, to consist of a president and nine fellows, who were obliged to maintain and educate indian scholars at 10l. a year each: he obtained a grant from the commons of a sum, to be determined by the king; and accordingly 10,000l. was promised by the minister, for the purchase of lands, and erecting the college. He married the daughter of John Forster, esq. speaker of the irish house of commons, the 1st of August 1728; and actually set sail in September following for Rhode Island, which lay nearest to Bermuda, taking with him his wife, a single lady, and two gentlemen of fortune. Was not this going a great way, and was not here a full prospect of success? Yet the scheme entirely failed, and Berkeley was obliged to return, after residing near two years at Newport. The reason given is, that the minister never heartily embraced the project, and the money was turned into another channel.

In 1732, he published *The Minute Philosopher*, in two volumes 8vo. This masterly work is written in a series of dialogues on the model of Plato, a philosopher he is said to have been very fond of; and in it he pursues the freethinker through the various characters of atheist, libertine, enthusiast, scorner, critic, metaphysician, fatalist, and sceptic. The same year he printed a sermon, preached before the society for propagating the gospel in foreign parts. In 1733, he was made bishop of Cloyne, and might have been removed in 1745, by lord Chesterfield, to Clogher, but declined it. He resided constantly at Cloyne, where he faithfully discharged all the offices of a good bishop, yet continued his studies with unabated attention.

About this time he engaged in a controversy with the mathematicians, which made a good deal of noise in the literary world; and the occasion of it is said to have been this: Mr. Addison had given the bishop an account of their common friend Dr. Garth's behaviour in his last illness, which was equally displeasing to both these advocates of revealed religion. For, when Addison went to see the doctor, and began to discourse with him seriously

about another world, "Surely, Addison," replied he, "I have good reason not to believe those trifles, since my friend Dr. Hallet, who has dealt so much in demonstration, has assured me, that the doctrines of christianity are incomprehensible, and the religion itself an imposture." The bishop, therefore, addressed to him, as to an infidel mathematician, a discourse called the *Analyst*; with a view of shewing, that mysteries in faith were unjustly objected to by mathematicians, who admitted much greater mysteries, and even falsehoods in science, of which he endeavoured to prove, that the doctrine of fluxions furnished a clear example. This attack gave occasion to Maclaurin's treatise, and other smaller works, upon the subject of fluxions; but the direct answers to the *Analyst* were set forth by a person under the name of Philalethes Cantabrigiensis, but generally supposed to be Dr. Jurin, who published a piece intituled, *Geometry no friend to infidelity*, 1734. To this the bishop replied in *A defence of freethinking in mathematics*, 1735; which drew a second answer the same year from Philalethes, styled, *The minute mathematician, or the freethinker no just thinker*. And here the controversy ended.

But the bishop, ever active and attentive to the public good, was continually sending forth something or other: in 1735, the *Querist*; in 1736, A discourse addressed to magistrates, occasioned by the enormous licence and irreligion of the times; and many other things afterwards of a smaller kind. In 1744, came forth his celebrated and curious book, intituled, *Siris*; a chain of philosophical reflections and inquiries concerning the virtues of Tar Water: a work which, he has been heard to declare, cost him more time and pains than any other he had ever been engaged in. It underwent a second impression, with additions and emendations, in 1747; and was followed by "Farther thoughts on Tar Water," in 1752. In July, the same year, he removed with his lady and family to Oxford, partly to superintend the education of a son, but chiefly to indulge the passion for learned retirement, which had ever strongly possessed him, and was one of his motives to form the Bermuda project. He would have resigned his bishopric for a canonry or headship at Oxford; but it was not permitted him. At Oxford he lived highly respected, and collected and printed the same year all his smaller pieces in 8vo; but he did not live long; for, on Sunday evening, Jan. 14, 1753, as he was in the midst of his family, listening to a sermon which his lady was reading to him, he was seized with what was called a palsy in the heart, and instantly expired. The accident was so sudden, that his body was cold, and his joints stiff, before it was discovered; as he lay upon a couch, and seemed to be asleep, till his daughter, on presenting him with a dish of tea, first perceived his insensibility. His remains were interred at Christ church

church Oxford, and there is an elegant marble monument over him, with an inscription by Dr. Markham, then dean.

As to his person, he was handsome, with a countenance full of meaning and kindness, remarkable for great strength of limbs; and, till his sedentary life impaired it, of a very robust constitution. He was, however, often troubled with the hypochondria, and latterly with a nervous colic, from which however he was greatly relieved by the virtues of tar-water. At Cloyne he constantly rose between three and four o'clock in the morning, and summoned his family to a lesson on the bass viol, from an Italian master he kept in the house for the instruction of his children; though he himself had no ear for music. He spent the rest of the morning, and often a great part of the day, in study; and Plato, from whom many of his notions were borrowed, was his favourite author. The excellence of his moral character is conspicuous in his writings: he was certainly a very amiable as well as very great man; and Pope is scarcely thought to have said too much, when he ascribes

To Berkeley every virtue under heaven.

BERKELEY (GEORGE, L.L. D. prebendary of Canterbury), second son of the celebrated George lord bishop of Cloyne, by Anne, eldest daughter of the right hon. John Forster, a privy-counsellor and speaker of the Irish house of commons, by Anne, daughter to the right hon. John Monck, brother to the duke of Albemarle, was born on the 28th of September 1733, old style, in Grosvenor-street, Grosvenor-square. In his infancy he was removed with the family to Ireland, where he was instructed in the classics by his father only, the bishop taking that part of the education of his sons on himself. Instructed in every elegant and useful accomplishment, Mr. Berkeley was, at the age of 19, sent over to Oxford; his father leaving it to his own choice to enter a gentleman commoner, either at Christ-church or St. John's college. But bishop Conybeare, then dean of Christ-church, on his arrival offering him a studentship in that society, he accepted it, finding many of the students to be gentlemen of the first character for learning and rank in the kingdom. His first tutor was the present learned archbishop of York; on whose removal to Westminster-school, he put himself under the tuition of the present amiable and worthy bishop of Oxford. Having taken the degree of B. A. he served the office of collector in the university, and as he was allowed by his contemporaries to be an excellent Latin scholar, no wonder that his collector's speech was universally admired and applauded. In 1758 he took a small living from his society, the vicarage of East Garston, Berks, from which he was removed, in 1759, by archbishop Secker his sole patron, to the famous vicarage of Bray,

Berks; of which he was only the fifth vicar since the reformation. In 1759 also he took the degree of M. A.—The kindness of archbishop Secker (who testified the highest respect for bishop Berkeley's memory in attention to his deserving son) did not rest here; he gave him also the chancellorship of Brecknock, the rectory of Acton, Middlesex, and the sixth prebendal stall in the church of Canterbury. In 1768 he had taken the degree of L. L. D. for which he went out grand compounder. He soon afterwards resigned the rectory of Acton in a noble, unsolicited, and unexpected manner. Soon after he had obtained the chancellorship of Brecknock also, he put himself to very considerable expence in order to render permanent two ten pounds per annum, issuing out of the estate, to two poor welth curacies. The vicarage of Bray he afterwards exchanged for that of Cookham near Maidenhead. He had afterwards from the church of Canterbury the vicarage of East-Peckham, Kent, which he relinquished on obtaining the rectory of St. Clement's Danes; which with the vicarage of Tyshurst, Suffex (to which he was presented by the church of Canterbury in 1792, when he vacated Cookham), and with the chancellorship of Brecknock, he held till his death. His illness had been long and painful, but borne with exemplary resignation; and his death was so calm and easy that no pang was observed, no groan was heard, by his attending wife and relations. Not long before his death, he expressed his warmest gratitude to Mrs. Berkeley, of whose affection he was truly sensible, and of whom he took a most tender farewell. Dr. Berkeley's qualifications and attainments were such as must occasion his death to be lamented not only by a few, but by many indeed. He was the charitable divine, the affectionate and active friend, the elegant scholar, the accomplished gentleman. He possessed an exquisite sensibility. To alleviate the sufferings of the sick and needy, and to patronize the friendless, were employments in which his heart and his hand ever cooperated. In the pulpit his manner was animated, and his matter forcible. His conversation always enlivened the social meetings where he was present; for he was equalled by few in affability of temper and address, in the happy recital of agreeable anecdote, in the ingenious discussion of literary subjects, or in the brilliant display of a lively imagination.

Dr. Berkeley published two or three single sermons; one of which, preached on the anniversary of king Charles's martyrdom, 1785, intituled, "The danger of violent innovations in the state, how specious soever the pretence, exemplified from the reigns of the two first Stuarts," has gone through six editions, the last in 1794; one on Good Friday 1787; one at Cookham on the king's accession, 1789. He married, in 1761, Eliza, eldest daughter and coheiress of the rev. Henry Finham,

M. A.

M. A. by Eliza, youngest daughter and one of the coheiresses of the truly pious and learned Francis Cherry, esq. of Shottesbrook-house in the county of Berks, by whom he had four children, now no more. He died 6th January 1795, and was buried in the same vault where his father lies, in the cathedral of Christ-church, Oxford, on the 14th of the same month. His remains were attended to the grave by four of his friends, one of whom indeed was an early friend and acquaintance, the present dean of Hereford. The late bishop Horne, we may add, was one of Dr. Berkeley's earliest and most intimate friends, the loss of whom he severely felt, and of whom he was used to speak with the sincerest respect and the most affectionate regard.

BERKENHOUT (Dr. JOHN), was born, about the year 1730, at Leeds in Yorkshire, and educated at the grammar-school in that town. His father, who was a merchant, and a native of Holland, intended him for trade; and with that view sent him at an early age to Germany, in order to learn foreign languages. After continuing a few years in that country, he made the tour of Europe in company with one or more english noblemen. On their return to Germany they visited Berlin, where Mr. Berkenhout met with a near relation of his father's, the baron de Bickfeldt, a nobleman then in high estimation with the late king of Prussia; distinguished as one of the founders of the royal academy of sciences at Berlin, and universally known as a politician and a man of letters. With this relation our young traveller fixed his abode for some time; and, regardless of his original destination, became a cadet in a prussian regiment of foot. He soon obtained an ensign's commission; and, in the space of a few years, was advanced to the rank of captain. He quitted the prussian service on the declaration of war between England and France in 1756, and was honoured with the command of a company in the service of his native country. When peace was concluded in 1760, not choosing, we suppose, to lead a life of inactivity on half-pay, he went down to Edinburgh, and commenced student of physic. During his residence at that university he published his *Clavis Anglica Linguae Botanicae*; a book of singular utility to all students of botany. This book has been long out of print. It is the only botanical lexicon in our language, and particularly expletive of the linnæan system.

Having continued some years at Edinburgh, Mr. Berkenhout went to the university of Leyden, where he took the degree of doctor of physic. This was in the year 1765, as we learn from the date of his thesis, which we have seen. It is intituled, *Dissertatio medica inauguralis de Podagra*, and dedicated to his relation baron de Bickfeldt. Returning to England, Dr. Berkenhout settled at Isleworth in Middlesex, and soon after published his *Pharmacopœia Medici*, the third edition of which was

printed in 1782. In 1778, he was sent by government with the commissioners to America. Neither the commissioners nor their secretary were suffered by the congress to proceed further than New-York. Dr. Berkenhout, however, found means to penetrate as far as Philadelphia, where the congress was then assembled. He appears to have remained in that city for some time without molestation; but at last they began to suspect that he was sent by lord North for the purpose of tampering with some of their leading members. The doctor was immediately seized and committed to prison.

How long he remained a state prisoner, or by what means he obtained his liberty, we are not informed; but we find from the public prints, that he rejoined the commissioners at New York, and returned with them to England.—For this temporary sacrifice of the emoluments of his profession, and in consideration of his having, in the service of his sovereign, committed himself to the mercy of a congress of incensed republicans, he obtained a pension.

Many years previous to this event (viz. in 1769 or 1770) Dr. Berkenhout published his *Outlines of the Natural History of Great Britain and Ireland*, in 3 vols. 12mo; a work which established his reputation as a naturalist. This very useful book was also long out of print; but we are informed that a new edition has been lately published. In the year 1773 he wrote a pamphlet, intitled, *An essay on the bite of a mad dog*, in which the claim to infallibility of the principal preservative remedies against the hydrophobia is examined. This pamphlet is inscribed to sir George Baker, and deserves to be universally read. In the year following Dr. Berkenhout published his *Symptomatology*; a book which is too universally known to require any recommendation. His last publication, which appeared at the beginning of the year 1788, is intitled, *First lines of the theory and practice of philosophical chemistry*. It is dedicated to Mr. Eden, afterwards ambassador to the court of Spain, now lord Auckland, whom the doctor accompanied to America. Of this book it is sufficient to say, that it exhibits a satisfactory display of the present state of chemistry; and that it is the only systematical book on this subject in the english language. These, we believe, except a learned preface to the translation of Dr. Pommé's treatise on hysteric diseases, are all Dr. Berkenhout's writings in the line of his profession: but he is not less known as the author of other valuable works, particularly the *Biographia Literaria*, published by Doddsley. We have also good reason to suppose him the author of certain humorous publications, in prose and verse, to which he did not think fit to prefix his name. We likewise remember to have seen a translation from the swedish language, of the celebrated count Tessin's letters to the late king of

of Sweden, by our author. It is dedicated to the prince of Wales, his present majesty of Great Britain; and was, we believe, Mr. Berkenhout's first publication.

Dr. Berkenhout was likewise the author of *Lucubrations on Ways and Means*; from which several of our present taxes were adopted; also of an answer to Dr. Cadogan's pamphlet on the gout. He died the 3d of April 1791, aged 60.

When we reflect on the variety of books that bear his name, we cannot but be surprised at the extent and variety of the knowledge they contain. He was originally intended for a merchant; thence his knowledge of the principles of commerce. He was some years in one of the best disciplined armies in Europe; thence his knowledge of the art of war. His translation of count Tessin's Letters shew him to be well acquainted with the swedish language, and that he is a good poet. His *Pharmacopœia Medici*, &c. demonstrate his skill in his profession. His *Outlines of Natural History* and his *Botanical Lexicon* prove his knowledge in every branch of natural history. His *First Lines of Philosophical Chemistry* have convinced the world of his intimate acquaintance with that science. His *Essay on Ways and Means* proves him to be better acquainted with the system of taxation than any other writer on the subject. All his writings prove him to have been a classical scholar, and it is known that the italian, french, german and dutch languages were familiar to him. His biographical knowledge is evident from his *Biographia Literaria*. He was moreover a painter; and played well, it is said, on various musical instruments. To these acquirements may be added, a considerable degree of mathematical knowledge, which he attained in the course of his military studies. An individual so universally informed as Dr. Berkenhout is an extraordinary appearance in the republic of letters.

BERKLEY (Sir WILLIAM), was constituted governor of Virginia in 1660, after the death of colonel Matthews; wrote a description of that country, and collected the laws then in force into one body, and added most of the best laws himself, which he procured to be confirmed by the grand assembly anno 1661. He died July 13, 1677, and was at first buried in the middle chancel of Twickenham church, but was afterwards removed into a vault, made for lord John Berkley, in 1678.

BERNARD (St.), one of the fathers of the church, born 1091, in the village of Fontaine in Burgundy. In 1115, the monastery of Clairvaux was founded, and Bernard was made the first abbot of this religious house, where many famous men were bred up under his tuition. He acquired so great esteem amongst the clergy, nobility, and common people, that no ecclesiastical affair or dispute was carried on without having recourse to his advice. It was owing to him, that Innocent II.

was acknowledged sovereign pontif; and after the death of Peter Leonis, anti-pope, that Victor, who had been named successor, made a voluntary abdication of his dignity. He convicted Abelard at the council of Sens, in 1140. He opposed the monk Raoul; he persecuted the followers of Arnaud de Bresse; and in 1148, he got Gilbert de la Porvice, bishop of Poitiers and Eon de l'Etoile, to be condemned in the council of Rheims. By such zealous behaviour he verified, says Mr. Bayle, the interpretation of his mother's dream. She dreamt, when she was with child of him, that she should bring forth a white dog, whose barking should be very loud [1]. Being astonished at this dream, she consulted a monk, who said to her, "Be of good courage; you shall have a son who shall guard the house of God, and bark loudly against the enemies of the faith." This turbulent and hot-headed fanatic died in 1153, after having founded 160 monasteries, and wrought innumerable miracles, and was made one of the great saints of the romish communion. He has left many works; the best edition is that published in 1690, by father Mabillon, in two volumes folio.

BERNARD (EDWARD), a learned critic and astronomer, born at Perry St. Paul, commonly called Pauler's Perry, near Towcester in Northamptonshire, the 2d of May 1638 [K]. He received some part of his education at Northampton; but his father dying when he was very young, his mother sent him to an uncle in London, who entered him at Merchant-taylors-school, in 1648: here he continued till June 1655, when he was elected scholar of St. John's college in Oxford, of which also he became afterwards fellow. During his stay at school, he had laid in an uncommon fund of classical learning, so that when he went to the university, he was a great master of the greek and latin tongues, and not unacquainted with the hebrew. He had acquired a good latin style, and could compose verses well; so that he often used to divert himself with writing epigrams. In the university, he applied himself to history, philology, and philosophy; nor was he satisfied with the knowledge of the languages of Greece and Rome, but likewise made himself master of the hebrew, syriac, arabic, and coptic. He applied himself next to the mathematics, under the famous D. J. Wallis. He took the degree of B. A. Feb. the 12th, 1658; that of master, April 16, 1662; and that of B. D. June 9, 1668. December following he went to Leyden, to consult several oriental manuscripts left to that university by Joseph Scaliger and Levinus Warnerus, and especially the 5th, 6th, and 7th books of Apollonius Pergæus's conic sections; the greek text of which is lost,

[1] Francis Amboes. vit. Bernard, Smith's vita Bernardi at the end of bishop Huntingdon's epistles. Lond. 1704. 8vo.

[K] Wood's Athen. Oxon. vol. ii. p. 4.

but which are preserved in the arabic version of that author. This version had been brought from the east by James Golius, and was in the possession of his executor, who finding Mr. Bernard's chief design in coming to Holland was to examine this manuscript, allowed him the free use of it. He accordingly transcribed these three books, with the diagrams, intending to publish them at Oxford, with a latin version, and proper commentaries; but was prevented from completing this design. Abraham Echellensis had published a latin translation of these books in 1661, and Christianus Ravius gave another in 1669: but Dr. Smith remarks, that these two authors, though well skilled in the arabic language, were entirely ignorant of the mathematics, which made it regretted that Golius died while he was preparing that work for the press; and that Mr. Bernard, who understood both the language and the subject, and was furnished with all the proper helps for such a design, was abandoned by his friends, though they had before urged him to undertake it [L].

At his return to Oxford, he examined and collated the most valuable manuscripts in the bodleian library; which induced those who published ancient authors, to apply to him for observations or emendations: these he readily imparted, and by this means became engaged in a very extensive correspondence with the learned in most countries [M]. In 1669, the famous Christopher Wren, savilian professor of astronomy at Oxford, having been appointed surveyor-general of his majesty's works, and being much detained at London by this employment, obtained leave to name a deputy at Oxford, and pitched upon Mr. Bernard, which engaged the latter in a more particular application to the study of astronomy. In 1672, the master and fellows of his college presented him to the rectory of Cheame in Surrey; and February following, Dr. Peter Mews, the master, being advanced to the bishopric of Bath and Wells, appointed Mr. Bernard one of his chaplains. But the following year he quitted all views of preferment, by accepting the savilian professorship of astronomy, vacant by the resignation of sir Christopher Wren; for, by the statutes of the founder, sir Henry Savile, the professors are not allowed to hold any other office either ecclesiastical or civil.

About this time a scheme was set on foot at Oxford, of collecting and publishing the ancient mathematicians. Mr. Bernard, who had first formed the project, collected all the old books published on that subject since the invention of printing, and all the MSS. he could discover in the bodleian and savilian libraries,

[L] This book was published at length by Dr. Halley, at Oxford. 1710, folio, who has given a latin translation of the three last books out of arabic, and supplied by his

own ingenuity and industry the 8th book, which is lost.

[M] *Smith's vita Bernardi, &c.* 8vo. p. 23, 24.

which

which he arranged in order of time, and according to the matter they contained. Of this he drew up a synopsis or view, which he presented to bishop Fell, a great encourager of the undertaking [N]. As a specimen he published also a few sheets of Euclid in folio, containing the greek text, and a latin version, with Proclus's commentary in greek and latin, and learned scholia and corollaries. He undertook also an edition of the *Parva syntaxis Alexandrina*; in which, besides Euclid, are contained the small treatises of Theodosius, Autolycus, Menelaus, Aristarchus, and Hipicles: but it was never published [O]. In 1676, he was sent to France by Charles II. to be tutor to the dukes of Grafton and Northumberland, natural sons of the king, by the duchess of Cleveland, with whom they then lived at Paris; but the plainness and simplicity of his manners not suiting the gaiety of the duchess's family, he continued with them only one year, when he returned to Oxford: he reaped however the advantage, during his stay at Paris, of becoming acquainted with most of the learned men in that city.

Upon his return to the university, he applied himself to his former studies; and though, in conformity to the obligation of his professorship, he devoted the greatest part of his time to mathematics, yet his inclination was now more to history, chronology, and antiquities. He undertook a new edition of Josephus, but it was never completed. In 1683, he went again to Leyden, to be present at the sale of Nicholas Heinsius's library; where he purchased, at a great price, several of the classical authors, that had been either collated with manuscripts, or illustrated with the original notes of Joseph Scaliger, Bonaventure Vulcanius, the two Heinsiuses, and other celebrated critics. Here he renewed his acquaintance with several persons of eminent learning, and was so taken with their civilities, and the opportunities he had of making improvements in oriental learning, that he would have settled at Leyden, if he could have been chosen professor of the oriental languages in that university; but not being able to compass this, he returned to Oxford. He began now to be tired of astronomy, and his health declining, he was desirous to resign; but no other preferment offering, he was obliged to hold his professorship some years longer than he intended; in 1691, being presented to the rectory of Brightwell in Berkshire, he soon after quitted his professorship, and was succeeded by David Gregory, professor of mathematics at Edinburgh.

[N] It was published by Dr. Smith at the end of his life of our author, under the title of *Veterum Mathematicorum græcorum, latinorum, et arabum, synopsis*. And at the end of it there is a catalogue of some

greek writers, who are supposed to be lost in their own language, but are preserved in the syriac or arabic translations of them.

[O] Smith's *vita Bernardi*, &c. 8vo. p. 23, 25.

Towards the latter end of his life, he was much afflicted with the stone; yet, notwithstanding this, and other infirmities, he took a third voyage to Holland, to attend the sale of Golius's manuscripts [P]. After six or seven weeks absence he returned to London, and from thence to Oxford. There he fell into a languishing consumption, which put an end to his life, Jan. 12, 1696, before he was quite fifty-nine years of age. Four days after, he was interred in St. John's chapel, where a monument of white marble was soon erected for him. As to this learned man's character, Dr Smith, who knew him well, gives him a very great one. "He was (says he) of a mild disposition, averse to wrangling and disputes; and if by chance or otherwise he happened to be present where contests ran high, he would deliver his opinion with great candour and modesty, and in few words, but entirely to the purpose. He was a candid judge of other men's performances: not too censorious even on trifling books, if they contained nothing contrary to good manners, virtue, or religion; and to those which displayed wit, learning, or good sense, none gave more ready and more ample praise. Though he was a true son of the church of England, yet he judged favourably and charitably of dissenters of all denominations. His piety and prudence never suffered him to be hurried away by an immoderate zeal, in declaiming against the errors of others. His piety was sincere and unaffected, and his devotions both in public and private very regular and exemplary. Of his great and extensive learning, the works he published, and the manuscripts he has left, are a sufficient evidence."

BERNARD (JAMES), professor of philosophy and mathematics, and minister of the Walloon church at Leyden, born Sept. 1, 1658, at Nions in Dauphiné. He had the rudiments of his education in a protestant academy, at Die in Dauphiné [Q]. He went afterwards to Geneva, where he studied philosophy, and applied to the hebrew language under the professor Michael Turretin. He returned to France in 1679, and was chosen minister of Venterol, a village in Dauphiné. Some time after he was removed to the church of Vinsobres in the same province; but the persecutions raised against the protestants in France, having obliged him to leave his native country, he retired to Geneva in 1683, and afterwards to Lausanne in Switzerland. In 1685, he went to Holland, where he was appointed one of the pensionary ministers of Ganda, and taught philosophy: but having been married since he came to Holland, and the city of Ganda not being very populous, he had not a sufficient number

[P] Smith's *vita Bernardi* at the end of bishop Huntington's *epistles*. Lond. 1704. 8vo. p. 4.

[Q] Le Clerc *Eloge de M. Bernard* *Nouvelles de la repub. des lettres* 1618, May & Juin, p. 292.

of scholars to maintain his family; and therefore obtained leave to reside at the Hague, but went to Ganda to preach in his turn, which was about four times a year. Before he went to live at the Hague, he had published a kind of political state of Europe, intituled, *Histoire abrégée de l'Europe*, &c. The work was begun in July 1686, and continued monthly till December 1688: it makes five volumes in 12mo. In 1692, he began his *Lettres Historiques*, containing an account of the most important transactions in Europe, with necessary reflections, which was also published monthly, till 1698: it was afterwards continued by other hands, and contains a great many volumes. Mr. Le Clerc having left off his *Bibliothèque universelle*, in 1691, Mr. Bernard wrote the greatest part of the 20th volume, and by himself carried on the five following, to the year 1693. In 1699, he collected and published *Actes et Negotiations de la Paix de Ryswic*, in four volumes 12mo: a new edition of this collection was published in 1707, in five volume 12mo[R]. He did not put his name to any of these works, nor to the general collection of the treaties of peace, which he published in 1700[S]. But he prefixed it to the *Nouvelles de la République des Lettres*, which was begun in 1698, and continued till December 1710. This undertaking engaged him in some disputes, particularly with one Mr. de Vallone, a monk, who having embraced the reformed religion, wrote some metaphysical books concerning predestination[T]. Mr. Bernard having given an account of one of these books, the author was so displeased with it, that he printed a libel against Mr. Bernard, and gave it about privately amongst his friends. He was also engaged in a long dispute with Mr. Bayle upon the two following questions: 1. Whether the general agreement of all nations in favour of a deity, be a good proof of the existence of a deity? 2. Whether atheism be worse than idolatry[U]?

Mr. Bernard having acquired great reputation by his works, as well as by his sermons at Ganda and the Hague, the congregation of the Walloon church at Leyden were desirous to have him for one of their ministers: but they could not accomplish their desire whilst king William lived, who refused twice to confirm the election of Mr. Bernard, as being a re-

[R] *Nouv. de la Repub. de Let.* 1699, Juillet, p. 111.

[S] This collection consists of the treaties, contracts, acts of guaranty, &c. between the powers of Europe, four volumes in folio. The first contains the preface, and the treaties made since the year 136 to 1500. The second consists of Mr. Amelot de la Houfflay's historical and political reflections, and the treaties from 1500 to

1600. The third includes the treaties from 1601 to 1661; and the fourth, those from 1661 to 1700, with a general alphabetical index to the whole.

[T] *Repub. de Let.* 1703, April, p. 462, &c.

[U] Bayle, continuation de pensées diverses, tom. 1. p. 55. rep. de Lettres, 1700, Feb. p. 129, &c. Bayle *ibid.* tom. 2. rep. des Let. Mar. 1705, p. 289, &c.

publican in his principles, and having delivered his sentiments too freely in a sermon before this prince. After the death of king William, he was unanimously chosen in 1705; and about the same time appointed professor of philosophy and mathematics at Leyden; the university presenting him with the degrees of doctor of philosophy, and master of arts. In 1716, he published *A Supplement to Moreri's dictionary*, in two volumes folio. The same year he resumed his *Nouvelles de la Republique des Lettres*, and continued it till his death, which happened the 27th of April 1718, in the 60th year of his age.

Mr. Bernard was well skilled in polite literature, and a perfect master of the hebrew tongue. He studied the scriptures with great attention; and though he was not reckoned of the first class of mathematicians, yet he could explain the principles of that science in a very clear and able manner [x]. As to philosophy, he had applied himself to that of Cartesius; yet after he came into Holland, having learned the english tongue, he used to read the best books from England, and had acquired some taste in the Newtonian philosophy. He left sermons and other works in manuscript.

BERNARD (CATHARINE), of the academy of the Ricovrati of Padua, was born at Rouen, and died at Paris in 1712. Her works were several times crowned by the french academy, and that of the jeux floraux. Two of her tragedies were represented at the french theatre, *Brutus* (in 1691) and *Laodamia*. It is thought she composed these pieces conjointly with Fontenelle, her friend and countryman. Of her are several other works in verse, which are written with ease, and sometimes with delicacy. Some distinction is set upon her placet to Louis XIV. to ask for the 200 crowns, the annual gratification given her by that prince; it is to be seen in the *Recueil de vers choisis du pere Bouhours*. She discontinued working for the theatre at the instance of madame la chancelière de Pont-Chartrain, who gave her a pension. She even suppressed several little pieces, which might have given bad impressions of her manners and her religion. Two romances are likewise ascribed to her: *The count d'Amboise*, in 12mo. and *Inès of Cordova*, 12mo. Some of the journalists have attributed to mademoiselle Bernard the account of the isle of Borneo, and others to Fontenelle. "It may be doubted," says the abbé Trublet, "whether it be hers; and it is to be wished that it is not."

BERNARD OF THURINGIA, a fanatical visionary, who announced at the latter end of the tenth century that the end of the world was near at hand. He wore the habit of a hermit,

[x] Journ. Lit. 1718. tom. 10. p. 223.

and lived an austere life. He alarmed all minds; and an eclipse of the sun happening at that time, many people hid themselves among rocks and caves; the return of light even did not calm their fears. It was necessary that Gerberge, wife of Lewis d'Outremere, should engage the theologians to clear up this matter. Most of them had sense enough to prove that the reign of Antichrist was yet many years distant. The world subsisted, and the reveries of the hermit Bernard were no more regarded. Some ignorant people have ascribed the dreams of this enthusiast to St. Bernard abbé of Cit.

BERNARD OF BRUSSELS, known by his hunting-pieces, in which he introduced portraits of his patron the emperor Charles V. and the principal lords of his court. There is still of his painting at Antwerp a representation of the last judgment; of which he made the ground colour gold, that the lustre of it might represent the glory of the heavens more naturally. We know neither the time of his birth or of his death; but he flourished near the middle of the sixteenth century.

BERNARD (PETER JOSEPH), secrétaire-général des dragons, and librarian of the king's cabinet at the chateau de Choisi-le-roi, was the son of a sculptor at Grenoble in Dauphiné, and born in 1710. Being sent to the college of jesuits at Lyons, he made rapid progress under able masters, who were desirous of attaching him to their body; but the young scholar, too fond of liberty and pleasure, would not consent to that confinement. Being drawn to Paris by the wish to make a figure by his talent for poetry, he was obliged to drive the quill for a couple of years as clerk to a notary. The light pieces of poetry he sent abroad at intervals, of which the prettiest are the epistle to Claudine, and the song of the Rose, delivered him from this disagreeable employment. The marquis de Pezay took him with him to the campaign of Italy. Bernard was at the battles of Parma and Guastalla; and, though a poet, behaved better than Horace. This was the crisis of his fortune. Presented to the marechal de Coigni who commanded there, he was lucky enough to please him, by his wit and agreeable manners. The marechal took him to be his secretary, admitted him to his intimacy, and some time afterwards procured him the place of secretary general of the dragons. From gratitude he attached himself constantly to his Mæcenas, till 1756, when he was deprived of him by death. He was in great request in all the select companies of the court and of Paris; whom he delighted by that brilliant wit, by that seducing epicurism with which his verses and his airs abound, and of which some are worthy of Anacreon. In 1771 the sudden loss of his memory put an end to his happiness. Thenceforward he endured, in imbecility of mind, a shade of life far worse

worse than death. In this condition he went to a revival of his opera of *Castor*, and was incessantly asking, "Is the king come? Is the king pleased with it? Is madame de Pompadour pleased with it?" He thought he was all the while at Versailles; it was the delirium of a courtly poet. He died in this unhappy state, Nov. 1, 1775. Besides his lighter pieces of poetry which got him the appellation of *le gentil Bernard*, several operas added much to his reputation.

BERNARD (DR. FRANCIS), was chief physician to king James II. He was a man of learning, and well versed in literature. His own private collection of books, which were scarce and curious, sold for upwards of 1600*l.* in 1698; a large sum at that time, when the passion for rare books was much more moderate than now. Died Feb. 9, 1697, aged 69 years. Mr. Charles Bernard, brother to Francis, and surgeon to the princess Anne, daughter of king James, had also a curious library, which was sold by auction in 1711. The *Spaccio della Bestia trionfante*, by Jordano Bruno, an Italian atheist, which is said in numb. 389 of the *Spectator* to have sold for 30*l.* was in this sale. Mr. Ames informs us that this book was printed in England by Thomas Vautrollier in 1584. An English edition of it was printed in 1713.

BERNARD (RICHARD), rector of Batecombe in Somersetshire, was author of "*Thesaurus Biblicus*," a laborious work formerly much used by way of concordance. He was also author of an "*Abstract and Epitome of the Bible*." In 1627 he published "*A guide to grand jurymen with respect to witches*," the country where he lived being, if we may believe Glanville, formerly much infested with them. He died in 1641, and was succeeded by the famous non-conformist Richard Allein, of whom there is an account in vol. i. p. 268 of this work.

BERNARDI (JOHN), born at Castel-Eologneze, died at Faenza in 1555. This artist employed himself chiefly in cutting grand subjects in crystals, which were afterwards set in goldsmiths' work. His productions have been thought comparable with the best performances of the ancients in this way. He was patronized by several princes, and particularly by the cardinal Alexander Farnese. He excelled likewise in architecture.

BERNARDINE, an ecclesiastic and saint, born at Massa, in Tuscany, 1380 [7]. He lost his mother at three years of age, and his father at seven. In 1392, his relations sent for him to Sienna, where he learned grammar under Onuphrius, and philosophy under John Spalctanus. In 1396, he entered himself among the confraternity of the disciplinaries in the hospital de la Scala in that city: and in 1400, when the plague ravaged all

Italy, he attended upon the sick in that hospital with the utmost diligence and humanity. In 1404, he entered into a monastery of the franciscan order, near Sienna, and, having been ordained priest, became an eminent preacher. He was afterwards sent to Jerusalem, as commissary of the holy land; and upon his return to Italy, visited several cities, where he preached with great applause. His enemies accused him to pope Martin V. of having advanced in his sermons erroneous propositions; upon which he was ordered to Rome, where he vindicated himself, and was allowed to continue his preaching [z]. The cities of Ferrara, Sienna, and Urbino, desired pope Eugenius IV. to appoint him their bishop; but Bernardine refused to accept of this honour. He repaired and founded above 300 monasteries in that country [A]. He died at Aquila in Abruzzo, 1444, and was canonised in 1450 by pope Nicholas [B].

BERNAZZANO, of Milan, an excellent landscape painter of the xvth century, was very successful in representing animals: but, as he could never attain to the art of drawing the figure, he took into partnership an artist who was able to execute that branch. It is said, that, having painted some strawberries in fresco upon a wall, the peacocks came so often to peck at them, that they broke the plaster.

BERNIA, or BERNI (FRANCIS), a canon of Florence, born at Lamporechio in Tuscany, of a noble though poor family, originally from Florence, was brought up under the care of Julio de Medicis, afterwards pope under the name of Clement XII. He was then made secretary to Giberti bishop of Verona, and obtained a canonicate of Florence, where he died in 1543. He has given his name to a species of burlesque which in Italy is called *bernesque*. He excelled in that way. He was the Scarron of the Italians. He had, besides, the dangerous talent of satire. Some authors have put him at the head of the italian burlesque poets. In 1548 a collection was made of his italian pieces of poetry, together with those of Varchi, of Moro, of Dolce, &c. in 8vo. 2 vols. reprinted at London, 1721 and 1724, after the edition of Venice. This collection is in great request. His *Orlando innamorato rifatto*, a poem highly esteemed in Italy for its purity and copiousness of language, is the work of Boiardo recomposed. He faithfully followed his original, making scarcely any alteration either in the plan or in the conduct of the piece. He contented himself with correcting the style of Boiardo, which is often negligent and barbarous; and infusing more poetry,

[z] Du Pin. biblioth. eccles.

[A] Wharton's appendix to Cave's hist. liter.

[B] His works were published at Venice, in 1591, 4 vols. 4to, by Peter Ro-

dolphus, bishop of Sinigaglia; and at Paris, by father J. du la Haye, a franciscan, in 2 vols. in folio. What bookseller in Europe would venture to publish them now?

more ornament and spirit through the whole. It certainly contains many instances of wit; but they are not in the best taste, and frequently degenerate into buffooneries of the most trivial kind. He likewise prefixed a prologue to every canto, in which he delivers long maxims of morality, but always in a comic vein. He is the first to ridicule the prodigious feats of his paladins, the amazing force of their arms, who at one stroke cleave in two both the rider and his horse, &c. The best edition of his poem is that of Venice, 1545, in 4to. There is another, very neatly printed at Paris 1768, 4 vols. 12mo. His latin poems are collected with those of Segni; of Varchi, &c. Florence, 1562, 8vo.

BERNIER (FRANCIS), surnamed the Mogul, on account of his voyages and residence in the Mogul's country, was born at Angers in France. After he had taken his degree of doctor of physic at Montpellier, he gratified the strong natural inclination he had for travelling. He left his own country in 1654, and went first to the holy land, and thence into Egypt. He continued a year at Cairo, where he was infected with the plague. He embarked afterwards at Suez for the kingdom of the Mogul; and resided twelve years at the court of that prince, whom he attended in several of his journies, and acted as his physician for eight years. Upon his return to France in 1670, he published the history of the countries which he had visited [c], and several other works, in the composition of which he spent the remainder of his life. He made a voyage to England, in 1685, and died three years after at Paris, on the 22d of September 1688 [d].

BERNIER (JOHN), a physician at Blois, his native place, and afterwards at Paris, had the title of physician to Madame. He wrote, 1. A history of Blois. Paris, 1682, 4to. very inaccurate in the opinion of Dr. Liron. 2. Medical Essays, 1689, 4to. 3. Anti-Menagiana, 1693, 12mo. 4. Critique on the works of Rabelais. Paris, 1697, 12mo. full of verbosity and false wit. His rank of physician to Madame did not rescue him from poverty. His disappointments gave him a strong tincture of melancholy, which is manifest in all his writings. His erudition was extremely superficial, and he is called by Ménage, *vir levis armaturæ*. He died at an advanced age in 1668.

[c] His history and description of the countries which he visited, were published at first separately in four different volumes, with different titles. They were afterwards however reprinted under the general title of "*Voyages de François Bernier, contenant la description des états du grand Mogul, de l'Hindoutan, du roy-*

aume de Kachemire, &c. Amst. 1699 and 1710," in 12mo. 2 vols. They are esteemed to be the most exact account we have of those countries. Mr. Bernier published also an abridgement of Gassendus's philosophy, 8 vols. 12mo.

[d] Nicéron *memoires*, &c. tom. 23.

BERNINI, or BERNIN (JOHN LAWRENCE), commonly called Cavaliero Bernin, born at Naples, was famous for his skill in painting, sculpture, architecture, and mechanics. He began first to be known under the pontificate of Paul V. who foretold his future fame as soon as he saw his first performances. Rome is indebted to this artist for some of her greatest ornaments. There are, in the church of St. Peter, no less than fifteen different works of his. Of these the most admired are the great altar and tabernacle; St. Peter's chair; the tombs of Urban VIII. and Alexander VII.; the equestrian statue of Constantine; the porticos supported by a great number of pillars, which surround the court of St. Peter; the fountain in the square Navonna; the church of St. Andrew, for the noviciate jessuits; and the statue of Daphne, in the family of Borghese. In 1665, Bernini was invited to France, to work in the Louvre; and here he executed a bust of the king, which gained him the applause of the whole court. He likewise undertook an equestrian statue of his majesty. Bernini died at Rome, the 29th of November, 1680. He was a man somewhat austere in his disposition, and of a hasty violent temper; and, in the bust of him at Paris, there is said to be a great likeness, and a strong expression of his temper.

BERNOULLI (JAMES), a celebrated mathematician, born at Basil, Dec. 27, 1654 [E]. After he had studied polite literature, he learned the old philosophy of the schools; and, having taken his degrees in the university of Basil, applied himself to divinity, not so much by inclination, as from complaisance to his father. He gave very early proofs of his genius for mathematics, and soon became a geometrician, without any assistance from masters, and at first almost without books: for he was not allowed to have any books of this kind; and if one fell by chance into his hands, he was obliged to conceal it, that he might not incur the displeasure of his father, who designed him for other studies. His severity made him choose for his device, Phaeton driving the chariot of the sun, with these words, *Invito patre sidera verso*, I traverse the stars against my father's inclination: it had a particular reference to astronomy, the part of mathematics to which he at first applied himself. But the precautions of his father did not avail, for he pursued his favourite study with great application. In 1676 he began his travels. When he was at Geneva, he fell upon a method to teach a young girl to write, though she had lost her sight when she was but two months old. At Bourdeaux he composed universal gnomonic tables, but they were never published. He returned from France to his own country in 1680. About this time there appeared a comet, the

[s] Fontenelle, *éloge de M. Bernoulli*.

return of which he foretold, and wrote a small treatise upon it, which he afterwards translated into latin. He went soon after to Holland, where he applied himself to the new philosophy, and particularly to that part of the mathematics which consists in resolving problems and demonstrations. After having visited Flanders and Brabant, he went to Calais, and passed over to England [F]. At London he contracted an acquaintance with all the most eminent men in the several sciences; and had the honour of being frequently present at the philosophical societies held at the house of the famous Mr. Boyle. He returned to his native country in 1682, and exhibited at Basil a course of experiments in natural philosophy and mechanics, which consisted of various new discoveries. The same year he published his essay of A new system of comets [G], and the year following his Dissertation upon the weight of air [H]. In 1684, he was invited to be professor of mathematics at Heidelberg, and would have accepted of this offer, had not his marriage with a lady of good family fixed him in his own country.

Mr. Leibnitz published about this time in the *Acta eruditorum* at Leipzig some essays on his new Calculus differentialis, or infinitesimal petis, but concealed the art and method of it. Mr. Bernoulli however, and one of his brothers, who was likewise an excellent geometrician, endeavoured to unfold the secret; which they did with so much success, that Mr. Leibnitz declared them to have an equal right with himself to a share in this invention. In 1687, the professorship of mathematics at Basil being vacant, Mr. Bernoulli was appointed the successor. He discharged this trust with universal applause. His reputation drew a great number of foreigners from all parts to hear his lectures. He had an admirable talent in teaching, and adapting himself to the different genius and capacity of his scholars. In 1699, he was admitted into the academy of sciences at Paris as a foreign member; and, in 1701, the same honour was conferred upon him by the academy of Berlin. He wrote several pieces in the *Acta eruditorum* of Leipzig, the *Journal des Savans*, and the *Histoire de l'Academie des sciences*. At length application to study brought upon him the gout, and by degrees

[F] Nicéron memoires, &c. tom. 2.

[G] It was published at Amsterdam, in 1682, in 8vo. under the following title, "Conamen novi systematis cometarum, pro motu eorum sub calculum revocando, et apparitionibus prædicendis."

[H] Published at Amsterdam, in 8vo, 1683, and intitled "Dissertatio de gravitate Ætheris et Cæli." In this piece he not only treats of the weight of the air, but speaks very particularly of the æther, which he supposes to be a matter much

more fine and subtle than what we breathe. He accounts for the hardness of bodies from the weight and pressure of the air. He protests in his preface, that when he invented this system, he did not remember that he had read it in Malebranche's search after truth; and he congratulates himself upon having fallen on the same hypothesis with that philosopher, and having traced it out by the same steps. Nicéron, p. 61, 62.

reduced him to a slow fever, of which he died the 16th of August 1705 [1]. Archimedes, having discovered the proportion of a sphere to a cylinder circumscribed about it, ordered it to be engraved upon his monument; in imitation of which, Bernoulli ordered a spiral logarithmical curve to be inscribed upon his tomb, with these words, *Eadem mutata resurgo*; I rise the same though changed: alluding to the hopes of a resurrection, in some measure represented by the properties of that curve, which he had the honour of discovering.

BERNOULLI (JOHN), brother to James, professor of mathematics at Basil, and member of the academies of sciences of Paris, of London, of Berlin, and of Petersburg, was born in 1667 at Basil, and died there in 1748. He pursued the same career with his brother, and attained to no less distinction in it. At Lausanne was published in 1742 a collection of all the works of Bernoulli, in 4 vols. 4to. One of the greatest geometers of Europe, the late M. d'Alembert, acknowledged that it was almost solely to them that he owed the progress he had made in geometry: this acknowledgment dispenses us from making his panegyric. At the age of 18 he conceived the differential calculation, or *infinitesimal-petits*, upon the vague ideas that Leibnitz had given of that calculation, and found out the first principles of the integral calculation [κ]. This discovery enabled him to solve the most difficult problems, and to perform surprising matters. In 1690 this ingenious man came to Paris, for the sake of conversing with the philosophers there. Here he became acquainted with Malebranche, Cassini, la Hire, Varignon, and the marquis de l'Hôpital. This nobleman was so charmed with his method of reasoning on geometry, that he was desirous of having him to himself. He conducted him to his estate in the country, where they together employed themselves in solving the most difficult problems in geometry. It was in this philosophic retreat that Bernoulli invented the exponential calculation. At his return he proposed different problems to the mathematicians, and decreed the prizes to Newton, to Leibnitz, and to the marquis de l'Hôpital; that is to say, to the greatest geometers of the age. His brother was a candidate for these prizes, and asked him in his turn for solutions. It was a sort of challenge that gave rise to a very spirited dispute between these two illustrious scholars. It was only terminated by the death of James Bernoulli. John also engaged in a war concerning the barometer, with Hartzoeker a celebrated naturalist, and avenged Leibnitz for the sort of insult some Englishmen, provoked by Keill, had put upon him on the subject of

[1] Fontenelle, *ibid.* Nicéron, p. 53.

[κ] See the foregoing article.

the calculus differentialis. Bernoulli wrote on the art of manœuvring ships, and on all the branches of mathematics, enriching them with grand objects and new discoveries. His opinion on the forces-vives, adopted now by many geometricians, had numberless objections and much opposition to encounter. This mathematician sometimes, like his brother, amused himself with making latin verses : perhaps about as good, said a wit, as french verses made by a native of Pekin. He had maintained at the age of 18, a thesis in greek verse, on this question : "That the prince is for the subjects;" a subject more interesting to mankind than all the speculations of geometry. Voltaire put under his portrait these four lines :

Son esprit vit la vérité,
Et son cœur connut la justice ;
Il a fait l'honneur de la Suisse
Et celui de l'humanité.

Which have been thus rendered into latin :

Iste fuit cultor justæ, verique rector:
Exstitit Helvetiis decus, et decus extitit orbi.

Bernoulli left children worthy of such a father. Nicholas Bernoulli, called by the czar Peter to fill a chair as mathematical professor in the rising academy of St. Petersburg, died eight months afterwards of a slow fever in 1726; the tzarina Catharine defrayed the expences of his funeral. Daniel and John, two other of his sons, brought no less honour to their country.

BEROALDUS (PHILIP), born of a noble family at Bologna, in 1453, died the 25th of July 1505, at the age of 52, professed the belles-lettres in the place of his nativity, where he enjoyed a great reputation. He was fond of the pleasures of the table, where sprightliness and mirth abounded. He was passionately addicted to play, to which he sacrificed all he was worth. He was an ardent votary of the fair sex; and thought no pains nor expence too great for accomplishing his wishes. He dreaded wedlock, both on his own account and that of his mother, whom he always tenderly loved. But at length he found a lady to his mind, and all those different passions that had agitated the youth of Beroaldus were appeased the moment he was married. The mild and engaging manners of his bride inspired him with prudence and œconomy. Beroaldus was from that time forward quite another man. Regular, gentle, polite, beneficent, envious of no one, doing no wrong and speaking no evil, giving merit its due, unambitious of honours, and content with humbly accepting such as were offered him. It was not

till after much sollicitation from his friends that he accepted the place of secretary to the senate of Bologna, which he filled for some months. As to his literary merit, he was very learned for the time in which he lived, and one of those who contributed most to purify the latin language from the rust and barbarism of the ages of ignorance, though his latinity is not a model for imitation. He composed several works in prose, of various kinds, and some in verse; but he applied himself chiefly to the publishing of ancient authors, greek and latin, with commentaries. We have by him, 1. Commentaries on Apuleius, Venice, 1501, fol. and on other writers. Beroaldus, according to Paulus Jovius, by illustrating the obscurest authors of antiquity, brought into use a great number of old words, long discarded by good writers: a circumstance that burdened his style with hard expressions and incorrect phrases. 2. *Le Recueil des Œuvres*, 1507 and 1513, 2 vols. 4to. His life was published in latin by Jean Pins, at Bologna, 1505, 4to. Bianchini has given another at the head of the Suetonius by Beroaldus, Lyons, 1548, folio.

BEROALDUS (PHILIP), nephew of the former, a man of genius and vivacity, was librarian of the Vatican under Leo X. He published several pieces of poetry, esteemed in their time, in the *Deliciæ poetarum italorum*. The most considerable of his works consists of three books of panegyrics and epigrams in latin. This collection may be read with pleasure; though it is easily seen that the author did not put the finishing hand to it. The edition, which is very neat and very scarce, was published at Rome in 1530, twelve years after the author's death, who terminated his career in 1518, at the age of about 40. Vexation at being refused the emoluments annexed to his place of librarian is said to have shortened his days.

BERQUIN (LEWIS DE), a gentleman of Artois, who was burnt for being a protestant, at Paris, 1529 [L]. He was lord of a village, whence he took his name, and for some time made a considerable figure at the court of France, where he was honoured with the title of king's counsellor. Erasmus says, that his great crime was openly professing to hate the monks; and that from hence arose his warm contest with William Quernus, one of the most violent inquisitors of his time. A charge of heresy was trumped up against him, and the articles of his accusation were drawn out of a book which he had published: he was thereupon committed to prison, but when his affair came to a trial, he was acquitted by the judges. His accusers pretended that he would not have escaped, had not the king interposed his authority; but Berquin himself ascribed

[L] Erasmus epist. 4. lib. 24. p. 127.

it entirely to the justice of his cause, and was no more cautious than before. Some time after, Noel Beda and his emissaries made extracts from some of his books, and accused him of pernicious errors, whereupon he was again sent to prison, and, the cause being tried, sentence was passed against him; viz. that his books be committed to the flames, that he retract his errors, and make a proper submission, and if he refuse to comply, that he be burnt. Being a man of an undaunted inflexible spirit, he would submit to nothing; and in all probability would at this time have suffered death, had not some of the judges, who perceived the violence of his accusers, got the affair to be again heard and examined. It is thought this was owing to the intercession of madame the regent. In the mean time Francis I. returning from Spain, and finding the danger of his counsellor from Beda and his faction, wrote to the parliament, telling them to be cautious how they proceeded, for that he himself would take cognizance of the affair. Soon after Berquin was set at liberty, which gave him such courage, that he turned accuser against his accusers: he prosecuted them for irreligion, though, if he had taken the advice of Erasmus, he would have esteemed it a sufficient triumph that he had got free from the persecution of such people [M]. But not content, says Mr. Bayle, with escaping from his accusers, he must needs have the honour of a victory, as a reward of his labour. He was sent a third time to prison, and condemned to a public recantation and perpetual imprisonment. He would not acquiesce in this judgement; and being therefore condemned as an obstinate heretic, he was strangled on the Greve, and afterwards burnt. He suffered death with great constancy and resolution, being then about 40 years of age. The monk, who accompanied him on the scaffold, declared, that he had observed in him signs of abjuration: which Erasmus however believes to be a falsehood [N]. "It is always," says he, "their custom in like cases. These pious frauds serve to keep up their credit as the avengers of religion, and to justify to the deluded people those who have accused and condemned the burnt heretic."

BERRIMAN (Dr. WILLIAM), was born Sept. 24, 1688. he had his grammar learning at Banbury in Oxfordshire, and at Merchant Taylors School. At 17 years of age he was entered a commoner of Oriel college in Oxford, where he took his several degrees when he was of proper standing for them. He was curate and lecturer of Allhallows, Thames-street, and lecturer of St. Michael's Queenhithe. He was appointed domestic chaplain to Dr. Robinson, bishop of London, in 1720, and soon

[M] Ep. 4. lib. 24. p. 1230.

[N] Ep. 4. lib. 24. p. 1278.

after collated by him to the living of St. Andrew Underhaft. In 1727 he was elected fellow of Eton college by the interest of Dr. Godolphin, the provost, without any solicitation. Here he chiefly resided in the summer, and in his parsonage house in the winter, where he died Feb. 5, 1750, in the 62d year of his age [o].

BERRUYER (JOSEPH ISAAC), a celebrated french writer, of the order of Jesus; born at Rouen in Normandy, Nov. 6, 1682. He was designed for the pulpit, but the weakness of his frame not allowing him to declame, he gave himself up to the quiet but severe studies of the closet, and produced some critical works of importance, which his countrymen in their popish spirit of intolerance thought fit to suppress: and the reading of his *Histoire du peuple de Dieu* was forbid by the archbishop of Paris, which the Sorbonne were six years reviewing. The first part of this work made its appearance in 8 vols. 4to, with a supplement, 1728, reprinted in 1733, 8 vols. 4to, and 10 vols. 12mo; this ends with the times of the Messiah: the second part came out in 1753 in 4 vols. 4to, and 8 vols. 12mo; and the third part in 2 vols. 4to, or 5 vols. in 12mo, containing a literal paraphrase of the epistles, was printed in 1758, notwithstanding it was censured and condemned by the pope and clergy as containing abominable errors. Died at Paris, Feb. 18, 1758.

BERRY (Sir JOHN), a naval commander, successful against the Buccaneers who infested the Atlantic ocean; distinguished himself at the famous battle of Southwold-bay, for which he was knighted. In 1682, he commanded the Gloucester frigate, on board of which the Duke of York embarked for Scotland; but by the carelessness of the pilot, the vessel was lost at the mouth of the Humber. In the midst of this confusion, sir John retained that presence of mind for which he was always remarkable, and by that means preserved the duke, and as many of his retinue as the long-boat would carry. Soon after he was promoted to a flag, and commanded as vice-admiral under lord Dartmouth, at the demolition of Tangier, and on his return was made a commissioner of the navy; which post he enjoyed till his death. He was in great favour with king James II. who made choice of him to command under lord Dartmouth, when

[o] His writings are, 1. A seasonable review of Mr. Whiston's account of primitive doxologies, 179. 2. An historical account of the transitarian controversy, in eight sermons, at lady Moyer's lecture, 1725. 3. A defence of some passages in the historical account, 1731. 4. Brief remarks on Mr. Chandler's introduction to the history of the inquisition, 1733.

5. A review of the remarks. 6. Sermons at Boyle's lectures, 1733, in 2 vols. 8vo. Besides these he published many occasional sermons in his life-time, and after his death were published by his brother John Berriman, M. A. from his original manuscript, "Christian doctrines and duties explained and recommended," 2 vols. 8vo.

the prince of Orange landed in England; and when his lordship left the fleet, the whole command devolved on sir John Berry, who held it till the ships were laid up. After the revolution sir John continued in his posts, and was frequently consulted by king William, who entertained a high opinion of his abilities in military affairs; but he was poisoned in the beginning of February 1691, on board one of his majesty's ships at Portsmouth, where he was paying her off, in the 56th year of his age. His body was brought to London and interred at Stepney.

BERSMANN (GEORGE), a native of Germany, was born in 1538 at Annaberg, a little town of Misnia, near the river Schop, on the side of Bohemia. He was educated with care, and made great progress in the sciences. He was particularly fond of the study of medicine, physics, the belles-lettres, and the learned languages. He excelled in latin and greek, and took delight in travelling over France and Italy for forming acquaintance with those who were in most reputation among the literati. On his return, he taught in various places till his death, which happened the 5th of October 1611, the 73d year of his age. Berismann put into verse the psalms of David, and made notes on Virgil, Ovid, Horace, Lucan, Cicero, and other authors of antiquity. He was not less fertile in body than in mind; having 14 sons and six daughters by his marriage with a daughter of Peter Hellebron.

BERTAUD (JOHN), first chaplain to queen Catherine de Medicis, secretary of the cabinet and reader to Henry III. counsellor of state, abbot of Aulnai, and lastly bishop of Seez; was born at Caen in the year 1522, and died the 8th of June 1611, aged 59. Bertaud, the contemporary and friend of Ronsard, and de Desportes was greatly their superior. Some of his stanzas are written with ease and elegance; and would not have been excelled by the best poets of our own times. He has left poems sacred and profane, canticles, songs, sonnets, and psalms. They are interspersed with several happy thoughts, but turned in points; he caught this taste from Seneca. He seems to have conducted himself with great propriety after his being advanced to the prelacy, and the bishop blushed at the productions of the courtier. But, as a sense of decorum more than religion had worked this alteration, he gathered up all that his negligent muse had scattered. His poetical works were printed in 1620, 8vo. He left also a translation of some books of St. Ambrose, several controversial tracts, imperfect; sermons for the principal festivals of the church, and a funeral discourse on Henry IV. to whose conversion he had greatly contributed. He was uncle to Madame de Motteville, first woman of the bedchamber to Anne of Austria.

BERTHEAU (CHARLES), a learned french protestant divine,

vine, long resident in London, was born in 1660 at Montpellier: he studied philosophy and divinity, partly in France and partly in Holland, and was admitted a minister in the synod held at Vigan in 1681, and was next year chosen pastor to the church of Montpellier; but he did not make any long stay in that city, for he was soon after promoted to be one of the ministers of the church of Paris. On the revocation of the edict of Nantz, Mr. Bertheau found himself obliged to quit his native country. He accordingly came to England in 1685, and the following year was chosen one of the ministers of the Walloon church in Thread-needle street, London, where he discharged the duties of the pastoral office for about 44 years, in such a manner as procured him very general applause. He died 25th Dec. 1732, in the 73d year of his age. He possessed considerable abilities, was distinguished for his good sense and sound judgment, and for a retentive memory. He was a very eloquent preacher, and has left behind him two volumes of sermons printed in french [P].

BERTHET (JOHN), born at Tarascon in Provence in 1622, died in 1692, made himself famous by his profound knowledge in the languages, antient and modern. He entered of the society of Jesus, where for some time he was professor of humanities, and afterwards several other branches of science. He wrote learned dissertations on various subjects, odes, italian, french and spanish sonnets; provençal ballads, epigrams, madrigals, and other little pieces in different languages.

BERTHIER (GUILLAUME FRANCOIS), born at Issoudun en Berri in 1704, entered himself among the jesuits in 1722. In 1745 he had the management of the *Journal de Trevoux*, which he conducted for 17 years, to the satisfaction of the learned and the public in general. This employment, says the abbé de Fontenay, procured him a high reputation, by the care and exactitude evident in the analysis of the works that came before him, and by the style of a masterly, impartial, and intrepid critic. But this exact impartiality was displeasing to several writers, and especially to Voltaire. When that poet published, without his name, his panegyric on Louis XV. pere Berthier saw it in no other light than as the attempt of a young man who was hunting after antitheses, though not destitute of ingenuity, and shewed some disposition towards writing well. So humiliating a critique was sensibly felt by Voltaire, who made no hesitation to declare himself the author of the work so severely handled. His mortification was increased when pere Berthier having given an account of a publication, wherein the poet was characterised under the title of "the worthy rival of Homer and Sophocles," the journalist put coldly in a note: "We are not acquainted

[P] Biog. Brit.

with

with him." Lastly, what raised the choler of Voltaire to its utmost pitch, was a very just censure of several reprehensible passages in his essay on general history. The irritated poet declared openly in 1759 against the jesuit in a sort of diatribe, which he placed after his ode on the death of the margravine of Bareith. The jesuit repelled his shafts with a liberal and manly spirit in the journal de Trevoux. Upon this the poet changed his battery. Instead of a serious answer, he brought out in 1760 a piece of humour intituled, An account of the sickness, confession, and death of the jesuit Berthier. The learned jesuit did not think proper to make any reply to an adversary who substituted jokes for arguments, and continued the journal de Trevoux till the dissolution of the society in France. He then quitted his literary occupations for going into retirement. At the close of 1762 the dauphin appointed him keeper of the royal library, and adjunct in the education of Louis XVI. and of monsieur. But eighteen months afterwards some circumstances relative to the society obliged him to leave the court. He went and settled at Offembourg, a petty imperial town, five leagues from Strasbourg, and there composed the book intituled, The psalms, translated into french, with notes and reflections, Paris, 1785, 8 vols. 12mo. After remaining ten years in that town he returned to France, where he devoted his time to study and the exercises of religion. He died of a fall at Bourges, Dec. 15, 1782, aged 78 years and nine months. The chapter of the metropolitan church gave him distinguished honours at his interment; a testimony due to a man of such eminent piety, extensive erudition, and excellent judgment.

BERTI (JOHN LAWRENCE), a famous augustine monk, born May 28, 1696, at Serravezza, a small village in Tuscany, was called to Rome by his superiors, and obtained the title of assistant-general of Italy, and the place of prefect of the bibliothèque angélique. His great proficiency in theological studies procured him these distinctions, and appeared to advantage in his grand work, *De disciplinis theologicis*, printed at Rome in 8 vols. 4to. He here adopts the sentiments of St. Augustine in their utmost rigour, after the example of Bellelli his brother-monk. The archbishop of Vienna [Saléon], or rather the jesuits who managed him, published under his name in 1744, two pieces against the two augustine theologues, inveighing against them as being too severely augustine. The first is intituled, *Baianismus redivivus in scriptis pp. Bellelli et Berti*, in 4to. The second bore this title: *Janzenismus redivivus in scriptis pp. Bellelli et Berti*, in 4to. At the same time pere Berti was accused to pope Benedict XIV. as a disciple of Baius and of Jansenius. The prudent pontiff, without returning any answer to the accusers, advised pere Berti to defend himself; which he accordingly

ingly did in a work of two vols. 4to. In this apology, rather long, though learned and lively, he laid down the difference there is between jansenism and augustinianism. After this piece pere Berti brought out several others, the principal of which is an ecclesiastical history in latin, in 7 vols. 4to: it made however but little way out of Italy, by reason of the dryness of the historian, and of his prejudices in favour of exploded tenets. He speaks of the pope, both in his theology and in his history, as the absolute monarch of kingdoms and empires, and that all other princes are but his lieutenants. Pere Berti wrote also dissertations, dialogues, panegyrics, academical discourses, some italian poems, which are by no means his best productions. An edition in folio of all his works has been printed at Venice. He died at the age of 70, May 26, 1766, at Pisa, whither he had been called by Francis I. grand duke of Tuscany.

BERTIER (JOSEPH STEPHEN), of the oratory, born at Aix in Provence, died Nov. 15, 1783, at a pretty advanced age, is known by two works which at the time made some noise among the naturalists; one is intitled, *Physique des comètes*, 1760, 12mo; the other, *Physique des corps animés*, 1755, 12mo. The author had cultivated the sciences with success; and in person had a striking resemblance with pere Malebranche.

BERTIN (NICHOLAS), painter, and disciple of Jouvenet and de Boullogne the elder, was born at Paris in 1664. His father was a sculptor. The academy of painting decreed him the first prize at the age of 18, and admitted him afterwards of their number. During his stay at Rome he completed his studies. At his return to France he was appointed director of the roman school; but an affair of gallantry, which would have brought on some consequences if he had returned to Rome, prevented him from accepting that place. Louis XIV. the electors of Mentz and of Bavaria employed him successively in various works. The last was desirous of attaching him to himself by handsome pensions; but Bertin would never consent to quit his country. He died at Paris in 1736. His manner was vigorous and graceful; and his excellence lay in small pictures. At Paris there are several works of his in the church of St. Luke, the abbey of St. Germain des prës, and in the halls of the academy.

BERTIUS (PETER), a man distinguished by religious adventures as well as letters, was born in a small town of Flanders in 1565. He became professor of philosophy at Leyden, but lost his professorship for taking part with the Arminians. He went to Paris, where he abjured the protestant religion in 1620, was made cosmographer to the king, and royal professor extraordinary of mathematics. He died in 1629, aged 64; and left some better things behind him than he had written about the Gomarists and Arminians. 1. *Commentaria rerum Germanicarum*,

carum, 12mo. 2. A good edition of Ptolemy's Geography in greek and latin, folio. 3. *De Aggeribus et Pontibus*. 4. *Introductio in universam geographiam*.

BERTRAM (CORNELIUS BONAVENTURE), minister, and professor of hebrew at Geneva, at Frankenthal and at Lausanne, was born at Thouars in Poitou in 1531, of a reputable family, allied to the house of la Trimouille, and died at Lausanne in 1594. He gave to the world, 1. A dissertation on the republic of the Hebrews, Geneva, 1580; again at Leyden in 1641, 8vo, written with precision and method. 2. A revision of the french bible of Geneva, according to the hebrew text, Geneva, 1588. He corrected that version (by Calvin and Olivetan) in a great number of places; but in others he has too closely followed the authority of the rabbins, and not sufficiently that of the old interpreters. It is the bible still in use among the calvinists. 3. A new edition of the *Theaurus linguæ sanctæ* of Pagninus. 4. A parallel of the hebrew tongue with the arabic. 5. *Lucubrationes Frankendalenses*, 1685.

BERTRAND (JOHN BAPTIST), physician, member of the academy of Marseilles, born at Martigues, July 12, 1670, died Sept. 10, 1752. He was a skilful practitioner, and not negligent of the theory of his profession. His historical account of the plague at Marseilles, in 12mo, 1721, is not the only performance of this learned physician. He wrote likewise letters to M. Deider on the muscular motion, 1732, 12mo. and *Dissertations on sea-air*, 1724, 4to, containing good observations.

BERULLE, (PETER), born in 1575, at the chateau de Serilli, near Troyes in Champagne, of a noble family, embraced the ecclesiastical state, and distinguished himself early in life by his piety and his learning. He got great repute in the famous conference of Fontainbleau, where du Perron contended with du Pleffis-Mornay, called the pope of the Huguenots. He was sent by Henry IV. to whom he was chaplain, into Spain, for the purpose of bringing some carmelites to Paris. It was by his means that this order flourished so much in France. Some time afterwards he founded the congregation of the oratory of France, of which he was the first general. This new institution was approved by a bull of pope Paul V. in 1613. It has always been reckoned by the papists a great service done to the church. In that congregation, according to the expression of Bossuet, the members obey without dependance, and govern without commanding; their whole time is divided between study and prayer. Their piety is liberal and enlightened, their knowledge useful and almost always modest. Urban VIII. rewarded the merit of Berulle by a cardinal's hat. Henry IV. and Louis XIII. vainly strove to make him accept of considerable bishoprics. Cardinal

de

de Berulle died Oct. 2, 1629, aged 55, while he was saying mass; which gave occasion to the following distich:

*Cœpta sub extremis nequeo dum sacra sacerdos
Perficere, at saltem victima perficiam.*

St. Francis de Sales, Cæsar de Bus, cardinal Bentivoglio, &c. were among his friends and the admirers of his virtues. An edition of his controversial and spiritual works, published in 1644, folio, was reprinted in 1657 by the pp. Bourgoing and Gibieuf.

BESLER (BASIL), apothecary of Nuremberg, born in 1561, presented to the public, 1. *Hortus Eystettenfis*, 1613, folio, with plates; the reimpression of 1640 is less elegant: that of 1750 still worse. It contains 366 specimens. 2. *Icones florum et herbarum*, 1616, 4to. and the continuation, 1622, folio. The *Gazophylacium rerum naturalium*, Nuremberg, 1642, folio, is by Michael Rupert Besler, son of Basil, died doctor of physic in 1661. This book was reprinted in 1716, but less esteemed of this edition than the former. Lockner gave the description of the cabinet of Basil and of M. R. Besler, 1716, which is in great request.

BESLY (JOHN), the king's advocate at Fontenay-le-comte in Poitou, born at Coulongnes-les-royaux, died in 1644, at 72 years old. There is by him, 1. A history of Poitou, Paris, 1647, folio, esteemed. 2. The bishops of Poitiers, 1647, 4to. He was a man well versed in the antiquities of France; an incorrect writer, but an accurate and profound historian.

BESPLAS (JOSEPH MARY ANNE GROS DE), doctor of the Sorbonne, chaplain to monsieur, abbot of l'Epau, born at Castelnaudari in Languedoc in 1734, died at Paris in 1783, at first discharged with not less fortitude than charity, the painful office of accompanying and exhorting the criminals sentenced to die. Afterwards, devoting his talents to the pulpit, he preached with applause at Versailles and at Paris, though the rapidity of his utterance diminished somewhat of the effect of his discourses. His sermon on the last supper presented a piece of eloquence so affecting on the sad condition of the prisoners in the several jails, that the immediate regulation of them, as to accommodations and health, with the establishment of the Hôtel de force, were among the happy effects of it. The abbé de Besplas was serviceable to humanity, not only by his discourses, but by his works. We have by him a treatise, *Of the causes of public happiness*, 1778, 2 vols. 12mo. replete with excellent suggestions, political and moral, enriched with great and noble ideas, to which nothing is wanting but a more methodical arrangement and a style less pompous. The same censure might be passed upon his

his Essay on the eloquence of the pulpit; a production of his youth, of which the second edition of 1778 was carefully re-touched. The abbé de Bésplas was beneficent as much from inclination as from principle; he had the art of uniting vivacity with gentleness, of pleasing without affording room for scandal, of being instructive without pedantry, and tolerant without indifference; in his whole figure and deportment was seen that serenity, that gentle gaiety which ever accompanies an honest and contented heart.

BESSARION, titular patriarch of Constantinople and archbishop of Nice, and one of those illustrious persons who contributed to the resurrection of letters in the xvth century, was born at Trebisonde. He was very zealous to reunite the greek with the latin church, and engaged the emperor John Paleologus to interest himself in bringing this great work about. He passed into Italy, appeared at the council of Florence, harangued the fathers, and made himself admired, as well by his modesty as by his uncommon abilities. The greek schismatics conceived so mortal an aversion to him, that he was obliged to remain in Italy; where pope Eugenius IV. honoured him with the purple in 1439. He fixed his abode at Rome, and would have been raised to the papal chair, if cardinal Alain had not opposed it, as injurious to the latin church, to choose a greek however illustrious. He was employed in several embassies, but that to France proved fatal to him. When legate at this court, he happened to visit the duke of Burgundy, before he saw Louis XI. which so disconcerted the capricious haughty monarch, as to occasion him a very ungracious reception. Nay, the king even took the cardinal legate by his most magnificent beard, saying in his fine latin, *Barbara Græca genus retinent quod habere solebant*; and this affront so chagrined the cardinal as to occasion his death, at Ravenna, upon his return in 1472. This at least is what Matthieu relates, in his history of Louis XI.

Bessarion loved the literati and protected them. Argyropoulos, Theodore of Gaza, Poggius, Laurentius Valla, &c. formed a kind of academy in his house. His library was large and curious; and the senate of Venice, to whom he gave it, preserve it to this day with attention and regard. He left some works, which rank among those that helped to revive letters; as, *Defensio doctrinæ Platoniciæ*, &c. Translations of some pieces of Aristotle. Orations, Epistles, &c. See Hody de viris illustribus, &c.

BESSET (HENRY DE), fleur de la Chapelle-Milon, inspector of the beaux arts under the marquis de Villacerf, and comptroller of the public works, when the great Colbert was appointed in 1683 superintendant of them. He was at the same time secretary to the academy of inscriptions and medals. His account of the campaigns

campaigns of Rocroi and Fribourg, in 1644 and 1645, 12mo; written with an elegant simplicity, is a complete model in that species of composition. He died in 1693.

BETHAM (EDWARD B. D.) received his education at Eton, of which seminary he was a distinguished ornament; was elected from thence to King's college, Cambridge, in 1728, of which he became a fellow in 1731; was some time bursar, and by the provost and fellows, when senior fellow, was presented to the living of Greenford in Middlesex. In 1771 the provost and fellows of Eton elected him to a vacant fellowship in that society. So unexceptionable was his life, that he may truly be said to have made no enemy in the progress of it. His fortune was not large, yet his liberality kept more than equal pace with it, and pointed out objects to which it was impossible for his nature to resist lending his assistance. In his life-time he gave 2000*l.* for the better maintaining the botanical garden at Cambridge, thereby encouraging a study which did peculiar honour to his taste, and materially benefited mankind. So humane was his disposition, that he founded and endowed a charity school in his own parish; and this most nobly in his life-time, when avarice might have forbid it, or the fear of want might have excepted against it. As in his life he indicated the most extensive liberality, so at his death he exhibited a lasting record of his gratitude. Impressed with the highest sense of the munificence of the royal founder of Eton, within whose walls he had imbibed the first seeds of education, he by his will directed a statue of marble, in honour of Henry VI. to be erected at the expence of 600*l.* And, in order infallibly to carry his purpose into execution, he contracted a few months before his death with Mr. Bacon to execute it; so very grateful was his disposition, that he could not content himself without this instance of displaying it.

BETTERTON (THOMAS), a famous english actor, was born in Tothill-street, Westminster, 1635; and, after having left school, is said to have been put apprentice to a bookseller. The particulars, however, relating to the early part of his life, are not ascertained. It is generally thought that he made his first appearance on the stage in 1656, at the opera-house in Charter-house-yard, under the direction of sir William Davenant [Q]. He continued to perform here till the restoration, when king Charles granted patents to two companies, the one was called the king's company, and the other the duke's. The former acted at the theatre royal in Drury-lane, and the latter at the theatre in Lincoln's-Inn-fields. Betterton went over to Paris, at the command of king Charles II. to take a view of the french

[Q] Wood's Athen. Oxon. vol. ii. col. 412. Phillips's theatrum poetarum, p. 191.

scenery, and at his return made such improvements as added greatly to the lustre of the english stage. For several years both companies acted with the highest applause, and the taste for dramatic entertainments was never stronger than whilst these two companies played [R]. The two companies were however at length united; though the time of this union is not precisely known, Gildon placing it in 1682, and Cibber in 1684. But however this may be, it was in this united company that Mr. Betterton first shone forth with the greatest degree of lustre; for, having survived the famous actors upon whose model he had formed himself, he was now at liberty to display his genius in its full extent. His merit as an actor may perhaps exceed description; but, if an idea can be obtained of it, it must be from the following passage in Cibber's Apology: "Betterton was an actor, says he, as Shakspeare was an author, both without competitors, formed for the mutual assistance and illustration of each other's genius! How Shakspeare wrote, all men who have a taste for nature may read and know; but with what higher rapture would he still be read, could they conceive how Betterton played him! Then might they know the one was born alone to speak, what the other only knew to write! Pity it is that the momentary beauties, flowing from an harmonious elocution, cannot, like those of poetry, be their own record! — that the animated graces of the player can live no longer than the instant breath and motion that present them, or at best can but faintly glimmer through the memory or imperfect attestation of a few surviving spectators! Could how Betterton spoke be as easily known as what he spoke, then might you see the muse of Shakspeare in her triumph, with all her beauties in her best array, rising into real life, and charming her beholders. But alas! since all this is so far out of the reach of description, how shall I shew you Betterton? Should I therefore tell you that all the Othellos, Hamlets, Hotspurs, Macbeths, and Brutuses, you have seen since his time, have fallen short of him, this still would give you no idea of his particular excellence. Let us see then what a particular comparison may do, whether that may yet draw him nearer to you? You have seen a Hamlet perhaps,

[R] Mr. Cibber says, that plays having been so long prohibited, people came to them with greater eagerness, like folks after a long fast to a great feast; and that women being now brought upon the stage was a great advantage; for on all former stages, female characters were performed by boys, or young men of the most effeminate aspect. He takes notice also of a rule which was established, that no play which was acted at one house should be attempted at the other. All the capital

plays therefore of Shakspeare, Fletcher, and Jonson, were divided betwixt them, by the approbation of the court, and their own choice; so that when Hart was famous for Othello, Betterton had no less a reputation for Hamlet. By this means the town was supplied with greater variety of plays than could possibly have been shewn, had both companies been employed at the same time upon the same play. Cibber's Apology for his life, p. 74, 75, &c.

who, on the first appearance of his father's spirit, has thrown himself into all the straining vociferation requisite to express rage and fury; and the house has thundered with applause, though the misguided actor was all the while (as Shakspeare terms it) tearing a passion into rags. I am the more bold to offer you this particular instance, because the late Mr. Addison, while I sat by him to see this scene acted, made the same observation; asking me, with some surprise, if I thought Hamlet should be in so violent a passion with the ghost, which, though it might have astonished, had not provoked him? For you may observe, that in this beautiful speech, the passion never rises beyond an almost breathless astonishment, or an impatience, limited by filial reverence, to enquire into the suspected wrongs that may have raised him from his peaceful tomb; and a desire to know what a spirit so seemingly distressed might wish or enjoin a sorrowful son to execute towards his future quiet in the grave. This was the light into which Betterton threw this scene; which he opened with a pause of mute amazement! Then rising slowly to a solemn, trembling voice, he made the ghost equally terrible to the spectator as to himself. And in the descriptive part of the natural emotions which the ghastly vision gave him, the boldness of his expostulation was still governed by decency; manly, but not braving; his voice never rising into that seeming outrage, or wild defiance, of what he naturally revered. But, alas! to preserve this medium between mouthing, and meaning too little, to keep the attention more pleasingly awake by a tempered spirit, than by mere vehemence of voice, is, of all the master strokes of an actor, the most difficult to reach. In this none have equalled Betterton. He that feels not himself the passion he would raise, will talk to a sleeping audience. But this was never the fault of Betterton. A farther excellence in him was, that he could vary his spirit to the different characters he acted. Those wild impatient starts, that fierce and flashing fire which he threw into Hotspur, never came from the unruffled temper of his Brutus (for I have more than once seen a Brutus as warm as Hotspur): when the Betterton Brutus was provoked in his dispute with Cassius, his spirits flew out of his eyes; his steady looks alone supplied that terror which he disdained an intemperance in his voice should rise to. Thus, with a settled dignity of contempt, like an unheeding rock, he repelled upon himself the foam of Cassius; not but in some part of this scene, where he reproaches Cassius, his temper is not under this suppression, but opens into that warmth which becomes a man of virtue; yet this is that hasty spark of anger, which Brutus himself endeavours to excuse. But with whatever strength of nature we see the poet shew at once the philosopher and the hero, yet the image of the actor's excellence will be still imperfect

fect to you, unless language could put colours in our words to paint the voice with. The most that a Vandyck can arrive at is, to make his portraits of great persons seem to think; a Shakspeare goes farther yet, and tells you what his pictures thought; a Betterton steps beyond them both, and calls them from the grave to breathe, and be themselves again in feature, speech and motion at once united; and gratifies at once your eye, your ear, your understanding. From these various excellencies, Betterton had so full a possession of the esteem and regard of his auditors, that, upon his entrance into every scene, he seemed to seize upon the eyes and ears of the giddy and inadvertent. To have talked or looked another way, would have been thought insensibility or ignorance. In all his soliloquies of moment, the strongest intelligence of attitude and aspect drew you into such an impatient gaze and eager expectation, that you almost imbibed the sentiment with your eye, before the ear could reach it [s]."

Endowed with such excellencies, it is no wonder that Betterton attracted the notice of his sovereign, the protection of the nobility, and the general respect of all ranks of people. The patentees however, as there was now only one theatre, began to consider it as an instrument of accumulating wealth to themselves by the labours of others; and this had such an influence on their conduct, that the actors had many hardships imposed upon them, and were oppressed in the most tyrannical manner. Betterton endeavoured to convince the managers of the injustice and absurdity of such a behaviour; which language not pleasing them, they began to give away some of his capital parts to young actors, supposing this would abate his influence. This policy hurt the patentees, and proved of service to Betterton; for the public resented having plays ill acted, when they knew they might be acted better. The best players attached themselves wholly to Betterton, urging him to turn his thoughts on some method of procuring himself and them justice. Having a general acquaintance with people of fashion, he represented the affair in such a manner, that at length, by the intercession of the earl of Dorset, he procured a patent for building a new playhouse in Lincoln's-inn-fields, which he did by subscription. The new theatre was opened in 1695. Mr. Congreve accepted a share with this company, and the first play they acted was his comedy of *Love for Love*. The king honoured it with his presence; when Betterton spoke a prologue, and Mrs. Bracegirdle an epilogue on the occasion. But notwithstanding all the advantages this company enjoyed, and the favourable reception they at first met with, they were unable to keep up their run of success, above two or three seasons. Vanbrugh and Cib-

[s] Cibber's *Life*, p. 83, 84, &c.

ber, who wrote for the other house, were expeditious in their productions; and the frequency of new pieces gave such a turn in their favour, that Betterton's company, with all their merit, must have been undone, had not the Mourning Bride and the Way of the World come to their relief, and saved them at the last extremity. In a few years, however, it appearing that they could not maintain their independence without some new support from their friends, the patrons of Betterton opened a subscription for building a theatre in the Haymarket, which was finished in 1706. Betterton however being now grown old, and his health much impaired by constant application, declined the management of this house, resigning it entirely to sir John Vanbrugh and Mr. Congreve; but from the decay of Betterton, many of the old players-dying, and other accidents, a re-union of the companies seemed necessary, and accordingly took place soon after.

When Betterton had reached seventy, his infirmities increased to a great degree, and his fits of the gout were extremely severe. His circumstances also grew daily worse and worse, yet he kept up a remarkable spirit and serenity of mind; and acted when his health would permit. The public, remembering the pleasure he had given them, would not allow so deserving a man, after fifty years service, to withdraw without some marks of their bounty. In the spring of 1709, a benefit, which was then a very uncommon favour, was granted to him, and the play of Love for Love was acted for this purpose. He himself performed Valentine; Mrs. Bracegirdle and Mrs. Barry, though they had quitted the stage, appeared on this occasion; the former in the character of Angelica, and Mrs. Barry in that of Frail. After the play was over, these two actresses appeared leading on Betterton; and Mrs. Barry spoke an epilogue, written by Mr. Rowe.

Betterton got by this benefit 500*l.* and a promise was given him, that the favour should be annually repeated as long as he lived. Sept. 20, in the succeeding winter, he performed the part of Hamlet with great vivacity. This activity of his kept off the gout longer than usual, but the fit returned upon him in the spring with greater violence, and it was the more unlucky, as this was the time of his benefit. The play he fixed upon was, the Maid's Tragedy, in which he acted the part of Melanthus; and notice was given thereof by his friend the Tatler; but the fit intervening, that he might not disappoint the town, he was obliged to submit to external applications, to reduce the swelling of his feet, which enabled him to appear on the stage, though he was obliged to use a slipper. "He was observed that day to have a more than an ordinary spirit, and met with suitable applause; but the unhappy consequence of tampering with his distemper

distemper was, that it flew into his head, and killed him [τ].” He died April 28, 1710, and was interred in Westminster-abbey. Sir Richard Steele attended the ceremony, and two days after published a paper in the *Tatler* to his memory [υ]. Mr. Booth, who knew him only in his decline, used to say, that he never saw him off or on the stage, without learning something from him; and frequently observed, that Betterton was no actor, that he put on his part with his clothes, and was the very man he undertook to be till the play was over, and nothing more [x]. So exact was he in following nature, that the look of surprise he assumed in the character of Hamlet, astonished Booth (when he first personated the ghost) to such a degree, that he was unable to proceed in his part for some moments [y].

BEVERIDGE (WILLIAM), a learned english divine, born at Barrow in Leicestershire, 1638. He was educated at St. John’s college, Cambridge; where he applied with great assiduity to the oriental languages, and made such proficiency in this part of

[τ] Cibber’s Life, p. 99.

[υ] “Having received notice,” says the author of this paper, “that the famous Mr. Betterton was to be interred this evening in the cloisters, near Westminster-abbey, I was resolved to walk thither, and see the last office done to a man whom I had always very much admired, and from whose action I had received more impressions of what is great and noble in human nature, than from the arguments of the most solid philosophers, or the descriptions of the most charming poets I had ever read. Such an actor as Mr. Betterton ought to be recorded with the same respect as Roscius amongst the Romans. The greatest orator has thought fit to quote his judgement, and celebrate his life. Roscius was the example to all that would form themselves into a proper and winning behaviour. His action was so well adapted to the sentiments he expressed, that the youth of Rome thought they wanted only to be virtuous, to be as graceful in their appearance as Roscius. I have hardly a notion, that any performance of antiquity could surpass the action of Mr. Betterton, in any of the occasions in which he has appeared on our stage. The wonderful agony which he appeared in, when he examined the circumstances of the handkerchief in Othello; the mixture of love that intruded upon his mind upon the innocent answers Desdemona makes, betrayed in his gestures such a variety and vicissitude of passions, as would admonish a man to be afraid of his own heart, and perfectly convince him, that it is to

stab it to admit that worst of daggers, jealousy. Whoever reads in his closet this admirable scene, will find that he cannot, unless he has as warm an imagination as Shakspeare himself, find any but dry, incoherent, and broken sentences: but a reader that has seen Betterton act it, observes, there could not be a word added; that longer speeches had been unnatural, nay impossible, in Othello’s circumstances. The charming passage in the same tragedy, where he tells the manner of winning the affection of his mistress, was urged with so moving and graceful an energy, that while I walked in the cloisters, I thought of him with the same concern as if I waited for the remains of a person who had in real life done all that I had seen him represent. The gloom of the place, and faint lights before the ceremony appeared, contributed to the melancholy disposition I was in; and I began to be extremely afflicted that Brutus and Cassius had any difference; that Hotspur’s gallantry was so unfortunate; and that the mirth and good humour of Falstaff could not exempt him from the grave.” *Tatler*, No. 167.

[x] *Biographia Britannica*.

[y] The following dramatic works were published by Mr. Betterton. 1. The woman made a justice, a comedy. 2. The unjust judge; or, Appius and Virginia, a tragedy, written originally by Mr. John Webster, an old poet, who flourished in the reign of James I. It was only altered by Mr. Betterton. 3. The amorous widow, or, the wanton wife, a play written on the plan of Moliere’s *George Dandin*.

learning, that at eighteen years of age he wrote a Treatise of the excellency and use of the oriental tongues, especially the hebrew, chaldee, syriac, arabic, and samaritan; with a syriac grammar. Jan. 3d, 1661, he was ordained deacon by Robert, bishop of Lincoln, and priest the 31st of that month; and, about the same time, was presented to the vicarage of Yealing in Middlesex, which he resigned about a year after, upon his being chosen rector of St. Peter's, Cornhill, by the mayor and aldermen of London[z]. He applied himself to the discharge of his ministry, with the utmost zeal and assiduity. He was highly instructive in his discourses from the pulpit; and his labours were crowned with such success, that he was styled "The great reviver and restorer of primitive piety[A]." Bishop Hinchman, his diocesan, having conceived a great esteem for him, collated him to a prebend of St. Paul's, Dec. 22, 1674; and his successor, Dr. Compton, conferred upon him the archdeaconry of Colchester, Nov. 3, 1681. Nov. the 5th, 1684, he was installed prebendary of Canterbury; and about the same time appointed chaplain to king William and queen Mary. In 1691, he was offered, but refused to accept of, the see of Bath and Wells, vacant by the deprivation of Dr. Kenn, on his refusing to take the oaths to king William and queen Mary: but some time after he accepted of that of St. Asaph, and was consecrated July 16, 1704[B]. Upon his advancement to the episcopal chair, he wrote a pathetic letter to the clergy of his diocese, recommending to them "the duty of catechising and instructing the people committed to their charge, in the principles of the christian religion; to the end they might know what they were to believe and do, in order to salvation:" and to enable them to do this the more effectually, he sent them a plain exposition upon the church catechism. This prelate did not enjoy his episcopal dignity above three years and some months; for he died March the 5th, 1707, in the 71st year of his age, and was buried in St. Paul's cathedral. He left the greatest part of his estate to the societies for propagating christian knowledge. He was a benefactor to the vicarage of Barrow where he was born, and to the curacy of Mount Sorrel, in the parish of Barrow[c].

BEVERLAND

[z] Newcourt's Repert. ecclesiast. vol. i. p. 764.

[A] Ibid. p. 526, 93.

[B] Wood's Fasti, vol. ii. col. 176.

[C] Bishop Beveridge left many learned works. Those published by himself are as follow: 1. De linguarum orientalium, præsertim hebraicæ, chaldaicæ, syriacæ, arabicæ, et samaritanicæ, præstantiâ et usu. 1658. 2. Institutionum chronologicarum libri duo, una cum totidem arith-

metices chronologicæ libellis. 1669. 3. Συνοδικαί, five Pandectæ canonum S. S. apostolorum et conciliorum ab ecclesiâ græca receptorum, &c. Oxonii, 1672. 2 vols. folio. 4. Codex canonum ecclesiæ primitivæ vindicatus et illustratus. 1679. 5. The church catechism explained for the use of the diocese of St. Asaph. 1704. 4to. Reprinted several times since in a small volume.—Besides the above-mentioned works of this prelate, we have the following;

BEVERLAND (HADRIAN), born at Middleburgh in Zealand, was a man of genius, but prostituted his talents by employing them in the composition of loose and obscene pieces. He took the degree of doctor of law, and became an advocate; but his passion for polite literature diverted him from any pursuits in that way. He was a passionate admirer of Ovid, Catullus, Petronius, and such authors. Mr. Wood tells us, that Beverland was at the university of Oxford in 1672 [D]. His treatise on original sin [E] involved him in great trouble and difficulties. He was committed to prison at the Hague, and his book condemned to be burnt; he was discharged however after he had paid a fine, and taken an oath that he would never write again upon such subjects. He removed to Utrecht, where he led a most dissolute life, and boasted every where of his book, which had been burnt at the Hague. His behaviour at length obliged the magistrates to send him notice privately, that they expected he should immediately leave the city. He removed from thence to Leyden, where he wrote a severe satire against the magistrates and ministers of that city, under the title of "Vox clamantis in deserto," which was dispersed in manuscript: but finding after this, that it would not be safe for him to remain in Holland, he went over to England, where Dr. Isaac Vossius procured him a pension. His income was inconsiderable, yet he spent the greatest part of it in purchasing scarce books, obscene designs,

lowing, published after his death; 6. Private thoughts upon religion, digested into twelve articles, with practical resolutions formed thereupon; written in his younger years (when he was about twenty-three years old) for the settling of his principles and conduct in life. 1709. 7. Private thoughts upon a christian life; or necessary directions for its beginning and progress upon earth, in order to its final perfection in the beatification. 1709. 8. The great necessity and advantage of public prayer and frequent communion. Designed to revive primitive piety; with meditations, ejaculations, and prayers, before, at, and after the sacrament. 1710. These have been reprinted several times in 8vo. and 12mo. 9. One hundred and fifty sermons and discourses, on several subjects. 1708, in 12 vols. 8vo. Printed in 1719, in 2 vols. folio. 10. Thesaurus theologicus: or, a complete system of divinity, summed up in brief notes upon select places of the old and new testament; wherein the sacred text is reduced under proper heads, explained and illustrated with the opinions and authorities of the ancient fa-

thers, councils, &c. 1711. 4 vols. 8vo. 11. A defence of the book of Psalms, collected into english metre, by Thomas Sternhold, John Hopkins, and others, with critical observations on the new version compared with the old. 1710. 8vo. In this book he gives the old version the preference to the new. 12. Exposition of the 39 articles. 1710, 1716, folio.

[N] Fasti, vol. ii. edit. 1721.

[E] It is intituled "Peccatum originale κατ' ἔξοχην, sic nuncupatum philologicè problematicos elucubratum à Themidis alumno. Vera redivas, distimulata perit. Eleutheropoli. Extra plateam obscuram, privilegio authoris, absque ubi et quando. At the end of the book are these words: "In horto Hesperidum typis Adami Evæ Terræ filii, 1678." His design in this piece is to shew, that Adam's sin consisted entirely in the commerce with his wife, and that original sin is nothing else but the inclination of the sexes to each other. He expatiates very largely upon this inclination, and the effects of it, and introduces the most obscene terms.

pictures, medals, and strange shells. He seems afterwards to have repented of his irregular life, and to have been sorry he had written such pieces [F]: and as an atonement he is said to have published his treatise *De Fornicatione cavenda* [G], in 1698. He tells us, in an advertisement prefixed to this book, that it was the result of his repentance; and speaks of his loose pieces in the following terms: "I condemn the warmth of my imprudent youth; I detest my loose style, and my libertine sentiments. I thank God, who has removed from my eyes the veil which blinded my sight in a miserable manner, and who would not suffer me any longer to seek out weak arguments to defend this crime. He has likewise inspired me with such a resolution, that I have burnt all that I have written upon this subject, and sent to the rector magnificus of the university of Leyden, the books *De Prostibulis Veterum*. I desire all persons who have procured any manuscript of my writing either privately or in any other method, to return it to me, that I may burn it myself. And if any person should refuse this, I wish him all the misfortunes which use to happen to one who violates his trust." Yet, notwithstanding these expressions, his sincerity has been suspected; and it has been alleged, that he wrote this last piece with no other view than to raise the curiosity of mankind, to enquire after the former. After Vossius's death, he fell into the most extreme poverty, and incurred an universal hatred from the many violent satires which he had written against different persons. Besides this misfortune, his head began to be a little turned; and in the year 1712, he wandered from one part of England to another, imagining that two hundred men had confederated together to assassinate him. It is probable that he died soon after; for we hear no more of him from that time [H].

BEVERWICK (JOHN DE), in latin BEVEROVICIUS, born at Dordrecht in 1594 of a noble family. Brought up from his infancy under the eyes of Gerard John Vossius, he visited several universities for acquiring knowledge in the art of medicine, and took his doctor's degree at Padua. He practised in the place of his nativity, where he likewise filled several posts with distinction. He died in 1647, aged 51; and though his course was not remarkably long, yet Daniel Heinsius, in the epitaph he made on him, calls him, *Vitræ artifex, mortis fugator*. His principal works are, 1. *De termino vitæ, fatali an mobili?* Rotter-

[F] In 1687, he published in 8vo. at Leyden, his book, *De solatæ virginitatis jure lucubratiō academica*, which is a very loose piece. He wrote likewise another of the same kind, *De prostibulis veterum*, i. e. Of the brothels of the ancients; part of which was inserted by Isaac

Vossius in his commentary upon Catullus. Nicéron, *Memoirs*, &c.

[G] The title of it is as follows: "*De fornicatione cavenda admonitio, sive adhortatio ad pudicitiam et castitatem*." Lond. in 4vo. 1698.

[H] Nicéron, *Memoirs*, &c. tom. xiv.

dam, 1644, 8vo; and Leyden, 1651, 4to. This book made some noise at the time. He discusses this question: Whether the term of life of every individual be fixed and immutable; or, whether it may be changed. 2. *De excellentia sexûs fœminei*; Dordrecht, 1639, 8vo. 3. *De calculo*; Leyden, 1638—1641, 8vo. 4. *Introductio ad medicinam indigenam*; Leyden, 1663, 12mo. This book, says Vigneul Marville, is a very small volume, but extremely well filled. Beverovicus proves in it, to every man's satisfaction, that, without having recourse to remedies from foreign countries, Holland should be contented with her own in the practice of medicine.

BEUF (JOHN LE), born at Auxerre in 1687, became a member of the academy of belles-lettres and inscriptions of Paris in 1750. He died in 1760, aged 73. He wrote several books. The most known of them are, 1. *Recueil de divers écrits servant à l'éclaircissement de l'histoire de France*; 2 vols. 12mo. 1738. 2. *Dissertations sur l'histoire ecclésiastique et civile de Paris*; to which are added several matters that elucidate the history of France; 3 vols. 12mo. 3. *Traité historique et pratique sur le chant ecclésiastique*; 1741, 8vo. 4. *Mémoires sur l'histoire d'Auxerre*; 2 vols. 4to. 1743. 5. *Histoire de la ville et de tout le diocèse de Paris*; 15 vols. 12mo. 6. Several dissertations dispersed in the journals, and in the memoirs of the academy of which he was member. The learned are indebted to him likewise for the discovery of a number of original pieces, which he dragged out of the oblivion in which they had long been lost. The abbé le Beuf was a prodigy of erudition. It breaks forth in all his works; but it is often ill-digested. He never ceased till the end of his days from making laborious researches. He undertook several journies through the different provinces of France for investigating the remains of antiquity. The writer of this article had the pleasure of making his acquaintance at Nîmes. The curious monuments of ancient art with which that town is enriched, threw him into transports of enthusiasm and such absences of mind as made the common people stare, but caused no surprise to men of taste.

BEZA (THEODORE), a most zealous promoter and defender of the reformed church, born at Vezelai, in Burgundy, June the 24th, 1519. He was brought up by his uncle Nicholas de Beza, counsellor of the parliament of Paris, till December 1528, when he was sent to Orleans under the care of Melchior Wolmar. He lived seven years with Wolmar, under whom he made an extraordinary progress in polite learning, and from him imbibed the principles of the protestant religion [1]. His uncle intended him for the bar. The law however not suiting his dis-

[1] Beze Epist. ad Wolmarum.

position,

position, he bestowed most of his time in reading the greek and latin authors, and in composing verses. He took his licentiate's degree in 1539, and went to Paris. He had made a promise to a young woman to marry her publicly as soon as certain obstacles should be removed, and in the mean time not to engage himself in the ecclesiastical state. A sudden and dangerous illness prevented him some time from putting his design in execution, but, as soon as he recovered, he fled with this woman to Geneva; where he arrived Oct. 24th, 1548, and from thence went to Tübingen, to see Melchior Wolmar. The year after he accepted of the greek professorship at Lausanne, which he held for nine or ten years, and then returned to Geneva, where he became a protestant minister. He did not confine himself whilst he held his professorship to the greek lectures, but also read in french on the new Testament, and published several books whilst he resided at Lausanne [κ]. Having settled at Geneva in 1559, he adhered to Calvin in the strictest manner, and became in a little time his colleague in the church and in the university. He was sent to Nerac, to the king of Navarre, to confer with him upon affairs of importance [L]. This prince had expressed his desire, both by letters and deputies, that Theodore Beza might assist at the conference of Poissy; and the senate of Geneva complied with his request: nor could they have made choice of a person more capable of doing honour to the cause; for Beza was an excellent speaker, knew the world, and had a great share of wit. The whole audience hearkened attentively to his harangue, till he touched upon the real presence, on which subject he dropped an expression which occasioned some murmuring [M]. Throughout the whole conference, he behaved himself as a very able man. He often preached before the king of Navarre and the

[κ] The first piece he published here, was a french tragi-comedy, intituled, "Le Sacrifice d'Abraham." Jacomet turned it into latin in 1598. Almost at the same time James Bruno translated it into the same language at Amsterdam.

Beza had been accustomed to go to Geneva in the vacations, to see Calvin, who exhorted him to dedicate his talents to the service of the church, and advised him to finish what Marot had begun. Beza followed this advice, and translated the hundred psalms that remained into french verse; and they were printed, with the king's privilege, in 1561. One of the most remarkable writings which he published during his stay at Lausanne, was the treatise "De hæreticis a magistratu puniendis." He published it by way of answer to

the book which Castilio, under the feigned name of Martinus Bellius, had composed on this important subject, a little after the punishment of Servetus.

He published also at this place, A short exposition of christianity ex doctrina æterna Dei prædestinatione; An answer to Joachim Westphalus, concerning the Lord's supper; Two dialogues on the same subject against Tillemannus Hefhusius; and An answer to Castilio concerning the doctrine of predestination.

[L] Ant. Fayus, de vita et obitu Th. Bezae, p. 21.

[M] The expression was this: "We say that the body of Jesus Christ is as distant from the bread and wine, as the highest heaven is from the earth." Beza, hist. ecclésiast. book iv. p. 516.

prince

prince of Condé. After the massacre of Vassé, he was deputed to the king, to complain of this violence; the civil war followed soon after, during which the prince of Condé kept him with him, Beza was present at the battle of Dreux, and did not return to Geneva till after the peace of 1563. He revisited France in 1568. He published several books after his return to Geneva [N]. He went again to France in 1571, to assist at the national synod of Rochelle, of which he was chosen moderator. The year after he was present at that of Nismes, where he opposed the faction of John Morel. He was at the conferences of Montbeliard, in 1586, where he disputed with John Andreas a divine of Tübingen. Beza desired that the dispute might be held by arguments in form; but he was obliged to comply with his adversary, who was unwilling to be constrained by the rules of syllogism. In 1588, he was at the synod of Bern, where the doctrine of Samuel Huberus, relating to our justification before God, was condemned.

The infirmities of old age beginning to fall heavy upon him in 1597, he could seldom speak in public; and at last, in the beginning of 1600, he relinquished it entirely. However, in 1597, he wrote some animated verses against the Jesuits, on occasion of the report that was made of his death, and of his having before he died made profession of the roman faith. He lived till Oct. 13, 1605. He was a man of extraordinary merit, and one who did great services to the protestant cause, which exposed him to innumerable slanders and calumnies; but he shewed both the catholics and lutherans, that he understood how to defend himself. His poems, intituled *Juvenilia*, have made a great

[N] Soon after the establishment in the church of Geneva, he turned into latin a confession of faith, which he had formerly written in french, to justify himself to his father, and to endeavour to convert the good old man. He published this confession in 1560, and dedicated it to his master Melchior Wolmar. His pen lay still whilst he was in the army, either with the prince of Condé, or the admiral de Coligny; but as soon as he was come back to Geneva, he wrote two answers, one to Castalio, the other to Francis Baudouin.

He afterwards attacked Brentius and James Andreas, upon their doctrine of the ubiquity. About the same time he wrote his book *De divortiiis et repudiis*, against Bernardine Orchin, who had written in favour of polygamy.

He also attacked the errors of Flacius Illyricus. He answered Claudius de Saintes, Seleccerus, James Andreas, Pappus, &c. He translated the Psalms of David into all

sorts of latin verse. He published a treatise of the sacraments, and a book against Hoffmannus; some sermons on the passion of Jesus Christ, and on Solomon's Song; a version of the Canticles, in lyric verse; an answer to Genebrard, to whom this translation had afforded a new subject of repeating his abuses.

In 1590, he published his treatise *De excommunicatione et presbyterio*, against Thomas Erasmus. Some time after he examined Saravia's book, *De ministrorum evangelii gradibus*. A more particular account of his writings may be seen in Anthony la Faye's catalogue. at the end of his work *De vita et obitu Theodori Beze*; but he has omitted the icones of the famous men who set their hand to the work of the reformation, and the ecclesiastical history of the reformed churches there; a very curious work, which reaches from 1521 down to the peace of March 13, 1563.

noise [o]. They have been thought to contain verses too free, and not suited to the purity of the christian religion.

BEZOUT (STEPHEN), of the academy of sciences, examiner of marines, and of the pupils of artillery, was born at Nemours March 31, 1730, and died at Paris, Sept. 27, 1783. He is chiefly known by his *Course of Mathematics*, 4 vols. 8vo. conspicuous for its method and precision. He published also a treatise of Navigation, 1769, 8vo. It is a sort of continuation of the foregoing work. The author was zealously attached to the duties of his places. Being obliged to hold an examination at Toulon, he heard that two of his pupils were attacked by the small pox, which disorder he had never had. He dismissed all fear of catching it; and, in order not to deprive the young men of a year's advancement, went and examined them in their bed.

BIANCHI (PETER), was born at Rome in 1694. This painter succeeded equally well in history, landscapes, portraits, sea-pieces, and animals. His works are at Rome, where he died in 1739. He excelled in the correctness of his drawing and the force of his colouring. He brought the art of making anatomical figures in coloured wax to great perfection.

BIANCHINI (FRANCIS), born at Verona, Dec. 13, 1662, of a family of distinction, gained a reputation from his very youth by the establishment of the academy of the Aletosili, i. e. the lovers of truth. This society, especially devoted to mathematical and physical subjects, was much benefited by the studies of its founder. Cardinal Ottoboni, afterwards pope under the name of Alexander VIII. made him his librarian. He was then promoted to a canonicate in the church of St. Mary of the Rotonda, and presently after to another in that of St. Laurence in Damaso. He was secretary to the conferences on the reformation of the calendar; to which place he was nominated by Clement XI. Innocent XIII. and Benedict XIII. conferred on him public marks of their esteem. In 1705 the senate incorporated him with the roman noblesse; an honour attached to his family and all their descendants. He died March 2, 1729, at the age of 67, member of several academies. For eight years he had been employed in making observations for enabling him to trace a meridian for Italy. The citizens of Verona, after his death, set up a bust of him in their cathedral; an honour they had already paid to the memory of cardinal Neris. The public have by Bianchini, 1. Palazzo di Cesari; Verona, 1738, folio, cum fig. 2. *Inferizioni sepolcrali della casa di Augusto*; Rome, 1727, folio. These two works are evident testimonies of his skill in antiquities. 3. An edition of Anastasius Bibliothecarius, 1718, 4 vols.

[o] They were printed at Paris in 1648. These poems consist of *Silvæ*, Epitaphs, by Jodocus Badius Ascensius, with a privilege of the parliament for three years. Images, Icons, and Epigrams.

folio; with notes, dissertations, prefaces, prolegomena, and variantes. Here we see a great profusion of learning; but the book is full of typographical errors. 4. Pieces of poetry and eloquence. 5. A universal History, in italian; printed at Rome in 4to. 1697, with plates. It is held in high esteem, because the author rests solely on the genuine monuments of antiquity. He was an universal scholar.—Care must be taken not to confound him with Joseph Bianchini, likewise of Verona, an orator of Rome, who wrote against the *Bellum Papale* of Thomas James. His answer is to be found in the collection intituled, *Vindiciæ canonicarum scripturarum vulgatæ* edit. Rome, 1740, folio.

BIBIENA (FERDINAND GALLI), painter and architect, was born at Boulogne in 1657. He studied the elements of his art under the Cignani, a distinguished artist. The master produced his disciple to the world. His talents for architecture, for theatrical decorations, and for perspective, obtained him a good reception. The duke of Parma and the emperor gave him the title of their first painter, and loaded him with favours. Several magnificent edifices were raised after his plans. His pieces of perspective are full of taste. There have not been wanting however some critics who have censured him for having a pencil more fantastic than natural and just. He died blind in 1743, leaving two books of architecture, and sons worthy of their father. It is probable that to one of them (J. Galli Bibiena) the public is indebted for the History of the amours of Valeria and the noble Venetian Barbarigo; translated into french; Lausanne and Geneva, 1751.

BIBLIANDER (THEODORE), professor of theology at Zurich, died there of the plague in 1564, at the age of 65, after having published several works. The principal are, 1. An edition of the Koran, with marginal notes; Rostock, 1638, 4to. 2. A collection of ancient writings on mohammedanism; folio, 1543. This collection is curious, and is now become scarce. 3. An edition of the bible of Léon de Juda; Zurich, 1543, folio. 4. Commentaries on several books of scripture, &c. He was very expert in the oriental tongues.

BIDDLE (JOHN), born in 1615, at Wotten-under-Edge, in Gloucestershire [P]. He was educated at the free-school in that town; and, being a promising youth, was noticed by George lord Berkeley, who made him an allowance of 10l. a year [Q]. In 1634 he was sent to Oxford, and entered at Magdalen-hall. June 23, 1683, he took the degree of bachelor of arts, and soon after was invited to be master of the school of his native place;

[P] Short account of the life of T. Biddle, prefixed to the 1st vol. of Socinian tracts, printed at London, 1691, 4to.

[Q] Whilst he was at school, he trans-

lated Virgil's eclogues, and the two first satires of juvenal, into english verse. Both which translations were printed at London in 1634 in 8vo.

but declined it. May 20, 1691, he took his degree of master of arts; and the magistrates of Gloucester having chosen him master of the free-school of St. Mary de Crypt in that city, he went and settled there, and was much esteemed for his diligence. Falling, however, into some opinions concerning the trinity, different from those commonly received [R], and having expressed his thoughts with too much freedom, he was accused of heresy: and being summoned before the magistrates, he exhibited in writing a confession, which not being thought satisfactory, he was obliged to make another more explicit than the former. When he had fully considered this doctrine, he comprised it in twelve arguments drawn from the scripture; wherein the commonly received opinion, touching the deity of the holy spirit, is refuted [S]. An acquaintance who had a copy of them, having shewed them to the magistrates of Gloucester, and to the parliament committee then residing there, he was committed, December 2, 1645, to the common gaol (though at that time afflicted by a sore fever), to remain in that place till the parliament should take cognizance of the matter. However, an eminent person in Gloucester procured his enlargement, by giving security for his appearance when the parliament should send for him. June 1646, archbishop Usher, passing through Gloucester in his way to London, had a conference with our author, and endeavoured, but in vain, to convince him of his errors. Six months after he had been set at liberty he was summoned to appear at Westminster, and the parliament appointed a committee to examine him; before whom he freely confessed, that he did not acknowledge the commonly received notion of the divinity of the holy ghost; but, however, was ready to hear what could be opposed to him, and, if he could not make out his opinion to be true, honestly to own his error. But being wearied with tedious and expensive delays, he wrote a letter to sir Henry Vane, a member of the committee, requesting him either to procure his discharge, or to make a report of his case to the house of commons. The result of this was, his being committed to the custody of one of their officers, which restraint continued the five years following. He was at length referred to the assembly of divines then sitting at Westminster, before

[R] "The author of his life tells us, that, having laid aside the impediments of prejudice, he gave himself liberty to try all things, that he might hold fast that which is good. Thus diligently reading the holy scriptures (for socinian books he had read none) he perceived the common doctrine concerning the holy trinity was not well grounded in revelation, much less in reason; and being as generous in speaking as free in judging, he did, as occasion offered, dis-

cover his reason of questioning it."

[S] These twelve arguments, &c. were first published in 1647, and reprinted in 1653, and lastly in 1691, 4to. in a collection of socinian tracts, intitled, The faith of one God, &c. They were answered by Matthew Poole, M. A. the learned editor of *Synopsis Criticorum*, in his plea for the godhead of the holy ghost, &c. and by others at home and abroad.

whom he often appeared, and gave them in writing his twelve arguments, which were published the same year. Upon their publication, he was summoned to appear at the bar of the house of commons; where being asked, "Whether he owned this treatise, and the opinions therein?" he answered in the affirmative. Upon which he was committed to prison, and the house ordered, Sept. 6, 1747, that the book should be called in and burnt by the hangman, and the author be examined by the committee of plundered ministers [T]. But Mr. Biddle drew a greater storm upon himself by two tracts he published in 1648, "A confession of faith touching the holy trinity according to the scripture:" and "The testimonies of Irenæus, Justin Martyr, Tertullian, Novatianus, Theophilus, Origen, also of Arnobius, Lactantius, Eusebius, Hilary, and Brightman, concerning that one God, and the persons of the holy trinity, together with observations on the same." As soon as they were published, the assembly of divines solicited the parliament, and procured an ordinance, inflicting death upon those that held opinions contrary to the received doctrine about the trinity, and severe penalties upon those who differed in lesser matters. Biddle, however, escaped by a dissension in the parliament, part of which was joined by the army; many of whom, both officers and soldiers, being liable to the severities of the ordinance above-mentioned, it therefore from that time lay unregarded for several years. Biddle had now more liberty allowed him by his keepers; who suffered him, upon security given, to go into Staffordshire, where he lived some time with a justice of peace, who entertained him with great hospitality, and at his death left him a legacy. Sergeant John Bradshaw, president of the council of state, his mortal enemy, having got intelligence of this indulgence granted him, caused him to be recalled, and more strictly confined. In this confinement he spent his whole substance, and was reduced to great indigence, till he was employed by Roger Daniel of London, to correct an impression of the septuagint bible, which that printer was about to publish: and this gained him for some time a comfortable subsistence. In 1654, the parliament published a general act of oblivion, when Biddle was restored to his liberty. This he improved among those friends he had gained in London, in meeting together every Sunday for expounding the scripture, and discoursing thereupon; by which means his opinions concerning the unity of God, Christ his only son, and his holy spirit, were so propagated, that the presbyterian ministers became highly offended. The same year he published his "Twofold scripture catechism [U]," which coming into the hands

[T] Whitejock's Memoirs, edit. 1732, p. 268.

[U] A larger and shorter Catechism, in which the answers are expressed in the very

hands of some of the members of Cromwell's parliament, meeting Sept. 3, 1654, a complaint was made against it in the house of commons. Upon this, the author being brought to the bar, and asked, "Whether he wrote that book?" answered by asking, "Whether it seemed reasonable, that one brought before a judgement-seat as a criminal, should accuse himself." After some debates and resolutions, he was, Dec. 13, committed close prisoner to the Gatehouse. A bill likewise was ordered to be brought in for punishing him; but, after about six months imprisonment, he obtained his liberty at the court of king's bench, by due course of law. About a year after, another no less formidable danger overtook him, by his engaging in a dispute with one Griffin an anabaptist teacher. Many of Griffin's congregation having embraced Biddle's opinions concerning the trinity, he thought the best way to stop the spreading of such errors would be openly to confute his tenets. For this purpose he challenges Biddle to a public disputation at his meeting in the Stone Chapel in St. Paul's cathedral, on this question, "Whether Jesus Christ be the most high, or almighty God?" Biddle would have declined the dispute, but was obliged to accept of it; and the two antagonists having met amidst a numerous audience, Griffin repeats the question, asking "if any man there did deny, that Christ was God most high?" to which Biddle resolutely answered, "I do deny it:" and by this open profession gave his adversaries the opportunity of a positive and clear accusation, which they soon laid hold of. But Griffin being baffled, the disputation was deferred till another day, when Biddle was to take his turn of proving the negative of the question. Meanwhile, Griffin and his party not thinking themselves a match for our author, accused him of fresh blasphemies, and procured an order from the protector to apprehend him, July the 3d (being the day before the intended second disputation), and to commit him to the Compter. [x]. He was afterwards sent to Newgate, and ordered to be tried for his life the next sessions, on the ordinance against blasphemy. However, the protector not choosing to have him either condemned or absolved, took him out of the hands of the law, and detained him in prison; till at length, being wearied with receiving petitions for and against him, he banished him to St. Mary's castle in the isle of Scilly, where he was sent Oct. 1655. During this exile he employed himself in studying several intricate matters, particularly the Revelation of St. John, and,

very words of scripture, without either consequences or comments; "composed (he says) for their sakes that would fain be mere christians, and not of this or that sect, in as much as all sects of christians, by what names soever distinguished, have either more or less departed from the sim-

plicity and truth of the scripture." This two-fold catechism was animadverted upon by Dr. Owen, in his *Vindiciæ Evangelicæ*, or *Mystery of the gospel vindicated*, &c. Oxon. 1655, 4to.

[x] Life, &c. p. 67.

after

after his return to London, published an essay towards explaining it. In 1658, the protector, through the intercession of many friends, suffered a writ of habeas corpus to be granted out of the king's bench, whereby the prisoner was brought back, and, nothing being laid to his charge, was set at liberty. Upon his return to London, he became pastor of an independent meeting: but did not continue long in town; for Cromwell dying Sept. 3, 1658, his son Richard called a parliament, consisting chiefly of presbyterians, whom of all men Biddle most dreaded: he therefore retired privately into the country. This parliament being soon dissolved, he returned to his former employment till the restoration of king Charles the second, when the liberty of dissenters was taken away, and their meetings punished as seditious. Biddle then restrained himself from public to more private assemblies, but could not even so be safe; for, June 1, 1662, he was seized in his lodging, where he and some few of his friends had met for divine worship, and was, with them, carried before a justice of peace, who committed them all to prison, where they lay, till the recorder took security for their answering to the charge brought against them at the next session. But the court not being then able to find a statute whereon to form any criminal indictment, they were referred to the session following, and proceeded against at common law; each of the hearers was fined 20*l.* Biddle 100*l.* and to lie in prison till paid. But in less than five weeks he, by close confinement, contracted a disease, which put an end to his life, Sept. 22, 1662, in the 47th year of his age. He was buried in the cemetery near Old Bethlem, in Moorfields; and a monument was erected over his grave, with an inscription. His life was published in latin at London 1682: the author, Mr. Farrington, of the Inner Temple, who gives him a high character for piety and morals.

BIDLOO (GODFREY), a famous anatomical writer, born at Amsterdam in 1649. After he had passed through his academical studies, he applied himself to physic and anatomy, and took his degree of M. D. [x]. He soon got into considerable practice; in 1688 was made professor of anatomy at the Hague, which he quitted in 1694 for the professorship of anatomy and chirurgery at Leyden; and afterwards William of England appointed him his physician, which he accepted on condition of holding his professorship. The king died in 1702, and Bidloo returned to his former employments, which he had been interrupted in the discharge of by his constant attendance upon that prince. He died at Leyden, April 1713, being 64 years of age. There was published at Leyden, 1719, a miscellaneous collection of our author's poems in low dutch.

[x] Nicéron, *Memoires*, &c. tom. 7.

BIEFIELD (**JAMES FREDERIC BARON DE**), born at **Hamburg**, the 3rd of March 1717, accompanied, as *secrétaire de légation*, the count de Truchses, ambassador from the king of Prussia to the court of London. In 1745 the king of Prussia appointed him preceptor to prince Ferdinand, his brother; curator of the universities 1747, and in the year following created him baron and privy-counsellor. He afterwards retired to an estate he had in the country of **Altembourg**; where he divided his time between study and the cares of his family. During his last illness he caused himself to be carried to **Altembourg**; where he died the 5th of April 1770. He published several works, which are not of the first quality: 1. *Institutions politiques*, Liège, 1774, 3 vols. 8vo. 2. *Progrès des Allemands dans les belles-lettres*, 8vo. 3. *Amusemens dramatiques*. 4. *Lettres familières*. 5. *Traits d'érudition universelle*. 6. A periodical publication, intitled, the *Hermit*; which stood its ground for three years.

BERNOUILLI (**DANIEL**) [2], * member of all possible academies, &c. born at **Groningen**, Feb. 9, 1700; died in March 1782. Intended for trade—his pride, on solving a difficult problem in a very short time, taken down by his father's saying to him, instead of the praise he expected, "Ought not you to have answered it at once?"—passed some time in Italy, and at 24 refused to be president of an academy meant to have been established at **Genoa**; passed some years at **St. Petersburg**, with great credit, and in 1733 returned to **Basil**, where he successively filled the chair of physics, natural and speculative philosophy. In his first work, "*Exercitationes mathematicæ*," he took the only title he then had, viz. "Son of John Bernouilli," and never would suffer any other to be added to it. This work appeared in Italy, with the Great Inquisitor's privilege added to it, and it classed Bernouilli in the rank of inventors. He gained or divided nine prizes, which were contended for by the most illustrious mathematicians in Europe, from the Academy of Sciences. The only man who has had success of the same kind is Euler, his countryman, disciple, rival, and friend. His first prize he gained at 24 years of age. In 1734 he divided one with his father: but this hurt the family union; for the father construed the contest itself into a want of respect; and the son did not sufficiently conceal that he thought (what was really the case) his own piece better than his father's. Besides this, he declared for Newton, against whom his father had contended all his life. In 1740, Mr. Bernouilli divided the prize "*On the tides of the sea*" with Euler and Maclaurin. The academy at the same time crowned a fourth piece, whose only merit was that of being

[2] *Maty's Review*, Nov. 1783, from the *Eloge* read at the Academy of Sciences.

* Owing to a mistake, this article was omitted in its proper place, p. 325.

Cartesian; but this was the last public act of adoration paid by it to the authority of the author of the Vortices, which it had obeyed, perhaps, too long. In 1748, Mr. Daniel Bernouilli succeeded his father in the Academy of Sciences, and was himself succeeded by his brother John; this place, since its first erection, i. e. 84 years, never having been without a Bernouilli to fill it. He was extremely respected at Basil; and to bow to Daniel Bernouilli, when they met him in the streets, was one of the first lessons which every father gave his child. He used to tell two little adventures, which he said had given him more pleasure than all the other honours he had received. He was travelling with a learned stranger, who, being pleased with his conversation, asked his name: "I am Daniel Bernouilli," answered he, with great modesty: "And I," said the stranger (who thought he meant to laugh at him), "am Isaac Newton." Another time he was giving a dinner to the famous Kœnig the mathematician, who boasted, with a sufficient degree of self-complacency, of a difficult problem he had solved with much trouble. Bernouilli went on doing the honours of his table; and, when they went to drink coffee, presented him with a solution of the problem more elegant than his own.

BIFIELD (NICHOLAS), preacher at St. Peter's church at Chester, where he was much followed and admired; became vicar of Isleworth church in Middlesex, and continued there to his death, which happened in 1622. He was a zealous observer of the Lord's day, and wrote several things to persuade others to it, as well as preached much for such a devout keeping of it. Mr. Edward Brerewood, one of his auditors, opposed his doctrine. He died at 44 years of age, having written many books, which were an argument of his great parts, his industry, and his quickness.

BIGNE (GACÉ DE LA), and not de la Vigne, as he is generally called by writers who have occasion to name him [for it is thus he gives his own name in his *Roman des Oiseaux*], was of a noble family of the diocese of Bayeux. He was chaplain to king John, and followed that prince into England after the battle of Poitiers. Being at Rochefort in 1359 he began a poem on the chase, intituled, *Le Roman des Oiseaux*, which he finished on his return to France. This he did at the command of the king for the instruction of his son Philip duke of Burgundy. The abbé Goujet attributes this poem to Gaston de Foix, from its being printed at the end of the *Miroir de la Chasté* by that prince, but greatly different from the manuscripts. It is thought Gacée lived at least till 1374.

BIGNE (MARGUERIN DE LA), sprung from the same family with the foregoing, doctor of Sorbonne, and grand-doyen of the church of Mans, was born in 1546 at Bayeux, and was still

living in 1591. He published in 1575 a *Bibliotheca patrum*, in 8 vols. folio; which he republished in 1589 in 9 vols. He was the first that undertook a work of that kind. The most copious edition we have of it is in 27 vols. in folio, Lyons, 1677. We have one in 16 vols. folio, of 1644, which is much esteemed, as containing the lesser greek fathers. Another was sent forth at Cologne in 1694. Pere Philip de St. Jacques gave an abridgment of this collection in 2 vols. fol. 1719. To the Biblioth. pp. are generally added, *Index locorum scripturæ sacræ*, Genoa, 1707, fol. and the *Apparatus of Nourri*, Paris, 1703 and 1715, 2 vols. fol. Such is the completest edition. La Bigne distinguished himself also by his harangues and his sermons. He gave a collection of synodal statutes in 1578, 8vo. and an edition of Isidore of Seville in 1580, fol. He was a very studious man; and, having got into some quarrels that were brought before the magistrates of Bayeux, he rather chose to give up his benefices than his literary pursuits. He retired to Paris, where it is supposed he died.

BIGNICOURT (**SIMON DE**); ancien conseiller au présidial de Reims, where he was born in 1709, and died in 1775. He was well versed in ancient and modern literature. We have by him, 1. A collection of latin and french poems, 1767, 12mo; they are short, and in an easy and natural style. His epigrams are very much in the manner of the chevalier de Cailli; and he possesses one uncommon merit in his poetical productions, that he has not one piece either in latin or french that exceeds twenty lines. Some of his countrymen have compared them to Catullus, and several writers in the journals have extolled them as productions of extraordinary merit. But M. Bignicourt is best known for his, 2. *Pensées et réflexions philosophiques*. This work, which had before been published under the title of *L'Homme du monde & l'homme de lettres*, has however its admirers and its censurers with respect to the method of writing set phrases, and giving them for thoughts and maxims.

BIGNON (**JEROME**), a french writer, born at Paris in 1590. His father took the care of his education upon himself, and taught him the languages, philosophy, mathematics, civil law, and divinity. Jerome acquired great knowledge in a very short time, and at ten years of age published his *Description of the Holy Land* [A]; and three years after two other works [B], which gained him great reputation in France. Henry IV. appointed him page of honour to the dauphin, afterwards Lewis XIII.

[A] It is intituled, *Chorographie, ou description de la Terre Sainte*.

[B] The first was, *Discours de la ville de Rome, principales antiquitez & singu-*

laritez d'icelle. The other work is *Traité sommaire de l'élection des papes*: in which piece he gives an account of the different manner of electing the popes formerly.

He wrote a treatise of the precedency of the kings of France [c], which he dedicated to this king, who ordered him to continue his researches upon the subject; but the death of this prince interrupted his design, and made him leave the court; whither he was soon recalled at the solicitation of Mr. le Fevre, preceptor to Lewis XIII. and continued there till the death of his friend. In 1613 he published an edition of the Formulæ of Marculphus [d]; and the year following took a journey to Italy, where he received many marks of esteem from Paul V. Father Paul likewise being pleased with his conversation, detained him some time at Venice.

Upon his return from his travels, he applied himself to the practice of the bar with great success. His father procured for him the post of advocate general in the grand council; in the discharge of which he raised himself so great a reputation, that the king nominated him some time after counsellor of state, and at last advocate general in the parliament. In 1641 he resolved to confine himself entirely to his business in the council of state, and therefore resigned his place of advocate-general to Mr. Briquet his son-in-law. The year following he was appointed the king's librarian. His son-in-law dying in 1645, he was obliged to resume his post of advocate-general, in order to preserve it for his son. He had also a considerable share in the ordinance of the year 1639; and he discharged with great integrity the commissions of Arriereban, and other posts which he was intrusted with at different times. Queen Anne of Austria, during her regency, sent for him to council upon the most important occasions. He adjusted the differences between Mr. d'Avaux and Mr. Servien, plenipotentiaries at Munster; and he had a share, with M. de Brienne and d'Emery, in making the treaty of alliance with the states of Holland in 1649. He was appointed, in 1651, to regulate the great affair of the succession of Mantua; and in 1654, to conclude the treaty with the Hans Towns. Mr. Bignon died, aged 66, on the 7th of April 1656, of an asthma, with which he was seized the autumn before.

BILFINGER (GEORGE BERNARD), born at Canstatt in 1693, a universal scholar, professor of philosophy at St. Petersburg, and of theology at Tubingen, died in 1750. It has been remarked, that all the persons of this family come into the world with twelve fingers and twelve toes. It was not however this

[c] It is intituled, *De l'excellence des rois & du royaume de France, traitant de la prestance & des prerogatives des rois des France par dessus tous les autres, & de causes d'icelles*. This book was written in order to confute what Diego Valdes, counsellor of the royal chamber of Granada, had published in favour of the precedency

of the kings of Spain, under the title of *De dignitate regum Hispaniæ*. Granada, 1602, in fol.

[d] The title of it is, *Marculphi monachi formulæ*. Ex bibliotheca regia Hieron. Bignonius edidit, & notis illustravit. Paris, 1613, 8vo. Strasburg, 1655, 4to.

circumstance that most distinguished Belfinger. His writings raised him a name in Germany. The most sought after is that which bears the title of, *Dilucidationes philosophicæ de Deo, animâ humanâ, mundo, & generalibus rerum affectionibus*. He espoused the party of Leibnitz. The academies of Petersburg and Berlin admitted him of their number.

BILLAUT (ADAM), known under the name of MAITRE ADAM, a joiner at Nevers about the close of the reign of Louis XIII. and the beginning of that of Louis XIV. was called by the poets of his time *Le Virgile au rabot*. He made verses amidst his tools and his bottles. Cardinal Richelieu and the duke of Orleans settled pensions on him. His *Chevilles*, 1644, 4to.; his *Villebrequin*, 1663; his *Rabot*, in 12mo, &c. had a great run. Among a considerable number of dull frivolities we meet with some happy lines. His famous song,

Aussitôt que la lumière
Vient redorer nos côteaux,
Je commence ma carrière
Par visiter mes tonnaux, &c.

is full of poetry and spirit. He died in 1662 at Nevers, which he never could be brought to quit for a lodging at Versailles. He had a just notion of greatness, and was capable of feeling and inspiring the charms of friendship. An epicurean without libertinism, and a stoic without superstition, he so associated those two sects as to have it said, that if Epicurus and Zeno had lived in his time, he would have brought them to drink together. He stuck to his mediocrity in order to preserve his happiness. The poets his contemporaries were his friends, and not envious of his fame. Mainard says, that the muses ought never to be seated but on tabourets made by the hand of this poetical joiner. St. Amand proved that he understood the art of poetry as well as that of making boxes. The duke de St. Aignan tells him, in some very agreeable lines, that, by his verses and his name, he is the first of men.

BILLI (JACQUES DE), born at Guise in Picardy, of which place his father was governor, died at Paris at the house of Genebrard his friend, the 25th of December 1581, at the age of 47. He presided over the abbey of St. Michel en l'Herm, which John his brother had ceded to him in order to become a carthusian monk. There are of his several pieces both in verse and prose; and especially translations of the greek fathers into latin. The most esteemed of them are, those of St. Gregory of Nazianzen, of St. Isidore of Pelusium, and of St. John Damascenus. Few of the learned have been more masters of the greek tongue. He distinguished himself in other departments of literature. He composed several pieces of french poetry,

1576,

1576, in 8vo. and gave learned *Observationes sacræ*, 1585, in folio. His life was written in latin by Chatard, Paris, 1582, in 4to. It is also found at the end of the works of St. Gregory Nazianzenus, of the edition of 1583.

BILLI (JACQUES DE), a jesuit, born at Compiègne in 1602, died at Dijon in 1679, aged 77; published a great number of mathematical works, of which the *Opus astronomicon*, Paris, 1661, in 4to. is the most known.

BILSON (THOMAS), a learned bishop, born in Winchester, and educated at Wykeham's school [E]. In 1565 he was admitted fellow of New College, Oxford, after he had studied there two years. He took in due course the degrees of bachelor, and master of arts; of bachelor and doctor of divinity: the last in 1580. In his younger years he had a great passion for poetry, and made a good proficiency in philosophy and physic: but after he entered into orders, he applied himself wholly to divinity, and became an excellent preacher. The first preferment he had was the mastership of Winchester-school. He was next made prebendary of Winchester, and afterwards warden of the college. Whilst he held this office he was of great service to the college in 1584, in saving the revenues, which had like to have been taken from them by forgery.

In 1585 he published his book, "Of the true difference between christian subjection and unchristian rebellion. He dedicated it to queen Elizabeth. In 1593, came out another work, intituled, *The perpetual government of Christ's church, &c.* in whose cause it was written. June 1596 he was consecrated bishop of Worcester, translated May following to the bishopric of Winchester, and made a privy counsellor. In 1599 he published "The effect of certain sermons touching the full redemption of mankind by the death and blood of Jesus Christ," &c. in which he shews, that the church of God hath always been governed by an inequality and superiority of pastors among themselves, 4to. These sermons greatly alarmed the puritans, because they contradicted some of their tenets. They collected their observations thereon, and sent them to Henry Jacob, a learned puritan; who published them with his collections, and under his own name. The queen, who was at Farnham castle, which belonged to the bishop of Winchester, directly commanded him, "neither to desert the doctrine, nor to let the calling which he bore in the church of God, to be trampled under foot by such unquiet refusers of truth and authority." Upon which he wrote that learned treatise which was published in 1604, under the title of "The survey of Christ's sufferings for man's redemption, and of his descent to Hades or hell for

[x] Fuller's Worthies in Hantshire, p. 7. A. Wood's hist. and antiq. univ. Oxon. lib. ii. p. 142.

our deliverance." It was this prelate who preached at Westminster before king James the first and his queen, at their coronation on St. James's day, 28th July 1603, from Rom. xiii. 1; and his sermon was published at London 1603, 8vo. In January 1604 he was one of the speakers and managers at the Hampton Court conference. The care of revising and putting the last hand to the new translation of the english Bible, was committed to bishop Bilson and Dr. Miles Smith, afterwards bishop of Gloucester. The last public affair wherein he was concerned was, being one of the delegates that pronounced and signed the sentence of divorce between Robert Devereux earl of Essex and the lady Frances Howard in 1613. This prelate died the 18th of June 1616, and was buried in Westminster-abbey.

BINGHAM (JOSEPH) [F], the writer of several tracts on theological subjects, and author of that laborious performance, *Origines ecclesiasticæ*; or, the Antiquities of the christian church. The father of this eminent divine was Mr. Francis Bingham, a respectable inhabitant of Wakefield in Yorkshire, where our author was born in September 1668. He learned the first rudiments of grammar at a school in the same town, and on the 26th of May 1684 was admitted a member of University college in Oxford. There he applied with persevering industry to those studies which are generally considered as most laborious. Though he by no means neglected the writers of Greece or Rome, yet he employed most of his time in studying the writings of the fathers. How earnestly he devoted himself to these abstruse enquiries, he had an early opportunity of giving an honourable testimony, which will presently be mentioned more at large. He took the degree of B. A. in 1688, and on the 1st of July 1689 was elected fellow of the above-mentioned college. His election to this fellowship was attended with some flattering marks of honour and distinction [G]. On the 23d of June 1691, he was created M. A. about four years after which a circumstance occurred which eventually occasioned him to leave the university. Being called on to preach before that learned body, he would not let slip the opportunity it gave him of evincing publicly his intimate acquaintance with the

[F] From materials communicated by the Rev. Richard Bingham, B. A. minister of Gosport chapel, Hants. and late fellow of New college, Oxford, great grandson of this learned writer.

[G] In that situation he paid particular attention to the instruction of a young man whom he had brought from Wakefield, and introduced at University college; and who, soon after Mr. Bingham's election to a fellowship, was, by his means, elected scholar of the same college. This

was Mr. John Potter, who afterwards became archbishop of Canterbury. Mr. Potter's tutor happening to die when he was no more than two years standing in the university, Mr. Bingham took his young friend and townsman under his wing; and to his having given some general directions to his studies, similar to his own, it is reasonable to suppose that we owe that excellent book, "Potter on church government."

opinions and doctrines of the fathers, and at the same time of displaying the zeal with which he was resolved to defend their tenets concerning the trinity, in opposition to the attacks of men in much more conspicuous stations than himself. Having heard what he conceived to be a very erroneous statement of that subject delivered by a leading man from the pulpit at St. Mary's, he thought it his duty on this occasion to point out to his hearers what the fathers had asserted to be the ecclesiastical notion of the term *person*. In pursuance of this determination he delivered a very long discourse on the 28th of October 1695, from the famous words of the apostle "There are three that bear record in heaven, &c." This sermon, though containing nothing more than an elaborate defence of the term *person*, in opposition to the explanation which he had lately heard, drew a very heavy [H] censure on the preacher from the ruling members of the university, charging him with having asserted doctrines false, impious, and heretical, contrary to those of the catholic church. This censure was followed by other charges in the public prints, viz. those of arianism, tritheism, and the heresy of Valentinus Gentilis. These matters ran so high, that he found himself under the necessity of resigning his fellowship, and of withdrawing from the university; the former of which took place on the 23d of November 1695. How wholly unmerited these accusations were, not only appears from the sermon itself, now in the possession of the writer of this article, but also from the whole tenor of his life and writings, constantly shewing himself in both a zealous defender of what is called the orthodox notion of the trinity.

About this time our author was presented, without any solicitation on his part, by the famous Dr. Radcliffe, to the rectory of Headbourne-Worthy, a living valued at that time at about one hundred pounds a year; situated near Winchester. Within a few months after his settling in this country, being called on to preach at a visitation held in the cathedral of Winchester, on the 12th of May 1696, he seized that opportunity of pursuing the subject which he had begun at Oxford, and of exculpating himself from those charges which had been brought against him. How little our divine had deserved those imputations in the opinion of his brethren, before whom he preached, may in some degree be judged from his having been, at no greater distance of time than the 16th of September 1697, again appointed to preach before them on a similar occasion. He then

[H] That such a censure was passed is most certain, as well from domestic tradition, as from the mention which is repeatedly made of it in the manuscript pa-

pers of our author; but we are assured that no traces thereof are now to be found in the books of the university.

brought

brought to a conclusion what he wished farther to say on that subject, his manner of treating which had exposed him to the censure of the university: and having done so, he prepared to commit his three sermons to the press. Why this intention was not fulfilled cannot be gathered from any of his papers, though there exists among them a long preface to the sermon preached at Oxford, explaining and justifying his motives for having preached and published it; and a second preface annexed to the first of those preached at Winton, in which he dedicates the two visitation sermons to the clergy of the deanery before whom they were delivered; wherein he tells them, that he has been induced to do so not only from the subject contained in them being such as was their immediate concern, but also that he might have an opportunity of giving a more full account of the motives and circumstances which had occasioned him to write or to publish them.

The preface gives a very long and learned account of what Mr. Bingham had in his sermons asserted concerning the opinions of the fathers. To follow or repeat his observations on this subject would lead us into matter too prolix for an article of biography.

About six or seven years after our author had taken up his residence at Worthy, he married Dorothea, one of the daughters of the rev. Richard Pococke, at that time rector of Colmer in Hampshire. By this lady, before he had any other preferment than the small living above mentioned, he became the father of ten children; yet neither did he suffer the rapid increase of his family, nor the consequent narrowness of his finances, to depress his spirits, or impede the progress of his studies. On the contrary he appears to have applied to his literary pursuits with a closer and more persevering industry; and by those means, in the course of what cannot be considered as a long life, he was enabled to complete in this country retirement, besides several other single volumes [1], a most learned and laborious work, closely printed in ten volumes in octavo, under the title of Ori-

[1] Of these were, 1. The french church's apology for the church of England; or the objections of dissenters against the articles, homilies, liturgy and canons of the english church, considered, and answered upon the principles of the reformed church of France. A work chiefly extracted out of the authentic acts and decrees of the french national synods, and the most approved writers of that church, 1706, 8vo. 2. Scholastical history of the practice of the church in reference to the administration of baptism by laymen; Part I. 1712, 8vo. 3. A scholastical history of lay-baptism.

Part II. with some considerations on Dr. Bielt's answer to the first part, 8vo. To which is prefixed, The state of the present controversy: and at the end is an Appendix, containing some remarks on the author of the second part of Lay-baptism invalid. 4. A discourse concerning the mercy of God to penitent sinners: intended for the use of persons troubled in mind. Being a sermon on Psalm ciii. 13. Printed singly at first, and reprinted among the rest of his works, in 2 vols. folio, 1725.

gines ecclesiasticæ, or the Antiquities of the christian church, the first volume of which he published in 1708. He committed the last volume to the press in 1722. Of the various difficulties with which our author had to contend in the prosecution of his labours, he frequently speaks in such pointed terms as cannot but excite both our sympathy and regret. He tells us that he had to struggle with an infirm and sickly constitution, and constantly laboured under the greatest disadvantages, for want of many necessary books, which he had no opportunity to see, and no ability to purchase. At the same time he does not omit to express his gratitude to providence, which had so placed him, that he could have recourse to a very excellent library [K], though even that was deficient in many works to which he had occasion to refer; and yet when we turn to the Index auctorum at the end of his work, we shall perhaps be astonished at the vast number of books which he appears to have consulted. But to such straits was he driven for want of books, that he frequently procured imperfect copies at a cheap rate, and then employed a part of that time, of which so small a portion was allotted him, and which therefore could so ill be spared, in the tedious task of transcribing the deficient pages; instances of which are still in being, and serve as memorials of his indefatigable industry on all occasions.

In the year 1712, sir Jonathan Trelawney, at that time bishop of Winchester, was pleased to collate our learned divine to the rectory of Havant, near Portsmouth, as a reward for his diligence; which preferment, together with the sums he was daily receiving from the sale of his works, seemed in some measure to have removed the narrowness of his circumstances, and to promise a comfortable maintenance for his numerous family; but this pleasing prospect shortly disappeared: he lost almost or quite the whole of his hardly earned gains in 1720, by the bursting of the well-known south-sea bubble. Yet such was the tranquillity of his disposition, that he continued his studies without intermission almost to the very end of his life; for though but a few months elapsed between the publication of the last volume of *Origines* and his death, yet that short time was employed in preparing materials for other laborious works, and in making preparations for a new edition of *Origines*. With this view he inserted many manuscript observations, in a set of the *Antiquities* which he preserved for his own use, and which are now in the possession of the furnisher of this article. But from this and all other employments he was prevented by death. His constitu-

[K] The library of the cathedral church of Winchester; being a very valuable collection bequeathed to that body for the advancement of learning amongst the parochial clergy, by the renowned bishop Morley.

tion, which was by nature extremely weak and delicate, could not be otherwise than much impaired by so unremitted a course of laborious studies, in a life wholly sedentary and recluse, which brought on at an early period all the symptoms and infirmities of a very advanced age. The approach of his dissolution being clearly visible both to himself and friends, it was settled between the then bishop of Winchester [L] and himself, that he should resign Havant to enable his lordship to appoint some friend of the family to hold it, till his eldest son, then about 20 years of age, could be collated to it. As this however was not carried into execution, it is probable that his death came on more hastily than had been expected [M].

After a life thus spent in laborious pursuits, Mr. Bingham died on the 17th of August 1723, it may truly be said of old age, though he was then only in his 55th year. His body was buried in the church-yard of Headbourne Worthy; but as he frequently expressed a dislike to monuments and pompous inscriptions, nothing of that sort was erected to his memory.

At the time of his decease only six of his ten children, two sons and four daughters, were living; these, with their widowed mother, were left in very contracted circumstances. Mrs. Bingham was therefore induced to sell the copy-right of her late husband's writings to the book-sellers, who immediately republished the whole of his works in two volumes in folio, without making any alterations whatsoever; and though the eldest son undertook the office of correcting the press, he did not insert any of the manuscript additions which his father had prepared; as he was then so very young, that he probably had not had an opportunity of examining his father's books and papers sufficiently to discover that any such preparations for a new edition had been made. Of the four daughters, one married a gentleman of Hampshire; the other three died single. The second son will be mentioned in the succeeding article. The widow died in a very advanced age, in bishop Warner's college for clergymen's widows, at Bromley in Kent, in 1755.

Of such importance have the works of this eminent writer been esteemed in foreign countries, that they have all been correctly translated into latin by a divine of a german university. He did not live to receive this flattering mark of approbation; for he died in 1723, and we find the first volume of his *Origines* was published in latin by Johannes Henricus Grif-

[L] Dr. Charles Trimnell, who succeeded Sir Jonathan Trelawney in 1721.

[M] Here it will not be thought impertinent to mention, in justice to the memory of bishop Trimnell, that it was his declared intention to have collated our

learned divine to the first vacant prebend in the church of Winchester; which, together with that before-mentioned, are such proofs of his lordship's discernment and love of learning as ought never to be forgotten.

chonius, at Halle, in 1724. Here it may not be amiss to observe how frequently it occurs that the merits of an eminent ancestor derive honour and emolument on their posterity. It is presumed that the character of the person whose life we have been writing, was the means of procuring the living of Havant for his eldest son, and the late learned and excellent bishop of London [N] expressly assigns that reason for bestowing a comfortable living on his grandson. "I venerate (says he in a letter which conveyed the presentation) the memory of your excellent grandfather, my father's particular and most intimate friend. He was not rewarded as he ought to have been; I therefore give you this living as a small recompense for his great and inestimable merits." We shall conclude this article by giving the general character of this divine: As a writer his learning was extensive and acute; his style zealous and persuasive, and his application uncommonly persevering. His temper, on all common and indifferent occasions, was mild and benevolent; and to these he united great zeal in the cause in which he was engaged. Though his passions were so wholly subject to the guidance of religion and virtue, that no worldly losses were sufficient to discompose him, yet whenever he believed the important interests of the church to be in danger, he was always eager to step forth in its defence.

BINGHAM (JOSEPH), the second son of the eminent writer before mentioned, was the last of his numerous family, and consequently extremely young at the time of his father's death. Though he died in very early life, yet during the short period of his existence, he pursued his studies with such unremitting perseverance, and gave such early proofs of genius and sound understanding, and so strongly evinced his determination to tread in the footsteps of his father, as fully entitle him to hang, as it were, on the arm of his learned parent, and thus obtain a few lines from the pen of the biographer. This young man received his education on the foundation at the Charter-house, from whence he was at the usual age removed to Corpus college in Oxford. In the university he was a most exemplary and persevering student, and was preparing to give public proofs of his diligence, having actually printed every part, except the title-page and preface of a very valuable edition of the Theban story, which was completed and published after his death by a gentleman, into whose hands his papers had fallen, as a security for a sum of money which had been borrowed to facilitate the publication. Whilst he was thus usefully employed, and just as he was on the point of being inducted, with every prospect of promotion from the patronage

of archbishop Potter, he was suddenly brought to his grave, at the immature age of 22, by an illness wholly occasioned by too sedentary a life, and too close an application to his studies. He lies buried in the cloisters of Corpus college, without either monument, inscription, or stone erected to his memory, though it might most truly be said of him, that he fell a martyr to application, industry, and learning.

BINNING (HUGH), was born in the shire of Air 1625, and educated in the university of Glasgow, where he took his degrees, and was some years professor of moral philosophy, as then taught in the schools. His talents were extremely popular, and after he had preached some time as a probationer, he was elected minister of Govan, near Glasgow. In his ministerial conduct and character few excelled him, and the sweetness of his temper was such, that all seemed to know his worth but himself. At last his incessant labours brought on a consumption, which put a period to his life at Govan, 1654, aged 29. His tracts, sermons, and commentaries on the epistle to the Romans were published separately; but they have been since collected into one volume quarto, and printed at Edinburgh 1735.

BICERNSSTAHL, born at Rotarbo in Sudermania, in a condition not much above indigence, became tutor to the children of baron Rudbeck, and travelled over a great part of Europe with his pupils. On his return he was appointed assistant professor of the oriental languages at Upsal, professor of philosophy in 1776, and professor of the oriental and greek languages in 1779 at Lunden. Having undertaken a voyage to Turkey, by order of his sovereign, the king of Sweden, he died at Salonica the 12th of July 1779. We have by him, Letters written during the course of his travels, in swedish, translated into german by M. Groskurd; Leipzig 1779, in 8vo. and a continuation of these letters in 1781, in 8vo. They present us with interesting matters, and impartial statements. We find in them some curious anecdotes concerning Voltaire, whom he saw at Ferney.

BION. See MOSCHUS.

BION of Boristhenes, disciple of Crates, afterwards cynic, addicted himself to poetry and music; and pronounced a great number of maxims, some of them ingenious, and others void of sense. Bion quitted the cloak and the wallet of the cynics to follow the lessons of Theodorus, surnamed the Atheist, and afterwards those of Theophrastus, with whom he learnt to strew flowers along the path of philosophy. He was fond of ostentation and applause. It is reported, that, being at Rhodes, he dressed the sailors as scholars, and paraded the streets with this brilliant train. Bion flourished 276 years before the vulgar æra.—We must not mistake him for another Bion, of the sect of Democritus, and mathematician of Abdera. This latter was the

the first who conjectured that there were certain regions, where the days and the nights lasted six months.

BIONDI (FRANCIS) [o], born in Liesena, an island in Dalmatia, in the Gulf of Venice, was introduced by the celebrated sir Henry Wotton, the ambassador there, to the notice of king James I. He was by that prince sent with secret commissions to the duke of Savoy, and was afterwards made a gentleman of the bedchamber, and received the honour of knighthood. His elegant "History of the civil wars betwixt the houses of York and Lancaster," which was written in Italian, and translated into English by Henry Carey, earl of Monmouth, gained him great reputation. It should be observed that, like other foreign writers of our English story, he has made wild work with proper names.

BIRCH (THOMAS), a distinguished historical and biographical writer, was born in the parish of St. John, Clerkenwell, London, Nov. 23, 1705, of parents who were quakers [p]. His father was a coffee-mill maker, and meant to bring up his son to his own trade; but the youth's passion for reading was so ardent, that the father consented to his pursuit of letters, upon his promise to provide for himself. The first school he went to was at Hemel-Hempsted in Hertfordshire; where he afterwards officiated as usher. He was usher in two schools afterwards, which, as well as the first, were kept by quakers. In 1728, he married, and was singularly happy in his wife: but his felicity was of a short duration, as she soon died of a consumption, occasioned by her first child-bearing. Almost in the very article of death, she wrote to her husband the following letter: "This day I return you, my dearest life, my sincere hearty thanks for every favour, bestowed on your most faithful and obedient wife, HANNAH BIRCH, July 31, 1729." How much he was affected by this calamity, appears from a copy of verses written by him, Aug. 3, on his wife's coffin: too long for the scale of our work, but inserted in the *Biographia Britannica*. There are, in the British museum, several manuscript poems of Dr. Birch's; written, as is supposed, when he was young.

When he quitted quakerism does not appear; but he was soon after recommended as a proper person for orders. He was ordained deacon by the bishop of Salisbury, at King's-street chapel, London, Jan. 17, 1730; and priest by the same bishop, Dec. 21, 1731. He was at the same time presented to the rectory of Liddington St. Mary, and the vicarage of Siddington St. Peter, Gloucestershire. He had some time before been recommended to lord Hardwicke, then attorney-general;

[o] Granger, vol. ii. p. 36.

[p] Biograph. Brit. 2d edit.

to whom, and the present lord Hardwicke, he was indebted for all his preferments. May, this year, he was instituted to the living of Ulting in Essex. In 1734, he was appointed a domestic chaplain to lord Kilmarnock, afterwards executed for rebellion in 1746; who however must then have been reputed a whig, since under no other character could Mr. Birch have been recommended to him. In 1735, he became F. R. S.; and, the same year, F. A. S.; just before which last he had a degree of M. A. conferred on him, by diploma from the Marischal college of Aberdeen. In 1743, he was presented by the crown to the rectory of Landewy Welfrey, in Pembrokeshire, a sinecure. In 1744, he was presented to the rectories of St. Michael Wood-street and St. Mary Staining united; and, in 1745-6, to the united rectories of St. Margaret Pattens and St. Gabriel Fenchurch-street. In 1752, he was elected secretary of the Royal Society. In 1753, the Marischal college of Aberdeen created him D. D.; and, in that year, the same honour was conferred upon him by Herring, archbishop of Canterbury. The last preferment given to him was the rectory of Depden in Essex, 1761; and he continued possessed of this, together with that of St. Margaret Pattens, till his death. This happened the 9th of Jan. 1766, and was occasioned by a fall from his horse, betwixt London and Hampstead; though it is not certain that this fall was not occasioned by an apoplexy: for he had laboured under much indisposition, and an extreme dejection of spirits some time before [Q].

The

[Q] His various publications were as follow: 1. The general dictionary, historical and critical, in ten vols. folio: the first of which was published in 1734, the last in 1741. This work he executed in conjunction with the rev. Mr. Bernard and Mr. Lockman; and Mr. Sale drew up the articles relating to oriental history. 2. Thurloe's State Papers, 1742, in 7 vols. folio. 3. Life of the hon. Robert Boyle, esq. 1744, 8vo. 4. Heads of illustrious persons of Great Britain, engraved by Houbraken and Vertue; with lives and characters, by Dr. Birch, 2 vols. fol. 1747, and 1752. 5. Enquiry into the share which Charles I. had in the transactions of the earl of Glamorgan, 1747, 8vo. A second edition, to which is added an appendix of letters from the king to the earl, was published in 1756, 8vo. 6. Historical view of the negotiations between the courts of England, France, and Brussels, from 1592 to 1617, 1749, 8vo. 7. Miscellaneous works of sir Walter Raleigh, 1751, 2 vols. 8vo. 8. The

same year, Life of Mrs. Cockburn, prefixed to her works, in two vols. 2vo. 9. Life of Tillotson, 1752, 8vo. second edition, enlarged, 1753, 8vo. 10. Life of Milton, prefixed to his prose works, in two vols. 4to, the same year. 11. Memoirs of the reign of queen Elizabeth, from 1581 till her death, 1754, 2 vols. 4to. 12. History of the Royal Society from its first rise: in which the most considerable of those papers, which have hitherto not been published, are inserted in their proper order, as a supplement to the Philosophical Transactions, 4 vols. 4to, 1756 and 1757. 13. Life of Henry prince of Wales, eldest son of James I. 1760, 8vo. 14. Letters, speeches, &c. of lord Bacon, 1763, 8vo. There are other smaller productions of Dr. Birch, which need not be particularly insisted on; and, at the time of his death, he had prepared for the press a collection of letters, to which he had given the following title: Historical letters, written in the reigns of James I. and Charles I. containing a detail of the public transactions

The compiler, or rather new modeller of this article (for it was compiled by Dr. Kippis for the *Biographia Britannica*), knew Dr. Birch well, and conformed with him much, for the last 13 years of his life. He believes him to have been an honest, humane, and generous man; warm and zealous in his attachments to persons and principle, but of universal benevolence, and ever ready to promote the happiness of all men. He was cheerful, lively, and spirited, in the highest degree; and, notwithstanding the labours and drudgery he went through in his historical pursuits, no man mixed more in company; but he was a very early riser, and thus had done the business of a morning before others had begun it. He was not a man of learning, properly so called; he understood the latin and french languages, not critically, but very well; of the greek he knew very little. He was however a man of great general knowledge, and excelled particularly in modern history. As a collector and compiler, he was in the main judicious in the choice of his materials; but was sometimes too minute in uninteresting details, and did not always exercise, with due severity, the power of selection. He had a favourite position, that we could not be possessed of too many facts; and he never departed from it, though it was often urged to him, that facts, which admit of no reasoning, and tend to no edification, which can only serve to encumber, and, as it were, smother useful intelligence, had better be consigned to oblivion, than recorded. And indeed, in this very way of biographical compilation, we have always been of opinion, that, if it were less fashionable to relate particulars of every man, which are common to almost all men, we should be equally knowing, and our libraries would be by far less crowded. In his manners, Dr. Birch was simple and unaffected; very communicative, and forward to assist in any useful undertaking; and of a spirit perfectly disinterested, and (as his friends used to tell him) too inattentive to his own emolument.

In his life-time, he was very kind to his relations: and no near ones being living at his decease, he bequeathed his books and manuscripts to the British Museum, of which he was a trustee. He likewise left the remainder of his fortune, not much more than 500*l.* to increase the stipend of the three assistant librarians of the said Museum. To conclude, he was a very worthy man, and a very useful member of society.

BIRD (WILLIAM)[*x*], supposed to be the son of Thomas Bird,

transactions and events in Great Britain during that period; with a variety of particulars not mentioned by our historians. Now first published from the originals in the British Museum, Paper Office, and

Private Collections. See Ayscough's Preface to his Catalogue of manuscripts in the British Museum, page 5.

[*x*] Abridged from Sir John Hawkins's History of music, vol. iii. p. 283 & seq.

one of the gentlemen of the chapel, and clerk of the cheque, in the reign of Edward VI. was one of the children of the chapel; and, as it is asserted by Wood, was bred up under Tallis. There are some particulars relating to this eminent person, that embarrass his history, and render it difficult to ascertain precisely either the time of his birth or his age when he died, and consequently the period in which he flourished. The most probable conjecture that can be formed touching this particular seems to be, that he was a child of the chapel under Edward VI; and as his name does not occur in the chapel establishment of queen Mary, that he was either not in her service, or, if he was, that he did not receive a stipend as Tallis and others did, whose names are entered on the roll.

There can be very little doubt, considering the time when he lived, but that Bird was of the romish communion. It was not to be expected that in those times the servants of the chapel should be either divines or casuists; therefore it is not to be wondered at if he accommodated himself to those successive changes of the national religion which were made before the revolution was completed.

Upon the accession of queen Elizabeth, and the resolutions taken by her to reform the choral service, Bird seems to have no provision made for him at court. On the contrary, he went to Lincoln, of which cathedral he was chosen organist in 1563; nor does it appear that he had any employment in the chapel till 1569, when he was appointed a gentleman thereof, and permitted to execute his office of organist of Lincoln by a substitute. In 1575 we find him organist of the royal chapel. Wood in his account of Morley, *Fasti*, anno 1588, says of Bird, that he was skilled in the mathematics as well as music.

These are all the particulars of his life that can now be recovered, excepting that he died on the 4th of July 1623, and that he had a son named Thomas, educated in his own profession.

The compositions of Bird are so many and various, that we must refer the reader to sir John Hawkins's History of music, vol. iii, for a copious list and particular account of them.

BIRKENHEAD or BERKENHEAD (Sir JOHN), a famous political author, born about 1615. After a school education, he went to Oxford, and was entered, in 1632, a servitor of Oriel college, under the learned Dr. Humphry Lloyd, afterwards bishop of Bangor; by whom being recommended to Dr. William Laud, archbishop of Canterbury, he became his secretary. In this office he shewed such capacity and diligence, that the archbishop, by his diploma, created him M. A. in 1639; and the year following, by letter commendatory from the same prelate, he

was

was chosen probationer fellow of All Souls college [s]. This obliged him to reside constantly at Oxford; and on king Charles's making that city his head quarters, our author was made choice of to write a kind of journal, in defence of the royal cause, by which he gained great reputation [r]. By his majesty's recommendation he was chosen reader in moral philosophy; which employment he enjoyed till 1648, when he was expelled by the parliament visitors. He retired afterwards to London, where he wrote several poetical pieces; and having adhered steadily to his principles, he acquired the title of the loyal poet, and suffered several imprisonments. He published, while he thus lived in obscurity, some very satirical compositions, mostly levelled against the republicans [v]. Upon the restoration of Charles II. he was rewarded for his loyalty [x]. He was created, April 6, 1661, on the king's letter sent for that purpose, doctor of the civil law by the university of Oxford; and in that quality, as an eminent civilian, was consulted by the convocation on the question, Whether bishops ought to be present in capital cases? He was about the same time elected to serve in parliament for Wilton [r], in the county of Wilts. He was knighted, Nov. 14, 1662; and, upon sir Richard Fanshaw's going in a public character to the court of Madrid, appointed to succeed him as master of requests. He lived afterwards in credit and esteem, and received various favours from the court, which, however, drew upon him some very severe attacks from those who opposed it. Wood has treated him with great severity; but his memory has been transmitted with honour to posterity by others, particularly by Dryden, Langbaine, and Winstanly [z]. He died in Westminster, Dec. 4, 1679, and was interred in St. Martin's in the Fields.

BISSET (CHARLES), took his degree of M. D. at St. Andrew's in 1765. He was the author of, 1. An essay on the theory and construction of fortifications, 8vo. 1751. 2. A treatise on the scurvy, 8vo. 1755. 3. An essay on the medical constitution of

[s] Wood's Fasti Oxon. vol. i. col. 282.

[r] This work was intituled, Mercurius Aulicus, communicating the intelligence and affairs of the court to the rest of the kingdom. It was printed weekly in one sheet, and sometimes more, in quarto; and was chiefly calculated to raise the reputation of the king's friends and commanders, and run down and ridicule those who sided with the parliament. They came out regularly, from the beginning of 1642 to the latter end of 1645, and afterwards occasionally.

[v] Among these were, 1. The Assembly-man; written in 1647, but printed, as Wood tells us, 1661-3. 2. News from Pembroke and Montgomery; or, Oxford

manchestered, &c. 16:8. 3. St Paul's church-yard; libri theologici, politici, historici, nudinis Paulinis (una cum templo) prostant venales, &c. printed in three sheets, quarto, 1649. These sheets were published separately, as if they had been parts of one general catalogue. 4. The four-legged Quaker, a ballad, to the tune of the dog and elder's maid. A new ballad of a famous german prince, without date. &c.

[x] Wood, &c. vol. ii. col. 640.

[y] Kennet's register, p. 620.

[z] Defence of an essay upon dramatic poetry, prefixed to the Indian Emperor. Account of english dramatic poets, p. 206. Lives of english poets, p. 181.

Great Britain, 8vo. 1762. Dr. Bisset, in a letterhorne years since, after observing that many persons who had read of his having published a work on fortifications, were at a loss how to reconcile the medical with the military character; and were inclined to believe, that he had not a regular education in the line of his profession: he wished therefore to have it made known, that after a proper course of medical studies at Edinburgh, he was appointed second surgeon to the military hospital in Jamaica, where he continued from 1740 to 1745, when he returned to England, purchased a commission in the army, and served in Flanders as a lieutenant and engineer extraordinary till the peace of 1748, when he was reduced on half pay. In 1751 he retired to the village of Skelton in Cleveland, Yorkshire, and resumed the practice of physic; where, and in that neighbourhood, he continued till his death, which happened at Knayton, near Thirsk, the beginning of May 1791, being then in his 75th year.

BITO, a mathematician who lived about the year 335 before the common epoch, composed a treatise on the machines made use of in war, to be found in the *Mathematici Veteres*, Paris, 1593, folio.

BIZOT (PETER), canon of St. Sauveur d'Herisson, in the diocese of Bourges, is author of the *Histoire metallique de la republique de Hollande*, printed in folio at Paris in 1687, and reprinted by Pierre Mortier, at Amsterdam, 1688, 3 vols. 8vo. This is a fine edition, of which Bizot's history was very deserving, as a curious and interesting work. But that of Vanloorn, 1732, 5 vols. in folio, is far more complete. He died in 1696, at the age of 66.

BLACKBURN (WILLIAM), an eminent surveyor and architect, was born in the borough of Southwark, on the 20th of December, 1750. His father was a respectable tradesman in St. John's parish, and his mother was a native of Spain. The whole of his grammatical education was derived from a common seminary in the neighbourhood; and at a proper age he was placed under a surveyor of no eminence, and from whom he derived very few advantages in the knowledge of his profession. However, from the natural bent of an ardent mind, he sought the acquaintance of men of genius, several of whom belonged to the Royal Academy. Into that academy he was admitted as a student; and in 1773 he was presented with the medal for the best drawing of the inside of St. Stephen's church in Walbrook. This prize he bore away from many competitors; and, at the delivery of it, received a high compliment to his abilities from the late sir Joshua Reynolds, the president. About the same time he entered into business for himself in Southwark, and carried it on for some years with increasing success among his private

vate connections, when an event occurred which brought him into public notice and reputation. An act of parliament had passed in the year 1779, declaring, that "if any offenders convicted of crimes for which transportation had been usually inflicted, were ordered to solitary imprisonment, accompanied by well regulated labour and religious instruction, it might be the means, under providence, not only of deterring others from the commission of the like crimes, but also of reforming the individuals, and enuring them to the habits of industry." By this act his majesty was authorised to appoint three persons to be supervisors of the buildings to be erected; and the supervisors were to fix upon any common, heath, or waste, or any other piece of ground, in Middlesex, Essex, Kent, or Surrey, on which should be erected two plain strong edifices, to be called "Penitentiary Houses;" one for the confinement and employment of six hundred males, the other of three hundred females [A]. In the same year in which the act was passed, three supervisors were appointed to carry it into execution. These were John Howard, esq. George Whatley, esq. and Dr. John Fothergill [B]. This commission however was dissolved, first by the death of Dr. Fothergill, and soon after that event by the resignation of Mr. Howard, who found it not in his power to coalesce with his remaining colleague [C]. Another set of supervisors was therefore appointed in 1781, being sir Gilbert Elliot, bart. sir Charles Bunbury, bart. and Thomas Bowdler, esq. One of the principal objects with these gentlemen was to provide that they should be constructed in the manner most conducive to the ends of solitary confinement, useful labour, and moral reformation. Accordingly, the supervisors proposed premiums for the best plans that should be produced of the penitentiary houses intended to be erected. The highest premium was a hundred guineas, which was unanimously assigned to Mr. Blackburn, in the month of March 1782. This preference, as a pecuniary consideration, was a matter of little consequence. The grand advantage that was to be expected from it, with regard to Mr. Blackburn, was, that he should be employed as the architect and surveyor of the buildings proposed. And in fact he was appointed by the supervisors to that office; and the plan of a penitentiary house for male offenders was accordingly arranged by him, and proper draughts were made for the use of the workmen; and a great part of the work was actually contracted for by different persons. Yet the designs of government were not carried into execution; the circumstances of the times having diverted the attention of public men from this important object: nor has it ever since

[A] Gent. Mag. vol. lv. p. 325.

[B] Gent. Mag. vol. xlix. p. 567.

[C] Aikin's Life of John Howard, esq.

p. 108, 109.

been resumed. Nevertheless, though Mr. Blackburn might in this respect be disappointed of his just expectations, he did not lose his reward, nor was the nation deprived of the benefit arising from his ingenuity. A spirit of erecting prisons in conformity to his plans was immediately excited; and many county gaols, and other structures of the same nature, were built under his inspection. Besides the completion of several prisons, Mr. Blackburn was engaged in other designs of a similar nature, when he was arrested by the hand of death, in the fortieth year of his age. He departed this life on the 28th day of October 1790, at Preston in Lancashire, being on a journey to Scotland, whither he was going at the instance of his grace the duke of Buccleugh, and the lord provost of Glasgow, with a view to the erection of a new gaol in that city. From Preston his remains were removed to London, and interred in the burying-ground of Bunhill Fields.

A few weeks before his decease, he had been applied to respecting a penitentiary house for Ireland. At a former period, in the year 1787, he went over to that country upon an application from Limerick; in consequence of which, he drew the plan of a new gaol for that city. He also suggested many improvements which might be made in the gaol of Newgate in the city of Dublin, and which were accordingly adopted.

It was not to the erection of prisons only that Mr. Blackburn's talents were confined. Three elegant designs were drawn by him for a new church at Hackney, one of which was intended to have been carried into execution; but after his decease the scheme was laid aside, on account of the expence which the completion of it would occasion. He was employed, likewise, in preparing various designs for houses, villas, &c. In many of his drawings great taste is displayed, as well as a thorough knowledge of his favourite science of architecture. It was in contemplation, some time after his death, to engrave and publish his principal drawings; but the intention of doing it is dropped, at least for the present.

Being a dissenter of the presbyterian denomination, he was in the habits of intimacy with the principal persons of that persuasion both in town and country; without however confining his regard and affection to any particular sect. But what confers peculiar honour on Mr. Blackburn's memory is, that he enjoyed the intimate friendship and entire esteem of the excellent Mr. Howard; that he concurred with him in his ideas, and eminently promoted his benevolent designs. Mr. Blackburn frequently corresponded with Mr. Howard, when that gentleman was engaged, either at home or abroad, in his journeys and voyages of humanity. Of Mr. Blackburn Mr. Howard used to say, that he was the only man he ever met with, who was capable of delineating

delineating to his mind, upon paper, his ideas of what a prison ought to be.

The person of Mr. Blackburn was of the middle stature; and from his early youth he was so very corpulent, that his friends were filled with apprehensions, too unhappily verified, that his life would not be a long one. Till he became twenty-five years of age, he drank nothing but water. But at that time, in consequence of a severe fit of sickness, he was advised by the late Dr. John Fothergill to change his beverage for malt liquor, and occasionally to take a glass of wine. The affliction of another severe illness, later in life, was sustained by him with eminent and exemplary resignation and fortitude. Previously to his last journey he was considerably better, and entertained hopes that travelling might contribute to the restoration of his former health: but it was ordered otherwise by the supreme Disposer of events. By a sudden stroke he was for ever taken from his beloved wife and children; who, with a number of select friends, were left to lament a loss, which they must feel so long as they remain in this world.

The character of Mr. Blackburn was, in every view of it, amiable and respectable. In discharging the duties and relations of life, he was uniform and consistent. He was very cheerful in his temper, and affable and engaging in his behaviour. Being endued with a great flow of spirits, and much vivacity of mind, his conversation was at once agreeable and instructive.

In February 1783, Mr. Blackburn married Lydia, the daughter of Mr. Joshua Hobson, an eminent builder in his neighbourhood; an amiable woman, with whom he lived in the most perfect harmony, and by whom he left four children.

BLACKHALL (OFFSPRING, D.D.), an eminent english divine, was born in London, 1654, and educated at Catherine Hall, Cambridge. In 1690, he was inducted into the living of South Okenden, Essex, and four years afterwards to the rectory of St. Mary Aldermary, London; and was successively chosen lecturer of St. Olave's, and of St. Dunstan's in the West. He was likewise appointed chaplain to king William. He preached before the house of commons Jan. 30, 1699, and in his sermon animadverted on Mr. Toland for his asserting in his life of Milton, that Charles I. was not the author of Icon Basilike, and for some insinuations against the authenticity of the holy scriptures; which drew him into some controversy with that author. In 1700, he preached a course of sermons at Boyle's lecture, in the cathedral church of St. Paul, which were afterwards published. In 1707, he was consecrated to the bishopric of Exeter. Burnet [D], having mentioned him and sir William Dawes as raised

to bishoprics, tells us, "that these divines were in themselves men of value and worth; but their notions were all on the other side. They had submitted to the government; but they, at least Blackhall, seemed to condemn the revolution, and all that had been done pursuant to it." And it is asserted in an anonymous pamphlet, published in 1705, that he had refused for two years to take the oath of allegiance to king William.

He died at Exeter, Nov. 29, 1716, and was interred in the cathedral there. Archbp. Dawes, who had a long and intimate friendship with him, declares [E], that in his whole conversation he never met with a more perfect pattern of a true christian life, in all its parts, than in him: so much primitive simplicity and integrity; such constant evenness of mind, and uniform conduct of behaviour; such unaffected and yet most ardent piety towards God; such orthodox and stedfast faith in Christ; such disinterested and fervent charity to all mankind; such profound modesty, humility, and sobriety; such an equal mixture of meekness and courage, of cheerfulness and gravity; such an exact discharge of all relative duties; and in one word, such an indifference to this lower world and the things of it; and such an entire affection and joyous hope and expectation of things above. He says also, that his "manner of preaching was so excellent, easy, clear, judicious, substantial, pious, affecting, and upon all accounts truly useful and edifying, that he universally acquired the reputation of being one of the best preachers of his time." Felton, in his Classics, commends him as an excellent writer. M. de la Roche, in his Memoirs of literature, tells us, that our prelate was one of those english divines, who, when they undertake to treat a subject, dive into the bottom of it, and exhaust the matter [F].

BLACKLOCK (THOMAS). This person, in the words of Mr. Spence, might be esteemed one of the most extraordinary characters that has appeared in this or any other age. He was the son of a poor tradesman at Annan in Scotland [G], where he was born in the year 1721. Before he was six months old, he was totally deprived of his eye-sight by the small-pox. His father (who by his son's account of him must have been a particularly good man) had intended to breed him up to his own, or

[E] Preface to his works.

[F] His works were published in 2 vols. folio, 1723, consisting of Practical discourses on our Saviour's sermon on the mount, and on the Lord's prayer, together with his sermons preached at Boyle's lecture, with several others upon particular occasions.

[G] His father and mother were natives of the county of Cumberland, where his paternal ancestors lived from time im-

morial. They generally followed agriculture; and were distinguished for a knowledge and humanity above their sphere. His father was an honest and worthy tradesman, had been in good circumstances, but was reduced by a series of misfortunes. His mother was daughter of Mr. Richard Rae, an extensive dealer in cattle, a considerable business in that county; and was equally esteemed as a man of fortune and importance.

some other trade : but as this misfortune rendered him incapable of any, all that this worthy parent could do, was to shew the utmost care and attention that he was able toward him, in so unfortunate a situation ; and this goodness of his left so strong an impression on the mind of his son, that he ever spoke of it [H] with the greatest warmth of gratitude and affection. What was wanting to this poor youth from the loss of his sight and the narrowness of his fortune, seems to have been repaid him in the goodness of his heart and the capacities of his mind. It was very early that he shewed a strong inclination toward poetry in particular. His father, and a few of his other friends, used often to read to divert him ; and among the rest, they read several passages out of some of our poets. These were his chief delight and entertainment. He heard them not only with an uncommon pleasure, but with a sort of congenial enthusiasm ; and from loving and admiring them so much, he soon began to endeavour to imitate them. Among these early essays of his genius, there was one which is inserted in his works. It was composed when he was but twelve years old ; and has something very pretty in the turn of it, and very promising, for one of so tender an age.

Providence was so kind as to indulge him in the assistance of this good father till he was nineteen, in the year 1740, when he was deprived of him by a melancholy accident ; and as this misfortune, when it did happen [1], necessitated his falling into more hands than he had ever before been used to, it was from that time that he began by degrees to be somewhat more talked of, and his extraordinary talents more known. It was about a year after that he was sent for to Edinburgh by Dr. Stevenson, a man of taste, and one of the physicians in that city ; who had the goodness to supply him with every thing necessary for his living and studying in the university there. Dr. Blacklock looked on this gentleman as his Mæcenas ; and the poem placed at the entrance to his works was a gratitude-piece addressed to him, in imitation of the first ode of Horace to that great patron.

He had got some rudiments of latin in his youth, but could not easily read a latin author till he was near twenty, when Dr. Stevenson put him to a grammar-school in Edinburgh. He afterwards studied in that university ; where he not only perfected himself in latin, but also went through all the best greek authors with a very lively pleasure. He was also a master of the french language, which he acquired by his intimacy in the family of Mr. provost Alexander, whose lady was a Parisian.

[H] See his Poems, p. 158, 4to edition.

[1] Dr. Blacklock's father was a bricklayer, and being informed that a kiln belonging to a son-in-law of his was giving way, his solicitude for his interest made him venture in below the ribs to see where

the failure lay ; when the principal beam coming down upon him, with eighty bushels of malt, which were upon the kiln at that time, he was in one moment crushed to death.

After he had followed his studies at Edinburgh for four years, he retreated from thence into the country, on the breaking out of the rebellion in 1745; and it was during this recess that he was prevailed on by some of his friends to publish a little collection of his poems at Glasgow. When that tempest was blown over, and the calm entirely restored, he returned again to the university of Edinburgh, and pursued his studies there for six years more. The second edition of his poems was published by him there, in the beginning of the year 1754, very much improved and enlarged; and they might have been much more numerous than they were, had he not shewn a great deal more niceness and delicacy than is usual; and kept several pieces from the press, for reasons which seemed much stronger to himself than they did to his friends, some of whom were concerned at his excess of scrupulousness, and much wished not to have had him deprived of so much more reputation, nor the world of so many poetical beauties as abounded in them.

Dr. Blacklock, during his ten years studies at the university, "not only acquired," as Mr. Hume wrote to a friend, "a great knowledge in the greek, latin, and french languages, but also made a considerable progress in all the sciences;" and (what is yet more extraordinary) has attained a considerable excellence in poetry; though the chief inlets for poetical ideas were barred up in him, and all the visible beauties of the creation had been long since totally blotted out of his memory. How far he contrived, by the uncommon force of his genius, to compensate for this vast defect; with what elegance and harmony he often wrote; with how much propriety, how much sense, and how much emotion, are things as easy to be perceived in reading his poems, as they would be difficult to be fully accounted for. Considered in either of these points, he will appear to have a great share of merit; but if thoroughly considered in all together, we are very much inclined to say (with his friend Mr. Hume), "he may be regarded as a prodigy."

Of his moral character Mr. Hume observed, "that his modesty was equal to the goodness of his disposition, and the beauty of his genius;" and the author of the account prefixed to his works, speaking of the pieces which Dr. Blacklock would not suffer to be printed, and which, he said, abounded with so many poetical beauties that nothing could do him greater honour, correcting himself, added, "Yet I must still except his private character, which, were it generally known, would recommend him more to the public esteem, than the united talents of an accomplished writer."

Among his particular virtues, one of the first to be admired was his ease and contentedness of mind under so many circumstances, any one almost of which might be thought capable of depressing

depressing it. Considering the meanness of his birth; the lowness of his situation; the despicableness (at least as he himself so spoke of it) of his person; the narrowness and difficulties of his fortune; and, above all, his so early loss of his sight, and his incapacity from thence of any way relieving himself under all these burthens; it may be reckoned no small degree of virtue in him, even not to have been generally dispirited and complaining.

Each of these humiliating circumstances he spoke of in some part or other of his poems; but what he dwelt upon with the most lasting cast of melancholy was his loss of sight, which in one place carries him on in a deploring style for above fifty lines together. But at the same time it ought to be considered, that this is in a piece written when his spirits were particularly depressed by an incident that very nearly threatened his life [κ], from which he had but just escaped with a great deal of difficulty, and with all the terrors of so great a danger, and the dejection occasioned by them just fresh upon his mind.

It is in the same melancholy poem that he expressed his dread of falling into extreme want.

However, his good sense and religion enabled him to get the better of these fears, and of all his other calamities, in his calmer hours; and indeed in this very poem (which is the most gloomy of any he had written) he seemed to have a gleam of light fall in upon his mind, and recovered himself enough to express his hopes that the care of Providence, which had hitherto always protected him, would again interfere, and dissipate the clouds that were gathering over him.

Towards the close of the same piece, he shewed not only that he was satisfied with his own condition, but that he could discover some very great blessings in it; and through the general course of his other poems, one may discern such a justness of thinking about the things of this world, and such an easy and contented turn of mind, as was every way becoming a good christian and a good philosopher.

This was the character given of our author by Mr. Spence, who in the year 1754 took upon himself the patronage of Dr. Blacklock, and successfully introduced him to the notice of the public. In that year he published a pamphlet, intituled, An account of the life, character, and poems of Mr. Blacklock, student of philosophy in the university of Edinburgh, 8vo. which, with some improvements, was prefixed to a quarto edition of Dr. Blacklock's poems published by subscription. By this publication a considerable sum of money was obtained, and soon after

[κ] See the beginning of his Soliloquy, p. 153; a poem (as he there says) occasioned by his escape from falling into a deep well; where he must have been irrecoverably lost, if a favourite lap-dog had not (by the sound of its feet upon the board with which the well was covered) warned him of his danger.

our poet was fixed in an eligible situation in the university of Edinburgh [L]. In 1760 he contributed some poems to a scotch collection published at Edinburgh in that year; and being there styled the rev. Mr. Blacklock, it appears he had then entered into holy orders. About 1766 he obtained the degree of D. D. and in 1767 published *Paræsis; or, Consolations deduced from natural and revealed religion*, in two dissertations, 8vo. In 1768 he printed two discourses on the spirit and evidences of christianity, translated from the french of Mr. James Armand, and dedicated to the rev. moderator of the general assembly, 8vo. and in 1774 produced *The Graham*, an heroic ballad in four cantos, 4to. In 1776 appeared *Remarks on the nature and extent of liberty as compatible with the genius of civil societies; on the principles of government, and the proper limits of its powers in free states; and on the justice and policy of the american war; occasioned by perusing the observations of Dr. Price on these subjects*, 8vo. Edinburgh. This we have been assured was written by our author, who at length, at the age of 70, died in July 1791.

BLACKMORE (Sir RICHARD), a physician, and an indefatigable writer, has left a great number of works, theological, poetical, and physical. He received the first part of his education at a private school in the country, from whence he was removed to Westminster, and afterwards to Oxford. When he had finished his academical studies, he travelled to Italy, and took his degrees in physic at Padua. He visited also France, Germany, and the Low Countries; and after a year and a half's absence, returned to England, where he practised physic, and was chosen fellow of the college of physicians. He had declared himself early a favourer of the revolution, so that king William, in 1697, chose him one of his physicians in ordinary, and some time after conferred upon him the honour of knighthood. Upon queen Anne's accession to the throne, he was also appointed one of her physicians, and continued so for some time.

Dryden and Pope have treated the poetical performances of sir Richard with great contempt; the former says, that he

Writ to the rumbling of his coach's wheels.

And Mr. Pope thus characterises him in his *Dunciad* [M]:

But far o'er all, sonorous Blackmore's strain;
Walls, steeples, skies, bray back to him again.

[L] In his dedication of the second part of *Paræsis* to Mr. Spence, he says. "It is to your kind patronage that I owe my introduction into the republic of letters, and to your benevolence in some measure my present comfortable situation."
[M] Book ii. ver. 259. 268.

In Tot'nam fields, the brethren, with amaze,
 Prick all their ears up, and forget to graze;
 'Long Chanc'ry-lane retentive rolls the sound,
 And courts to courts return it round and round;
 Thames wafts it thence to Rufus' roaring hall,
 And Hungerford re-echoes bawl for bawl.
 All hail him victor in both gifts of song,
 Who sings so loudly, and who sings so long.

"A just character," says the annotator upon Pope, "of *ſir Richard Blackmore*, knight, whose indefatigable muſe produced no leſs than ſix epic poems: *Prince and king Arthur*, twenty books; *Eliza*, ten; *Alfred*, twelve; the *Redeemer*, ſix; beſides *Job*, in folio; the whole book of *Pſalms*; the *Creation*, ſeven books; *Nature of man*, three books, and many more." But notwithstanding *ſir Richard* has been ſo much depreciated by theſe wits, yet much merit he certainly had. His poem on the *Creation* is his moſt celebrated performance; and, on the recommendation of *Dr. Johnson*, has lately been inſerted in the collection of the *Engliſh Poets*. *Addiſon* [N], after having criticized on that book of *Milton*, which gives an account of the works of the creation, thus proceeds: "I cannot conclude this book upon the creation, without mentioning a poem which has lately appeared under that title. The work was undertaken with ſo good an intention, and executed with ſo great a maſtery, that it deſerves to be looked upon as one of the moſt uſeful and noble productions in our Engliſh verſe. The reader cannot but be pleaſed to find the depths of philoſophy enlivened with all the charms of poetry, and to ſee ſo great a ſtrength of reaſon amidſt ſo beautiful a redundancy of the imagination." It muſt be mentioned too in honour of *ſir Richard*, that he was a chaſte writer, and a warm advocate for virtue, at a time when an almoſt univerſal degeneracy prevailed. He had been very free in his cenſures on the libertine writers of his age; and it was ſome liberty he had taken of this kind, which drew upon him the reſentment of *Dryden*. He had likewiſe given offence to *Pope*; for having been informed by *Curll* that he was the author of a *Traveſtie* on the firſt *Pſalm*, he took occaſion to reprehend him for it in his *Eſſay on polite learning* [O]. *Sir Richard* died Oct. 9, 1729. Towards the end of his life, his buſineſs as a phyſician declined; but as in his earlier years he had been the firſt in his profeſſion, and his practice very conſiderable, it is therefore highly probable he was in eaſy circumſtances in his old age [P].

[N] *Spectator*, No. 339.

[O] Vol. ii. p. 270.

[P] Beſides what are mentioned above, *ſir Richard* wrote ſome theological tracts;

ſeveral treatiſes on the plague, ſmall-pox, conſumptions, the ſpleen, gout, dropſy, &c. and many ſmall poetical pieces.

BLACKSTONE (Sir WILLIAM, knt. and LL.D.), an illustrious english lawyer, was born at his father's house in Cheap-side, London, July 10, 1723 [Q.]. His father was a silkman; his mother the daughter of Lovelace Bigg, esq. of Chilton-Foliot in Wiltshire: and he was the youngest of four children. His father dying before he was born, and his mother before he was twelve years old, the care of his education and fortune fell to his uncle Mr. Thomas Bigg. In 1730, he was put to the Charter-house school; and, in 1735, admitted upon the foundation there. November 1738, he was entered a commoner of Pembroke college, Oxford, and elected by the governors to one of the Charter-house exhibitions. December 12, he spoke the annual oration at the school; and, about the same time, obtained also Mr. Benson's gold prize-medal of Milton, for verses on that poet. Pursuing his studies with unremitting ardour, and attending not only to his favourite classics, but also to logic, mathematics, &c. at the age of twenty he compiled a treatise intituled *Elements of architecture*; intended only for his own use, but much approved by those who have perused it.

Quitting, however, with regret, these amusing pursuits, he engaged in the severer studies of the law; which regret he elegantly expressed in a copy of verses, called "*The lawyer's farewell to his muse*," since printed in vol. iv. of *Dodley's Miscellanies*. Several little poetical pieces he has also left unpublished; and his notes on *Shakspeare*, inserted in Mr. Malone's supplement to the last edition, shew how well he understood, as well as relished, that author.

November 1740, he was entered of the Middle Temple; November 1743, elected into All Souls college; November 1744, spoke the annual commemoration-speech, and was admitted actual fellow. Henceforward he divided his time between the university and the Temple. June 1745, he commenced bachelor of law; and, November 1746, was called to the bar. As a counsel, he made his way but slowly, not having a flow of elocution, or a graceful delivery; but at Oxford, as a burfar, he arranged their muniments, and improved their estates; hastened the completion of the Codrington library, and greatly distinguished himself as a man of business, as well as a man of letters. In 1749, he was elected recorder of the borough of Wallingford in Berkshire. April 1750, he became LL.D. and published "*An essay on collateral consanguinity*," relative to the exclusive claim to fellowships, made by the founder's kin at All Souls. The profits of his profession being inadequate to the expence, he determined, in 1753, to retire to his fellowship; still continuing to practise as a provincial counsel. Soon after, he began to read

[Q.] Life prefixed to his Reports.

his lectures on the laws of England; publishing, in 1755, his *Analysis of these laws*, as a guide to his auditors, on their first introduction to this study. His *Considerations on copyholders* was published in March 1758; and a bill to decide the controverted point of their voting soon after passed into a law.

October 20, 1758, he was unanimously elected Vinerian professor of the common law; and, on the 25th, read his introductory lecture, since prefixed to his *Commentaries*. In 1759, he published "*Reflections on the opinions of Messrs. Pratt, Moreton, and Wilbraham, relating to lord Litchfield's disqualification*," who was then a candidate for the chancellorship; and "*A case for the opinion of counsel, on the right of the university to make new statutes*." Michaelmas term 1759, having previously bought chambers in the Temple, he resumed his attendance at Westminster; still continuing to read his lectures at Oxford. November following, he published a new edition of the Great charter, and charter of the forest, where he shewed himself as an antiquary and historian, as well as a lawyer; and, about the same time, a small treatise "*On the law of descents in fee-simple*." March 1761, he was returned to parliament for Hindon in Wiltshire; and in May had a patent of precedence granted him to rank as king's counsel, having before declined the chief justiceship of the court of common pleas in Ireland. May 1761, he married Sarah the daughter of James Clitherow, of Boston House in Middlesex, esq. with whom he lived near nineteen years, and left seven children by her.

His fellowship of All Souls being now vacant, he was, in June 1761, appointed by the chancellor of the university principal of New-Inn Hall. In 1762, he collected and republished several of his pieces, under the title of "*Law tracts*," in two volumes 8vo. In 1763, he was chosen solicitor-general to the queen, and a bencher of the Middle Temple. November 1764, he published the first volume of his lectures, under the title of "*Commentaries on the laws of England*;" and, in the four succeeding years, the other three volumes. In 1766, he resigned the Vinerian professorship, and the principality of New Inn Hall; these situations being incompatible with his professional attendance in London. In the new parliament, chosen in 1768, he was returned burgess for Westbury in Wiltshire. In the course of this parliament, what he said in the debate on the question, Whether a member expelled was eligible or not in the same parliament? being deemed by some contradictory to what he had laid down on the same subject in his *Commentaries*, he was warmly attacked in a pamphlet, supposed to be written by another member, a baronet. Dr. Priestley and Dr. Furneaux also animadverted on some positions in the same work, relative to offences against the doctrine of the established church; to both of whom

he

he replied [R]. May 1770, he became a junior judge in the court of king's bench; and, in June, was removed to the same situation in the common pleas. On this promotion, he resigned the recordership of Wallingford; a town, in which he had resided more or less, at his villa called Priory Place, from about 1750.

Having now obtained the summit of his wishes, *otium cum dignitate*, he resided constantly in London; and, when not occupied in the formalities of his calling, was always engaged in some scheme of public utility. The last of this kind was the act of parliament for providing detached houses of hard labour for convicts, as a substitute for transportation. A few weeks before he died, his assistance was requested by the late sir George Downing's trustees, in forming a proper plan or body of statutes for his new foundation at Cambridge: but, before any thing could be done in it, death put an end to him. His constitution, hurt by the gout, a nervous disorder, and corpulency, occasioned by midnight studies, and an aversion to exercise, broke him up somewhat early. About Christmas 1779, he was seized with a violent shortness of breath; and, though this was soon removed, the cause remained: for, on coming to town to attend Hilary term, he was attacked again. This brought on drowsiness and a stupor; so that he became at last for some days almost totally insensible, and expired, February 14, 1780, in his 56th year.

Since his death, have been published, from his original MSS. according to the directions in his will, "Reports of cases determined in the several courts of Westminster Hall from 1746 to 1779 [s]." With a preface, containing memoirs of his life, 2 vols. folio.

BLACKWALL (ANTHONY), a native of Derbyshire, was admitted ficer in Emanuel college, Cambridge, Sept. 13, 1690; proceeded B. A. in 1694, and went out M. A. 1698 [r]. He was appointed head master of the free-school at Derby, and lecturer of All-hallows there, where in 1706 he distinguished himself in the literary world by "*Theognidis Megarensis sententiæ morales, nova latina versione, notis et emendationibus, explanatæ et exornatæ: unâ cum variis lectionibus, &c.*" 8vo. Whilst at Derby he also published *An introduction to the clas-*

[R] But the most formidable objections to his book are displayed in a work intitled, *A fragment on government*; being an examination of what is delivered on the subject of government in general, in the introduction to sir William Blackstone's *Commentaries*: with a preface, in which is given a critique on the work at large, 8vo, 1776. The objections here rendered palpable still remain unanswered. It is said to be the production of Mr Bentham, and

is highly worthy of perusal, as written with liberality and spirit.

[S] "We must not always rely on the words of reports, though under great names. Mr. justice Blackstone's Reports are not very accurate;" per lord Mansfield in *Hassell v. Simpson*. *Doughlass's Reports*, 2d edit. 1793, note.

[r] Nichols's *History of Hinckley*, p. 177.

tics; containing a short discourse on their excellences, and directions how to study them to advantage: with an essay on the nature and use of those emphatical and beautiful figures which give strength and ornament to writing, 1718, 12mo; in which he displayed the beauties of those admirable writers of antiquity, to the understanding and imitation even of common capacities; and that in so concise and clear a manner as seemed peculiar to himself. In 1722 he was appointed head master of the free-school at Market-Bosworth in Leicestershire; and in 1725 appeared, in quarto, his greatest and most celebrated work, *The sacred classics defended and illustrated*. A second volume (completed but a few weeks before his death) was published in 1731, under the title of *The sacred classics defended and illustrated*. The second and last volume. To this volume was prefixed a portrait of the author by Vertue, from an original painting. Both volumes were reprinted in 4to, Lipsiæ, 1736. Mr. Blackwall had the felicity to bring up many excellent scholars in his seminaries at Derby and Bosworth; among others, the celebrated Richard Dawes, author of the *Miscellanea Critica*, and sir Henry Atkins, bart. who, being patron of the church of Clapham in Surry, presented him, Oct. 12, 1726, to that rectory (then supposed to be worth 300 l. a year), as a mark of his gratitude and esteem. This happened late in Mr. Blackwall's life. The grammar whereby he initiated the youth under his care into latin was of his own composing; and so happily fitted to the purpose, that in 1728 he was prevailed upon to make it public, though his modesty would not permit him to fix his name to it, because he would not be thought to prescribe to other instructors of youth. Early in 1729 he resigned the rectory of Clapham; and retired to Market-Bosworth, where he was equally respected for his abilities and conviviality. He died at his school there, April 8, 1730. His son, John, who was many years an attorney at Stoke, in that neighbourhood, died July 5, 1763, aged 56. A daughter of the schoolmaster was married to Mr. William Cantrell, bookseller at Derby.

BLACKWELL (THOMAS), was son of a minister at Aberdeen, and born there, 4th Aug. 1701 [U]. He had his grammatical learning at a school in Aberdeen, studied greek and philosophy in the Marischal college there, and took the degree of M. A. in 1718. Being greatly distinguished by uncommon parts, and an early proficiency in letters, he was, Dec. 1723, made greek professor in the college, where he had been educated; and continued to teach that language with applause, even to his death. In 1737, was published at London, but without his name, *An enquiry into the life and writings of Homer*, 8vo.;

[U] Biog. Brit. 2d edit.

a counsellor, or senator, at Poitiers. He died in 1613. His writings, which shew him to have been a civilian, a poet, and divine, were collected and published at Paris, by Sebastian Cramoisy, 1644.

BLADEN (MARTIN, esq.), a gentleman of Abrey Hatch in Essex, and formerly a lieutenant-colonel in queen Anne's reign, is more distinguished by a translation of Cæsar's Commentaries, which he dedicated to his general, the great duke of Marlborough, than by his dramatic pieces, Orpheus and Euridice a masque, and Solon a tragi-comedy. However, it is but justice to him to say, that these were printed, 1705, without his consent. This gentleman was in five parliaments. In 1714 he was made comptroller of the Mint; in 1717 one of the lords commissioners of trade and plantations; and, the same year, appointed envoy extraordinary to the court of Spain, which he declined. He died in 1746 [2].

BLAEU, or JANSSEN (WILLIAM), disciple and intimate friend of Tycho Brahe, acquired celebrity by his geographical works and his impressions. In the composition of his Atlases he employed the most skilful geographers and the best workmen. Some of his maps have not yet been excelled in neatness. There is by him, an Atlas, in 3 vols. fol. Amsterdam, 1638; a treatise on the globes, &c. This excellent printer died at Amsterdam, the place of his nativity, in 1638, at the age of 67. His two sons, John and Cornelius, gave in 1663, a new edition of their father's Atlas, in 14 vols. folio: the celestial and the maritime Atlas, forming each a separate volume, are comprised in that number. This collection sells dear, especially when the maps are coloured. A fire, in which they lost almost the whole of their stock in trade, contributed not a little to enhance the price of this book. John Blau is also author of the designs of the *Nouveau Théâtre d'Italie*; Amsterdam, 1704, 4 vols. fol. with plates.

BLAGRAVE (JOHN), an eminent mathematician, who flourished in the 16th and 17th centuries. He acquired the rudiments of his education at Reading, whence he removed to St. John's college, Oxford. He soon quitted the university, and retired to Southcote Lodge at Reading, where he devoted his time to study and contemplation. His genius seemed to be turned most to mathematics; and that he might study this science without interruption, he devoted himself to a retired life [A]. He employed himself chiefly in compiling such works, as might render speculative mathematics accurate, and the practical parts easy. He accordingly finished some learned and useful works on

[2] Anecdotes of Bowyer, by Nichols. [A] Wood's *Athens*, Oxon. vol. i. col. 370.

mathematical subjects [b]. What he proposed in all his writings was to render those sciences more universally understood. He endeavoured to shew the usefulness of such studies, that they were not mere amusements for scholars and speculative persons, but of general advantage, and absolutely indispensable in many of the necessaries and conveniences of life.

Blagrove was a man of great beneficence in private life. As he was born in the town of Reading, and had spent most of his time there, he was therefore desirous of leaving in that place some monuments of his beneficent disposition; and such too as might have reference to each of the three parishes of Reading. He accordingly bequeathed a legacy for this purpose, of which we have an account by Ashmole, in the following words [c]: "You are to note, that he doth devise that each church-warden should send on Good-Friday one virtuous maid that has lived five years with her master: all three maids appear at the town-hall before the mayor and aldermen, and cast dice. She that throws most has 10l. put in a purse, and she is to be attended with the other two that lost the throw. The next year come again the two maids, and one more added to them. He orders in his will that each maid should have three throws before she loses it; and if she has no luck in the three years, he orders that still new faces may come and be presented. On the same Good-Friday he gives eighty widows money to attend, and orders 10s. for a good sermon, and so he wishes well to all his countrymen. It is lucky money, for I never heard but the maid that had the 10l. suddenly had a good husband." Blagrove died at his own house near Reading, August 9, 1611, and lies interred near his mother in the church of St. Lawrence; with a fine monument to his memory, and an inscription; the following account of which is given by Mr. Ashmole [d]. On the north against the wall is a noble monument, representing a man under an arch to the middle, holding one hand on a globe, the other on a quadrant. He is habited in a short cloak, a cassock, and a ruff, surrounded with books on each side of him. On one side is the figure of a woman to the breasts, naked, holding an instrument in her hand, as offering it to him, and under her feet the word CUBUS. On the other side is another woman, somewhat naked, though

[b] He published the four following works: 1. A mathematical jewel, shewing the making and most excellent use of an instrument so called: the use of which jewel is so abundant, that it leadeth the direct path-way through the whole art of astronomy, cosmography, geography, &c. 1582, fol. 2. Of the making and use of the familiar staff, so called: for that it may be made useful and familiarly to walk

with, as for that it performeth the geometrical mensuration of all altitudes, 1590, 4to. 3. Astrolabium uranicum generale; a necessary and pleasant solace and recreation for navigators in their long journeying; containing the use of an instrument, or astrolabe, &c. 1596, 4to. 4. The art of dialling, in two parts. 1609, 4to.

[c] Ashmole's Berkshire, vol. iii. p. 372.

[d] Ibid. vol. ii. p. 359.

with a scarf thrown closely round her, and offering in like manner; under her feet, ΤΕΤΡΑΕΔΡΟΝ. On the top are two women leaning on their arms, inscribed ΟΚΤΑΕΔΡΟΝ ΔΩΔΕΚΑΕΔΡΟΝ. In the middle, a person armed, cap-a-pee, intitled, ΕΙΚΟΣΕΔΡΟΝ. And under the first figure mentioned, this inscription, in an oval:

JOHANNES BLAGRAVE, totus mathematicus, cum matre sepultus.

Here lies his corpse, which living had a spirit,
Wherein much worthy knowledge did inherit,
By which with zeal our God he did adore,
Left for maid servants, and to feed the poor.
His virtuous mother came of worthy race,
A Hungerford, and buried in this place.
When God sent death their lives away to call,
They liv'd belov'd, and died bewail'd of all.

BLAGRAVE (JOSEPH), a noted astrologer, was author of a large supplement to Culpeper's Herbal, with a new tract of Chirurgery, 8vo. He was also author of the Astrological Practice of Physic, 8vo; and Introduction to Astrology, 8vo, 1682. He was a strenuous advocate for the doctrine of the stars. Died about 1688 [E].

BLAIR (JOHN). All we know of this person is, that he was chaplain to the famous sir William Wallace, who was basely put to death by order of Edward I. of England. After the famous battle of Bannockburn, 1312, Thomas Randolph, earl of Murray, took Blair into his family, and promoted him to a living, where he spent the remainder of his days in ease and retirement. He died during the reign of king Robert Bruce. He wrote a most elegant latin poem on the death of Wallace, of which there is a beautiful translation in Hume's History of the Douglasses.

BLAIR (JAMES, M. A.) was born and bred in Scotland, and ordained and beneficed in the episcopal church there: but meeting with some discouragements under an unsettled state of affairs, and having a prospect of discharging his ministerial function more usefully elsewhere, he quitted his preferments, and came into England near the end of Charles the II^d's reign. It was not long before he was taken notice of by Compton bishop of London, who prevailed with him to go as missionary to Virginia, about 1685; where, by exemplary conduct, and unwearied labours in the work of the ministry, he did good service to religion, and gained to himself a good report amongst all: so that the same bishop Compton, being well apprised of his true and great worth, made choice of him, about 1689, as

his commissary for Virginia, the highest office in the church there; which, however, did not take him off from his pastoral care, but only rendered him the more shining example of it to the rest of the clergy.

While his thoughts were intent upon doing good in his office, he observed with concern that the want of schools, and proper seminaries for religion and learning, was such a damp upon all attempts for the propagation of the gospel, that little could be hoped for, without first removing that obstacle. He therefore formed a vast design of erecting and endowing a college in Virginia, at Williamsburgh, the capital of that country, for professors and students in academical learning: in order to which, he had himself set on foot a voluntary subscription, amounting to a great sum; and, not content with that, came over into England in 1693, to solicit the affair at court. Queen Mary was so well pleased with the noble design, that she espoused it with a particular zeal; and king William also very readily concurred with her in it. Accordingly a patent passed for erecting and endowing a college, by the name of the William and Mary college; and Mr. Blair, who had the principal hand in laying, soliciting, and concerting the design, was appointed president of the college. He was besides rector of Williamsburgh in Virginia, and president of the council in that colony [F]. He continued president of the college near 50, and a minister of the gospel above 60 years. He was a faithful labourer in God's vineyard, an ornament to his profession and his several offices; and in a good old age went to enjoy the high prize of his calling, in the year 1743 [G].

BLAIR (JOHN), was educated at Edinburgh; and came to London in company with Andrew Henderson, a voluminous writer, who, in his title-pages styled himself A. M. and for some years kept a bookseller's shop in Westminster-hall [H]. Henderson's first employment was that of an usher at a school in Hedge-lane, in which he was succeeded by his friend Blair, who, in 1754, obliged the world with a valuable publication, under the title of "The chronology and history of the world, from the creation to the year of Christ 1753. Illustrated in 56 tables; of which four are introductory, and contain the centuries prior to the first olympiad; and each of the remaining 52, contain in one expanded view 50 years, or half a century. By the rev. John Blair, L.L. D." This volume, which is dedicated to lord chan-

[F] Burnet's Hist. vol. ii. p. 119. Humphrey's Hist. account, p. 9, 10.

[G] His works are, "Our Saviour's divine sermon on the mount, explained; and the practice of it recommended in divers sermons and discourses, Lond. 1742."

4 vols. 8vo. The executors of Dr. Bray (to whom the author had previously transferred his copy-right) afterwards published a new impression, revised and corrected.

[H] Nichols's hist. of Hinckley, p. 189.

cellor Hardwicke, was published by subscription, on account of the great expence of the plates, for which the author apologized in his preface, where he acknowledged great obligations to the earl of Bath, and announced some chronological dissertations, wherein he proposed to illustrate the disputed points, to explain the prevailing systems of chronology, and to establish the authorities upon which some of the particular æras depend. In January 1755 he was elected F. R. S. and in 1761 F. A. S. In 1756 he published a second edition of his Chronological Tables. In Sept. 1757, he was appointed chaplain to the princess dowager of Wales, and mathematical tutor to the duke of York; and, on Dr. Townshend's promotion to the deanry of Norwich, the services of Dr. Blair were rewarded, March 10, 1761, with a prebendal stall at Westminster. The vicarage of Hinckley happening to fall vacant six days after, by the death of Dr. Morres, Dr. Blair was presented to it by the dean and chapter of Westminster; and in August that year he obtained a dispensation to hold with it the rectory of Burton Coggles in Lincolnshire. In September 1763 he attended his royal pupil the duke of York in a tour to the continent; had the satisfaction of visiting Lisbon, Gibraltar, Minorca, most of the principal cities in Italy, and several parts of France; and returned with the duke in August 1764. In 1768 he published an improved edition of his Chronological Tables, which he dedicated to the princess of Wales, who had expressed her early approbation of the former edition. To the edition were annexed, fourteen maps of ancient and modern geography, for illustrating the tables of chronology and history. To which is prefixed a dissertation on the progress of geography. In March 1771 he was presented by the dean and chapter of Westminster to the vicarage of St. Bride's in the city of London; which made it necessary for him to resign Hinckley, where he had never resided for any length of time. On the death of Mr. Sims, in April 1776, he resigned St. Bride's, and was presented to the rectory of St. John the evangelist in Westminster; and in June that year obtained a dispensation to hold the rectory of St. John with that of Horton, near Colebrooke, Bucks. His brother captain Blair [1] falling gloriously

[1] This able officer, for his gallant conduct in the Dolphin frigate in the engagement with the Dutch on the Dogger Bank, August 5, 1781, was promoted to the command of the Anson, a new ship of 64 guns. By bravely distinguishing himself under sir George Rodney, he fell in

the bed of honour, and became one of three heroes to whom their country, by its representatives, has voted a monument, for which an ingenious writer in the Gentleman's Magazine has proposed the following well-adapted lines as part of an epitaph:

"This last just tribute grateful Britain pays,
That distant time may learn her Heroes' praise.
Fir'd with like zeal, fleets yet unform'd shall gain
Another BLAIR, a MANNERS, and a BAYNE;
And future Chiefs shall unrepining bleed,
When Senates thus reward and celebrate the deed."

in the service of his country in the memorable sea-fight of April 12, 1782, the shock accelerated the doctor's death. He had at the same time the influenza in a severe degree, which put a period to his life, June 24, 1782. His library was sold by auction December 11-13, 1781; and a course of his Lectures on the canons of the Old Testament, has since appeared.

BLAKE (ROBERT), a famous admiral, born August 1599, at Bridgewater, in Somersetshire, where he was educated at the grammar-school [K]. He went from thence to Oxford, where he was entered at St. Alban's hall, but removed to Wadham college, and in 1617 took the degree of B. A. [L]. In 1623 he wrote a copy of verses on the death of Camden, and soon after left the university. He was tinctured pretty early with republican principles; and disliking that severity with which Laud, then bishop of Bath and Wells, pressed uniformity in his diocese, he began to fall into the puritanical opinions. The natural bluntness and sincerity of his disposition led him to speak freely upon all occasions, inasmuch that, his sentiments being generally known, the puritan party got him elected member for Bridgewater in 1640 [M]. When the civil war broke out, he declared for the parliament. In 1643 he was at Bristol, under the command of col. Fiennes, who intrusted him with a little fort on the line; and, when prince Rupert attacked Bristol, and the governor had agreed to surrender it upon articles, Blake nevertheless for some time held out his fort, and killed several of the king's forces: which exasperated prince Rupert to such a degree, that he talked of hanging him, had not some friends interposed, and excused him on account of his want of experience in war [N]. He served afterwards in Somersetshire, under the command of Popham, governor of Lyme; and, being much beloved in those parts, he had such good intelligence there, that in conjunction with sir Robert Pye, he surprised Taunton for the parliament [O]. In 1644 he was appointed governor of this place, which was of the utmost importance, being the only garrison the parliament had in the west. The works about it were not strong, nor was the garrison numerous; yet, by his strict discipline, and kind behaviour to the townsmen, he found means to keep the place, though not properly furnished with supplies, and sometimes besieged, and even blocked up by the king's forces. At length Goring made a breach, and actually took part of the town; while Blake still held out the other part and the castle, till relief came. For this service the parliament ordered the garrison a bounty of 2000*l.* and the governor a present of 500*l.*

[K] Lives British and Foreign, vol. ii. p. 75. Lond. 1704, 8vo.

[N] Clarendon's Hist. vol. iii. p. 602.

[L] Wood's Fasti, Oxon. vol. i. col. 203. vol. v. p. 685.

[M] Ibid. col. 204.

[O] Rushworth's Historical collections,

When the parliament had voted no farther addresses should be made to the king, Blake joined in an address from the borough of Taunton, expressing their gratefulness for this step taken by the house of commons [P]. However, when the king came to be tried, Blake disapproved of that measure, as illegal; and was frequently heard to say, he would as freely venture his life to save the king's, as ever he did to serve the parliament. But this is thought to have been chiefly owing to the humanity of his temper; since after the death of the king he fell in wholly with the republican party, and, next to Cromwell, was the ablest officer the parliament had.

Feb. 12, 1649, he was appointed to command the fleet, in conjunction with col. Deane and col. Popham. Soon after he was ordered to sail, with a squadron of men of war, in pursuit of prince Rupert. Blake came before Kinsale in June 1649, where prince Rupert lay in harbour. He kept him in the harbour till the beginning of October; when the prince, despairing of relief by sea, and Cromwell being ready to take the town by land, provisions of all sorts falling short, he resolved to force his way through Blake's squadron, which he effected with the loss of three of his ships. The prince's fleet steered their course to Lisbon, where they were protected by the king of Portugal. Blake sent to the king for leave to enter, and coming near with his ships, the castle shot at him; upon which he dropped anchor, and sent a boat to know the reason of this hostility. The captain of the castle answered, he had no orders from the king to let his ships pass: however, the king commanded one of the lords of the court to wait upon Blake, and to desire him not to come in, except the weather proved bad, lest some quarrel should happen between him and prince Rupert; the king sent him, at the same time, a large present of fresh provisions. The weather proving bad, Blake sailed up the river into the bay of Wyers, but two miles from the place where prince Rupert's ships lay; and thence he sent capt. Moulton, to inform the king of the falsities in the prince's declaration. The king, however, still refusing to allow the admiral to attack prince Rupert, Blake took five of the Brazil fleet richly laden, and at the same time sent notice to him, that unless he ordered the prince's ships out from his river, he would seize the rest of the portuguese fleet from America [Q]. Sept. 1650 the prince endeavoured to get out of the harbour, but was soon driven in again by Blake, who sent to England nine portuguese ships bound for Brazil. October following, he and Popham met with a fleet of 23 sail from Brazil for Lisbon, of whom they sunk the admiral, took the vice-admiral, and 11 other ships, having 10,000 chests of sugar on

[P] *Lives English and Foreign*, vol. ii. p. 81, 82.

[Q], *Ibid.* vol. ii. p. 89.

board.

board. In his return home, he met with two ships in search of the prince, whom he followed up the Streights; when he took a french man of war, the captain of which had committed hostilities. He sent this prize, which was reported worth a million, into Calais, and followed the prince to the port of Carthage, where he lay with the remainder of his fleet. As soon as Blake came to anchor before the fort, he sent a messenger to the spanish governor, informing him, that an enemy to the state of England was in his port, that the parliament had commanded him to pursue him, and the king of Spain being in amity with the parliament, he desired leave to take all advantages against their enemy. The governor replied, he could not take notice of the difference of any nations or persons amongst themselves, only such as were declared enemies to the king his master; that they came in thither for safety, therefore he could not refuse them protection, and that he would do the like for the admiral. Blake still pressed the governor to permit him to attack the prince, and the Spaniard put him off till he could have orders from Madrid. While the admiral was cruising in the Mediteranean, prince Rupert got out of Carthage, and sailed to Malaga [R]. Blake having notice of his destroying many english ships, followed him; and attacking him in the port, burnt and destroyed his whole fleet, two ships only excepted; this was in January 1651 [S]. In February, Blake took a french man of war of 40 guns, and sent it, with other prizes, to England. Soon after he came with his squadron to Plymouth, when he received the thanks of the parliament, and was made warden of the cinque ports. March following, an act passed, whereby colonel Blake, colonel Popham, and colonel Deane, or any two of them, were appointed admirals and generals of the fleet, for the year ensuing. The next service he was put upon, was the reducing the isles of Scilly, which were held for the king [T]. He sailed in May, with a body of 800 land troops on board. Sir John Grenville, who commanded in those parts for the king, after some small resistance submitted. He sailed next for Guernsey, which was held for the king, by sir George Carteret. He arrived there in October, and landing what forces he had the very next day, he did every thing in his power in order to make a speedy conquest of the island, which was not completed that year. In the beginning of the next, however, the governor, finding all hopes of relief vain, thought proper to make the best terms he could. For this service Blake had thanks from the parliament, and was elected one of the council of state. March 25, 1652, he was appointed sole admiral for nine months, on the prospect of a

[R] Bates, *elenchus motuum*, p. 11. p. 72.[T] *Lives English and Foreign*, vol. ii.[S] Heath's *chron. of the civil wars*, p. 93.

dutch war. The states sent Van Trump, with 45 sail of men of war, into the Downs, to insult the English: Blake, however, though he had but 23 ships, and could expect no succour but from major Bourne, who commanded eight more, yet, being attacked by Van Trump, fought him bravely, and forced him to retreat. This was on the 19th of May 1652. After this engagement the states seemed inclined to peace; but the commonwealth of England demanded such terms as could not be complied with, and therefore both sides prepared to carry on the war with greater vigour. Blake now harassed the enemy by taking their merchant ships, in which he had great success. On the 10th of June, a detachment from his fleet fell upon 26 sail of dutch merchantmen, and took them every one; and, by the end of June, he had sent into port 40 prizes. On the 2d of July, he sailed, with a strong squadron, northwards. In his course he took a dutch man of war; and about the latter end of the month, he fell on 12 men of war, convoy to their herring busses, took the whole convoy, 100 of their busses, and dispersed the rest. August 12 he returned into the Downs, with six of the dutch men of war, and 900 prisoners [u]. Thence he stood over to the coast of Holland, and, on Sept. 28th, having discovered the dutch about noon, though he had only three of his own squadron with him, vice-admiral Penn with his squadron at some distance, and the rest a league or two astern, he bore in among the dutch fleet, being bravely seconded by Penn and Bourne; when three of the enemy's ships were wholly disabled at the first brunt, and another as she was towing off. The rear-admiral was taken by captain Mildmay; and had not night intervened, it was thought not a single ship of the dutch fleet would have escaped. On the 29th, about day-break, the English spied the dutch fleet N. E. two leagues off; the admiral bore up to them, but the enemy having the wind of him, he could not reach them; however, he commanded his light frigates to ply as near as they could, and keep firing while the rest bore up after them; upon which the Dutch hoisted their sails and run for it. The English, being in want of provisions, returned to the Downs. Blake having been obliged to make large detachments from his fleet, Van Trump, who had again the command of the dutch navy, consisting of 80 men of war, resolved to take this opportunity of attacking him in the Downs, knowing he had not above half his number of ships. He accordingly sailed away to the back of the Goodwin. Blake having intelligence of this, called a council of war, wherein it was resolved to fight, though at so great a disadvantage. The engagement began November 29, about two in the morning, and lasted

[u] Heath's Chronicle, p. 322.

till near six in the evening. Blake was aboard the *Triumph*; this ship, the *Victory*, and the *Vanguard*, suffered most, having been engaged, at one time, with 20 of the enemy's best ships. The admiral, finding his ships much disabled, and that the Dutch had the advantage of the wind, drew off his fleet in the night into the *Thames*, having lost the *Garland* and *Bonaventure*, which were taken by the Dutch; a small frigate was also burnt, and three sunk; and his remaining ships much shattered and disabled: Trump, however, bought this victory dear, one of his flag ships being blown up, all the men drowned, and his own ship and *De Ruyter's* both unfit for service till they were repaired. This success puffed up the Dutch exceedingly; Van Trump sailed through the channel with a broom at his main-top-mast, to signify that he had swept the seas of english ships. In the mean time Blake having repaired his fleet, and Monk and Deane being now joined in commission with him, sailed, Feb. 8, 1653, from *Queenborough* with sixty men of war, which were soon after joined with twenty more from *Portsmouth* [x]. On the 18th they discovered Van Trump with seventy men of war and 300 merchant ships under his convoy. Blake, with twelve ships, came up with and engaged the Dutch fleet, and, though grievously wounded in the thigh, continued the fight till night, when the Dutch, who had six men of war sunk and taken, retired. After having put ashore his wounded men at *Portsmouth*, he followed the enemy, whom he came up with next day, when the fight was renewed, to the loss of the Dutch, who continued retreating towards *Bulloign*. All the night following Blake continued the pursuit, and, in the morning of the 20th, the two fleets fought again till four in the afternoon, when the wind blowing favourably for the Dutch, they secured themselves on the flats of *Dunkirk* and *Calais*. In these three engagements the Dutch lost eleven men of war, thirty merchant ships, and had fifteen hundred men slain. The English lost only one ship, but not fewer men than the enemy. In April *Cromwell* turned out the parliament, and shortly after assumed the supreme power. The states hoped great advantages from this, but were disappointed; Blake said on this occasion to his officers, "It is not for us to mind state affairs, but to keep foreigners from fooling us [y]." Towards the end of the month Blake and his colleagues, with a fleet of an hundred sail, stood over to the dutch coast, and forced their fleet to take shelter in the *Texel*; where, for some time, they were kept by Monk and Deane, while Blake sailed northward: at last Trump got out, and drew together a fleet of an hundred and twenty men of war. June 3d, Deane and Monk engaged him off the North

[x] *Heath's Chronicle*, p. 381. [y] *Bates, elenchus mot.* p. 2. p. 174.

Foreland [z]. On the 4th Blake came to their assistance with eighteen fresh ships, by which means a complete victory was gained; and if the Dutch had not again saved themselves on Calais sands, their whole fleet had been sunk or taken. Cromwell having called the parliament, styled the Little Parliament, Blake, Oct. 10, took his seat in the house, where he received their solemn thanks for his many and faithful services. The protector afterwards called a new parliament, consisting of four hundred, where Blake sat also, being the representative for his native town of Bridgewater. Dec. 6th, he was appointed one of the commissioners of the admiralty. Nov. 1654, Cromwell sent him with a strong fleet into the Mediterranean, with instructions to support the honour of the english flag, and to procure satisfaction for any injuries that might have been done to our merchants. In December Blake came into the road of Cadiz, where he was treated with great respect; a dutch admiral would not hoist his flag while he was there. The Algerines were so much afraid of him that they stopped their Saltee rovers, obliged them to deliver up what english prisoners they had on board, and sent them to Blake in order to procure his favour. Nevertheless he came before Algiers on the 10th of March, when he sent an officer on shore to the dey, to tell him he had orders to demand satisfaction for the piracies committed on the English, and to insist on the release of all such english captives as were then in the place. To this the dey made answer, that the captures belonging to particular men he could not restore; but, if Mr. Blake pleased, he might redeem what english captives were there at a reasonable price; and, if he thought proper, the Algerines would conclude a peace with him, and for the future offer no acts of hostility to the English. This answer was accompanied with a present of fresh provisions. Blake failed to Tunis on the same errand. The dey of Tunis sent him a haughty answer. "Here (said he) are our castles of Goletta and Porto Ferino, do your worst! do you think we fear your fleet?" On the hearing this, Blake, as his custom was when in a passion, began to curl his whiskers; and, after a short consultation with his officers, bore into the bay of Porto Ferino with his great ships; when, coming within musquet shot of the castle, he fired on it so briskly, that in two hours it was rendered defenceless, and the guns on the works along the shore were dismounted, though sixty of them played at a time upon the English. He found nine ships in the road, and ordered every captain, even of his own ship, to man his long boat with choice men, and these to enter the harbour and fire the Tuniseens, while he and his fleet covered them from the castle, by playing

[z] *Lives English and Foreign*, vol. ii. p. 109.

continually on it with their cannon. The seamen in their boats boldly assaulted the pirates, and burnt all their ships, with the loss of twenty-five men killed and forty-eight wounded [A]. This daring action spread the terror of his name through Africa and Asia, which had for a long time before been formidable in Europe. He also struck such terror into the piratical state of Tripoly, that he made them glad to strike up a peace with England. These and other exploits raised the glory of the english name so high, that most of the princes and states in Italy thought fit to pay their compliments to the protector, particularly the grand duke of Tuscany, and the republic of Venice, who sent magnificent embassies for that purpose. The war in the mean time was grown pretty hot with Spain; and Blake used his utmost efforts to ruin their maritime force in Europe, as Penn had done in the West Indies. But, finding himself now in a declining state of health, and fearing the ill consequences which might ensue, in case he should die without any colleague to take charge of the fleet, he wrote letters into England, desiring some proper person to be named in commission with him; upon which general Montague was sent joint-admiral with a strong squadron to assist him [B]. Soon after his arrival in the Mediterranean, the two admirals sailed with their whole fleet to block up a spanish squadron in the bay of Cadiz. At length, in September, being in great want of water, Blake and Montague stood away for the coast of Portugal, leaving captain Stayner with seven ships to look after the enemy. Soon after they were gone, the spanish plate fleet appeared, but were intercepted by Stayner, who took the vice-admiral and another galleon, which were afterwards burnt by accident, the rear-admiral, with two millions of plate on board, and another ship richly laden. These prizes, together with all the prisoners, were sent into England under general Montague, and Blake alone remained in the Mediterranean; till being informed that another plate fleet had put into Santa Cruz, in the island of Teneriffe, he sailed thither in April 1657 with a fleet of twenty-five men of war. On the 20th he came into the road of Santa Cruz; and though the spanish governor had timely notice, was a man of courage and conduct, and had disposed all things in the most proper manner, so that he looked upon an attack as what no wise admiral would think practicable; yet Blake having summoned him, and received a short answer, was determined to force the place, and to burn the fleet therein: and he performed it in such a manner as appears next to incredible. It is allowed to be one of the most remarkable actions that ever happened at sea [C]. As soon

[A] Lives English and Foreign, vol. 2. p. 115.

[B] Clarendon's Hist. vol. 3. p. 580.

[C] Heath's Chronicle, p. 391. Clarendon's hist. vol. 3. p. 601.

as the news arrived of this extraordinary action, the protector sent to acquaint his second parliament, then sitting, therewith; upon which they ordered a public thanksgiving, and directed a diamond ring worth 500*l.* to be sent to Blake; and the thanks of the house was ordered to all the officers and seamen, and to be given them by their admiral. Upon his return to the Mediterranean he cruised some time before Cadiz; but finding himself declining fast, resolved to return home. He accordingly sailed for England, but lived not to see again his native land; for he died as the fleet was entering Plymouth, the 17th of August 1657, aged 58. His body was conveyed to Westminster abbey, and interred with great funeral pomp in Henry VII.'s chapel; but removed from thence in 1661, and re-interred in St. Margaret's church yard [D].

BLAKE (JOHN BRADLEY), a gentleman who was cut off early in life; but whose progress and improvements in natural knowledge were so great, that the editors of the second edition of *Biographia Britannica* have thought him entitled to an honourable place in their work. He was the son of John Blake, Esq. and born in London, Nov. 4, 1745; educated at Westminster school; afterwards instructed in mathematics, chemistry, and drawing: but botany was his favourite object, in which he made a great progress. With these advantages he set out in life, and in 1766 was sent as one of the East India company's supercargoes at Canton in China: where he was no sooner fixed, than he resolved to employ every moment of his time, which could be spared from the duties of his station, to the advancement of natural science for the benefit of his countrymen. His plan was, to procure the seeds of all the vegetables found in China, which are used in medicine, manufactures, and food; and to send into Europe not only such seeds, but the plants by which they were produced. His view in this was, that they might be propagated either in Great Britain and Ireland, or in those colonies of America, the soil and climate of which might suit them best. But it

[D] Clarendon having mentioned all Blake's employments to the time of his first going on board the fleet, concludes thus: "He then betook himself wholly to the sea, and quickly made himself signal there. He was the first man that declined the old track, and made it manifest that the science might be attained in less time than was imagined, and despised those rules which had been long in practice, to keep his ship and his men out of danger; which had been held in former times a point of great ability and circumspection, as if the principal art requisite in the captain of a ship had been to be sure to come safe home again. He was the first

man who brought the ships to contemna-
cacles on shore, which had been thought
ever very formidable, and were discovered
by him to make a noise only, and to fright
those who could be rarely hurt by them.
He was the first that infused that propor-
tion of courage into the seamen, by mak-
ing them see by experience what mighty
things they could do if they were resolved,
and taught them to fight in fire as well
as upon water; and though he has been
very well imitated and followed, he was
the first that gave the example of that
kind of naval courage, and bold and reso-
lute achievements." Hist. vol. iii. p. 392.

was not to botanic subjects alone, that Mr. Blake's genius was confined: he had begun to collect fossils and ores; and he now attended as much to mineralogy, as he had done to botany.

It would exceed the limits of our plan, to relate particularly what he did in both. However, he is supposed to have sacrificed his life to the closeness and ardour of his pursuits. By denying himself the needful recreations, and by sitting too intensely to his drawing and studies, he brought on a gravelly complaint; and this increasing to the stone, and being accompanied with a fever, carried him off at Canton, Nov. 16, 1773, in his 29th year. The friends of natural knowledge in England were preparing to have him enrolled among the members of the Royal Society, when the news of his death arrived: however, sir John Pringle, the president, took an opportunity of making his eulogy, and lamented the loss of him very pathetically, as a public misfortune.

BLANC (THOMAS LE), jesuit of Vitry in Champagne, who died at Rheims in 1669, after having been provincial, was pious and learned. There are a great number of works by him, on the duties of the several conditions in life: *le bon Valet*; *la bonne Servante*; *le bon Vigneron*; *le bon Laboureur*; *le bon Artisan*; *le bon Riche*; *le bon Pauvre*; *le bon Ecolier*; *le Soldat genereux*, &c. But the book that brought him the greatest reputation is an ample commentary on the Psalms, under this title: *Analysis psalorum davidicorum*, Lyons, 1665, 6 vols. folio, reprinted at Cologne in 1681. The author does not confine himself to the literal sense; he enters into all the mystical applications of the different expositors, and therefore one may well be astonished that he could crowd his matter into six volumes folio.

BLANC (JOHN BERNARD LE), historiographer of buildings of the academy della Crusca, and of that of the Arcades at Rome, was born at Dijon in 1707, of parents but ill provided with the goods of fortune. He went to Paris, where he gained friends and patrons. He then came to London, where he met with the same advantage. In 1746 Maupertuis offered him, on the part of the king of Prussia, a place suitable to a man of letters, at the court of Berlin; but, endued with philosophy and moderation, he preferred mediocrity at home to flattering hopes held out to him from abroad. Abbé le Blanc died in 1781. His tragedy of *Abenfaide*, the subject of which is very interesting, was well received at first, notwithstanding the harshness of the versification; but it did not support this success, when revived on the stage in 1743. What most brought the abbé le Blanc into repute was the collection of his letters on the english, 1758, 3 vols. 12mo. where we meet with matters properly seen, sound judgments, and judicious reflections: but he is heavy, formal,

fruitful in vulgar notions, and trivial in his erudition: He repeats, and sometimes contradicts himself. The praises he bestows on the great men, or the literati to whom he addresses his letters, are deficient in ease, precision and delicacy. The letters of abbé le Blanc cannot bear a comparison with the London of Grosley, who has had the art of making his work more pleasing and poignant.

BLANCHARD (JAMES), an eminent painter, born at Paris in 1600. He learnt the rudiments of his profession under his uncle Nicholas Boller, but left him at twenty years of age with an intention to travel to Italy. He stopped at Lyons in his way thither, where he staid for some time; and during his residence here reaped both profit and improvement. He passed on to Rome, where he continued about two years. From thence he went to Venice, where he was so much pleased with the works of Titian, Tintoret, and Paul Veronese, that he resolved to follow their manner; and in this he succeeded so far, that at his return to Paris he soon got into high employment; being generally esteemed for the novelty, beauty, and force of his pencil [E]. He painted two galleries at Paris, one belonging to the first president, Perrault, and the other to monsieur de Bullion, superintendant of the finances. But his capital piece is reckoned to be that at the church of Notre Dame, St. Andrew kneeling before the cross, and the holy ghost descending. Blanchard was in a likely way of making his fortune; but a fever and an imposthume in the lungs carried him off in his 38th year. Of all the french painters Blanchard was esteemed the best colourist, having studied this part of painting with great care in the venetian school. There are few grand compositions of his; but what he has left of this kind shew him to have had great genius. He was mostly taken up with madonnas, which prevented his employing himself in subjects of greater extent.

BLANCHET (THOMAS), a painter, born at Paris in 1617, the disciple and friend of Poussin and Albano, was appointed professor of painting by the academy of Paris, though absent, which is contrary to established custom; but Blanchet was deserving of this departure from the rules. Le Brun presented his picture for reception, representing Cadmus killing a dragon. He spent a part of his life at Lyons, and there died in 1689. A cieling at the town-house of that place, in which Blanchet displayed the whole force of his talents, was burnt by fire. This painter excelled in history and portraits. His touches are bold, agreeable and easy, his drawing correct, his colouring excellent. Several of his pictures are seen at Paris and at Lyons.

BLANCHET (ABBE), censor royal, interpreter at the royal

[E] Du Piles' Lives of the painters.

library, and keeper of the books in the french king's cabinet, quitted that place to go and live in obscurity at St. Germain-en-laye. It was there he died in 1784, at about 80. His disposition was amiable in society, where he appeared but little; but he was gloomy and melancholy in the solitude to which he condemned himself. Premature infirmities had considerably altered his temper. He was oppressed with vapours, from which he suffered alone, and by which he was afraid of making others suffer. It was this that made him seek retirement. "Such as I am, said he, I must bear with myself; but are others obliged to bear with me?" By nature disinterested, he constantly refused favours and benefits, and it was with great difficulty he could be made to accept of any thing. The advancement of his friends was not so indifferent to him as his own; he was delighted when they were promoted to any agreeable or useful place. The abbé Blanchet was scarcely known to the public till after his death. Of his writing are the *Variétés morales et amusantes*, 1784; and, *Apologues et contes orientaux*, 1785, 8vo. From both collections he shews himself as a man well read, who has the talent of writing with much sentiment, philosophy and taste. There are likewise by him several little pieces of poetry, of the light and agreeable kind, of which the greater part were attributed to the best poets of the time, who did not shew any vehement disdain at the imputation; which made the abbé Blanchet say: I am delighted that the rich adopt my children.

BLAND (ELIZABETH). This gentlewoman was remarkable both for her knowledge of the hebrew language, and for a peculiar skilfulness in writing it.

She was born about the time of the restoration, and was daughter and heir of Mr. Robert Fisher of Long-acre.

April 26, 1681, she married Mr. Nathanael Bland (then a linen-draper in London, afterwards lord of the manor of Beeston in Yorkshire), by whom she had six children, who all died in their infancy, excepting one son named Joseph, and a daughter called Martha, who was married to Mr. George Moore of Beeston aforesaid. She was instructed in the hebrew language by the lord Van Helmont, which she understood to such a degree of perfection, that she taught it to her son and daughter.

Among the curiosities of the royal society is preserved of her writing, a phylactery in hebrew, of which Dr. Grew has given us a description in his *Account of rarities preserved at Gresham college*, folio, London, 1681. It was written by her at the request of Mr. Thoresby, and she gave it to that repository.

By the two pedigrees of the family, printed in Mr. Thoresby's *Ducatus Leodiensis*, pages 209 and 587, it seems that she was living in 1712.

This is all the account we have been able to procure either of her or her writings, which probably were considerable, as her attainments in this one branch of learning were so complete [F].

BLEECK (PETER VAN), an eminent painter, died July 20, 1764. He painted those celebrated comedians, Johnson and Griffin, in the characters of Ananias and Tribulation in the Alchymist. Mr. Walpole mentions Johnson as the most natural actor he ever saw, and says, "he well supported the insolent dignity of persecution in bishop Gardiner, and, completely a priest, shifted it in an instant to the fawning insidious slave, as soon as Henry frowned. This was indeed history, when Shakspeare wrote it, and Johnson represented it: but when we read it in fictitious harangues, and wordy declamations, it is a tale told by a pedant to a school-boy [G]."

BLETERIE [H], (JOHN PHILIP RENE DE LA), born at Rennes, entered early into the congregation of the oratory, and was there a distinguished professor. The order against wigs occasioned his quitting it; but he retained the friendship and esteem of his former brethren. He went to Paris, where his talents procured him a chair of eloquence in the college royal, and a place in the academy of belles lettres. He published several works which have been well received by the public: 1. The life of the emperor Julian, Paris, 1735, 1746, 12mo. a curious performance [I], well written, and distinguished at once by impartiality, precision, elegance and judgment. 2. The history of the emperor Jovian, with translations of some works of the emperor Julian, Paris, 1748, 2 vols. 12mo [K], a book no less valuable than the former, by the art with which the author has selected, arranged and established facts, and by the free and varied turns of the translator. The life of Jovian, however, seems much inferior to that of Julian. But the difference, says Mr. Pelissor, may be owing to the character of those two persons, who in fact are very dissimilar. 3. A translation of some works of Tacitus, Paris, 1755, 2 vols. 12mo. The manners of the Germans, and the life of Agricola, are the two pieces comprised in this version, which is equally elegant and faithful. Prefixed is a Life of Tacitus, which is also worthy of this writer, by the strength of its sentiments, and the animation of its style. For this historian the abbé de la Bleterie had a kind of predilection; he spoke of him incessantly to his friends. "To Tacitus, said he, I am much indebted; I ought therefore in justice to dedicate to his glory the remainder of my life." 4. Tiberius, or the six first

[F] Ballard's Memoirs of learned ladies in the xvth and xvith centuries.

[G] Walpole's anecdotes of painting.

[H] It is thus printed with a single T in his *Histoire de Julien*.

[I] Translated into english under the inspection of Mr. Bowyer, in 1746.

[K] Abridged, by Mr. Duncombe, in the Select works of the emperor Julian, 1784, 2 vols. 8vo.

books of the annals of Tacitus, translated into French, Paris, 1768, 3 vols. 12mo. This work has undergone some just criticisms; it is written in a vulgar, affected style, and we very seldom discover in it the elegant historian of Julian. It occasioned at the time these two lines:

Des dogmes de Quesnel un triste prosélyte
En bourgeois du Marais fait parler Tacite [L].

This translation is in other respects sufficiently exact. 5. Letters occasioned by the account of Quietism given by M. Phélypeaux, 1733, 12mo. This pamphlet, which is scarce, and very well written, contains a defence of the conduct of Madame de Guyon. 6. Some dissertations [M] in the Memoirs of the academy of belles lettres, well esteemed. 7. Most humble remonstrances of M. de Montrempuis; an obscure and indifferent work, says M. Pelissot, in favour of a pedant, who had made himself ridiculous by an absurd and unlucky adventure. The abbé de la Bletterie died at an advanced age in 1772. He was a man of learning, attached to religion, and his morals did not belie his principles. His knowledge being solid and diversified, rendered his conversation useful and interesting. With sound rather than brilliant talents, endowed with more judgment than imagination, he had the merit of knowing how to choose his friends, and how to retain them.

BLOEMART, a painter, born at Gorcum in Holland, 1567. His father was an architect, who retired from the Low Countries during the disturbances there, to Utrecht, whither his son followed him; and here it was that he learnt the first principles of his profession [N]. He was never so lucky however as to be under any able master. He formed a manner to himself, as nature and his genius directed him. It was easy, graceful, and universal: he understood the *claro obscuro*. The folds of his draperies were large, and had a good effect; but his manner of designing had too much of his own country in it. A great number of prints have been engraved after his works. He died in 1647, aged 80.

BLONDEL (DAVID), a protestant minister, famous for his knowledge in ecclesiastical and civil history, born at Chalons in Champagne, 1591. He was admitted minister at a synod of the Isle of France in 1614. A few years afterwards he began to write in defence of protestantism; for in 1619 he published a treatise intitled, "*Modeste declaration de la sincerité et vérité*

[L] Of Quesnel's tenets a sad devotee
Has made a burgher, Tacitus, of
thee.

Duncombe's translation of the Select
works of Julian, vol. ii. p. 365.

[N] Du Piles' Lives of the painters.

[M] One of those is abridged in Mr.

for his pity to the keeper, whose life he spared, and by that means was discovered. It was with no small difficulty that the crown was wrested from him. The following famous epigram was made on the occasion :

When daring Blood his rent to have regained,
Upon the English diadem diltained,
He chose the cassock, surcingle, and gown,
The fittest garb for him that steals a crown :
But his lay-pity underneath prevailed,
And while he spared the keeper's life, he failed.
With the priest's vestments had he but put on
The prelate's cruelty, the crown had gone [x].

Charles II. having a curiosity to see him, Blood not only owned his guilt, but even declared his having engaged in a scheme to murder him, but was checked by the awe of majesty when he was about to shoot him. Whatever were the king's motives, he first granted Blood a pardon, then an estate of 500*l.* a year in Ireland, and treated him afterward with such familiarity, that many applied to him for favours from the king. So that the king's enemies used to say, he kept that villain about him to intimidate those who should dare to offend him : alluding to the recent fate of sir John Coventry.

BLOUNT (THOMAS), a learned english writer, born at Bordesley in Worcestershire in 1619. He had not the advantage of a university education, but by strength of genius and great application made a considerable progress in literature. Upon the breaking out of the popish plot in the reign of Charles II. being much alarmed on account of his being a zealous roman catholic, he contracted a palsy, as he informed Mr. Wood in a letter dated April the 28th, 1679 ; adding, that he had then quitted all books, except those of devotion [s]. He died the 26th of December following [r]. He was a barrister at law, and of the Inner Temple.

[x] Gent. Mag. for 1780, p. 125.

[s] Wood's Athen. Oxon. vol. ii.

[r] His works are as follow : 1. The academy of eloquence, containing a complete english rhetoric. 2. Glossographica, or a dictionary interpreting such hard words, whether hebrew, greek, latin, italian, &c. that are now used in our refined english tongue &c. 1646, 8vo. 3. The lamps of the law, and the light of the gospel : or the titles of some late spiritual, polemical, and metaphysical new books. 4. Bescobel ; or the history of his majesty's escape after the battle of Worcester, 1660, 8vo. 5. The catholic almanac for 1661, 62, 63, &c. But this not selling so well as John Booker's almanac, he wrote,

6. Booker refuted, or Animadversions on Booker's Telescopium Uranicum, or Ephemeris, 166, which is very erroneous, &c. 1665, in one sheet, 4to. 7. A law dictionary, 1671. folio. 8. Animadversions upon sir Richard Baker's chronicle, and its continuation, &c. 1672, 8vo. 9. A world of errors discovered in the new world of words, &c. 1773, folio. 10. Fragmenta antiquitatis antiquæ igneures of land, and jocular customs of some manors, 1679. 11. Boscobel, &c. the second part, Lond. 1681, in 8vo ; to which is added, Clastrum regale referatum, or the king's concealment at Trent, in Somersetshire, published by Mrs. Anne Windham of Trent.

BLOUNT (Sir **HENRY**), an english writer, born Dec. 15, 1602, at Tittenhanger in Hertfordshire. He was educated at the free-school of St. Alban's, from whence he was removed to Trinity college, Oxford, 1616. He was a youth of a cheerful disposition, and had a strong taste for classical learning. In 1618 he took his degree of bachelor of arts, and soon after left Oxford. Then he went to Gray's Inn, where for some time he applied himself to the law, and in 1634 set out on his travels [u]. After having visited France, Spain, and Italy, he went to Venice, where he contracted an acquaintance with a janizary, whom he resolved to accompany to the turkish dominions. He accordingly embarked, May 1634, on board a venetian galley for Spalatro, and thence continued his journey by land to Constantinople. His stay at Constantinople was short, for he went from thence to Grand Cairo; and after having been abroad two years returned to England, where, in 1636, he printed an account of his travels. This work went through several editions. The title of the 8th runs thus: "A voyage into the Levant, being a brief relation of a journey performed from England by the way of Venice, into Dalmatia, Sclavonia, Bosnia, Hungary, Macedonia, Thessaly, Thrace, Rhodes, and Ægypt, into Grand Cairo, with particular observations concerning the modern condition of the Turks and other people under that empire."

In 1638 his father died, and left him the seat of Blount's hall in Staffordshire, with a considerable fortune. March 21, 1639, the king conferred on him the honour of knighthood; and upon the breaking out of the civil war, he attended his majesty to several places, was present at the battle of Edgehill; and at this juncture is supposed to have had the care of the young princes. He afterwards quitted his majesty's service, and returned to London, where he was called to an account for adhering to the king, but brought himself off by alleging his duty on account of his post [x]. In 1651 he was named by the parliament in a committee of twenty persons, for inspecting the practice of the law, and remedying its abuses; and about this time he shewed himself very active against the payment of tithes, being desirous to have reduced the income of parish ministers to one hundred pounds a year. He also sat with Dr. Zouch, Dr. Clarke, Dr. Turner, civilians, and other eminent persons in the court of King's (then called the upper) bench, in Westminster-hall, on the 5th of July 1654, by virtue of a commission from Oliver Cromwell, for trying Don Pantalion Sa, brother to the portuguese ambassador, for murder. Nov. 1, 1655, he was appointed one of the twenty-one commissioners to consider of the trade and navigation of the commonwealth.

[u] Voyage to the Levant, p. 25.

[x] Wood's Athen. Oxon.

He was received into favour and confidence on the king's restoration, and appointed high sheriff of the county of Hertford in 1661 [y]. From this time he lived as a private gentleman, satisfied with the honours he had acquired and the estate he possessed; and after having passed upwards of twenty years in this manner, died Oct. 9, 1682.

BLOUNT (Sir THOMAS POPE), an eminent english writer, son of the preceding sir Henry Blount, born at Upper Holloway in Middlesex, Sept. 12, 1649. Charles II. conferred upon him the degree of a baronet in 1679 [z]. He was elected burgess for St. Alban's in Hertfordshire, the same year, and was knight of the shire in three parliaments after the revolution; being also appointed commissioner of accounts for the three last years of his life by the house of commons. He always distinguished himself as a lover of liberty. He was a man of great learning, and well versed in the best writers; of which he gave a proof in his famous work, *Censura celebriorum authorum*, &c [a]. His capacity for writing on a variety of important and entertaining subjects appears from his essays [b]. His extensive knowledge is farther displayed in another learned piece on natural history [c]. He wrote also a work on poetry, "*De re poetica*, or remarks upon poetry; with characters and censures of the most considerable poets, whether antient or modern, extracted out of the best and choicest critics." It is dedicated to John earl of Mulgrave. After having acquired great honour in his several public characters, with esteem and friendship in private life, he quietly ended his days at Tittenhanger, June 30, 1697, not quite 48 years old.

BLOUNT (CHARLES), younger son of sir Henry Blount, and an eminent writer also, born April 27, 1654. He had an excellent capacity; and, being trained by his father, quickly acquired an extraordinary skill in the arts and sciences [d]. In

[y] Chauncey's Hertfordshire, p. 512.

[z] Baronetage of England, vol. iii.

p. 6; 2.

[a] More fully, thus: "*Censura celebriorum authorum, sive tractatus in quo varia virorum doctorum de clarissimis cujusque seculi scriptoribus judicia traduntur*, 1690, folio.

[b] His essays are in number seven, on the following subjects:

1. That interest governs the world, and that popery is nothing but priestcraft, or an invention of the priests to get money. 2. The great mischief and prejudice of learning, and that a wise man ought to be preferred before a man of learning. 3. Of education and custom; the great influence it hath upon most men: but that a good

education is not always effectual. 4. Of the ancients, and the respect that is due unto them; that we should not too much enslave ourselves to their opinions. 5. Whether the men of this present age are any way inferior to those of former ages, either in respect of virtue, learning or long life? 6. Of passion; and whether the passions are an advantage or disadvantage to men? 7. The variety of opinions, whence it proceeds; the uncertainty of human knowledge.

[c] The title of the book runs thus, *A natural history, containing many not common observations, extracted out of the best modern writers*, 1691, 12mo.

[d] Blount's life prefixed to his works.

1679, he published his *Anima Mundi*, which giving great offence, complaint was made to Compton bishop of London [E]. Blount was a strenuous advocate for liberty, of which he gave testimony in a pamphlet on the popish plot, and the fear of a popish successor, subscribed Junius Brutus [F]. In 1680 he printed his work which rendered him most known to the world, the life of Apollonius Tyaneus, which was soon after suppressed, as an attack upon revealed religion [G]. The same year came out his *Diana of the Ephesians*, in which, while exposing superstition, he strikes at revelation [H]. In 1684 he published a kind of "Introduction to polite literature [I]."

Blount was a warm friend to the revolution: he gave a strong testimony of attachment to his principles, and the love of freedom, in a treatise he wrote for the liberty of the press; wherein he shews, that all restraints thereon can have no other tendency than to establish superstition and tyranny, by abusing the spirits of mankind, and injuring the human understanding. Warmth of temper, affection for king William, and strong desire to see things settled according to his wishes, led him to write a pamphlet, in which he asserted king William and queen Mary to be conquerors; which piece, however, was condemned to be burnt by both houses of parliament. After the death of his wife, he became enamoured of her sister, a lady of beauty, wit, and virtue, who is said not to have been insensible on her side, but scrupulous only as to marrying him after her sister [K]. He wrote a letter on this subject, wherein he states the case as of a third person, and treats it with great learning and address. It is also said that he applied to the archbishop of Canterbury, and other divines, who decided against his opinion; and this decision rendering the lady inflexible, threw him into a fit of despair, which ended in a phrensy, so that he shot himself [L]. The wound, however, did not prove immediately mortal: he lived after it some days, and died in August 1693. After his decease many of his private letters were published in a work

[E] The title of this work at large is, "Anima mundi; or, an historical narration of the opinions of the antients concerning man's soul after this life, according to unenlightened nature." Several answers were written to it.

[F] The title runs thus: "An appeal from the country to the city, for the preservation of his majesty's person, liberty, property, and the protestant religion."

[G] The title runs thus: "The two first books of Philostratus, concerning the life of Apollonius Tyaneus, written originally in greek, with philological notes upon each chapter," a thin folio. The notes, which chiefly gave the offence, are

said to have been taken from the manuscript writing of the famous lord Herbert of Cherbury. Bayle, in Apollonius.

[H] The title: "Great is Diana of the Ephesians, or the original of idolatry, together with the political institution of the Gentiles' sacrifices. The motto:

Cum sis ipse nocens, moritur cur victima pro te?

Stultitia est morte alterius sperare salutem.

[I] Athen. Oxon. vol. ii.

[K] Complete history of England, vol. iii. p. 657.

[L] Athen. Oxon. vol. ii.

called,

called, *The oracles of reason*, by Mr. Gildon; and which was afterwards printed, with several of our author's pieces, under the title of *The miscellaneous works of Charles Blount, esq.*

BLOW (Dr. JOHN), an eminent musician, was born at Col-lingham in Nottinghamshire about the year 1648 [M]. In 1674 he was appointed master of the children of the royal chapel; in 1685, composer to his majesty; in 1687, almoner and master of the choristers of St. Paul's cathedral. Blow was not a graduate of either university; but archbishop Sancroft conferred on him the degree of doctor in music. Upon the decease of Purcell, in 1695, he became organist of Westminster abbey. He died Oct. 1, 1708, and was buried in the north aisle of Westminster abbey.

BLUTEAU (DOM. RAPHAEL), theatin, born at London of french parents in 1638, went over to France and became distinguished as a scholar and a preacher. From thence he went to Lisbon, where he died in 1734, 96 years old. There is by him a dictionary, portuguese and latin, much esteemed, 8 vols. folio; Coimbra, 1712 to 1721; with a Supplement, Lisbon, 1727 and 1728, two vols. folio. Two doctors of the academy of the Appliqués, delivered each of them a discourse for the discussion of this problem: Whether it was more glorious for England in having given birth to this scholar, or for Portugal in having possessed him?

BOBART (JACOB), a German, whom Dr. Plot calls an excellent gardener and botanist, was by the earl of Danby, founder of the physic garden at Oxford, appointed the first keeper of it. He was author of *Catalogus plantarum horti medici Oxoniensis*, scil. Latino-Anglicus et Anglico-Latinus, Ox. 1648, 8vo. Died Feb. 1679, aged 81 [N].

BOCCACE (JOHN), an eminent writer, born at Certaldo, in Tuscany, 1313. His father designed him for business, and placed him with a merchant of Florence, who took him to Paris, and with whom Boccace lived six years; but being at length tired of trade, and having declared his aversion to it, he was sent to study the canon law. He disliked this also, his pas-

[M] Hawkins's Hist. of music, iv. 486.

[N] Dr. Zachary Grey, in his notes on Hudibras, vol. i. p. 125, gives us the following anecdote of Jacob Bobart the son. He says: "Mr. Smith of Bedford observes to me on the word Dragon as follows: Mr. Jacob Bobart, botany professor of Oxford, did, about 40 years ago, find a dead rat in the physic-garden, which he made to resemble the common picture of dragons, by altering the head and tail, and thrusting in taper sharp sticks, which extended the skin on each side till it mimic-

ed wings. He let it dry as hard as possible. The learned immediately pronounced it a dragon; and one of them sent an accurate description of it to Magliabechi, librarian to the grand duke of Tuscany; several fine copies of verses were wrote on so rare a subject; but at last Mr. Bobart owned the cheat: however, it was looked upon as a masterpiece of art, and, as such, deposited in the museum, or anatomy school, where I saw it some years after."

sion being for poetry; nor could his father's commands, or the exhortations of his friends, induce him to suppress this inclination. However, he could not wholly disengage himself from the law till after his father's death; but then renounced it, and gave himself wholly up to poetry. He put himself under the instruction of Petrarch, and fought every where for the most eminent masters; but not having an income sufficient for his expences, he was reduced to the necessity of being assisted by others; and was particularly obliged to Petrarch, who furnished him with money as well as books. Boccace was a great admirer of the greek language: he found means to get Homer translated into latin for his own use; and procured a professor's chair at Florence for Leontius Pylautus, in order to have this poet explained by him. The republic of Florence honoured Boccace with the freedom of that city, and employed him in public affairs, particularly to negotiate the return of Petrarch; but Petrarch not only refused to return to Florence, but persuaded Boccace also to retire from thence, on account of the factions which prevailed in that republic. Having quitted Florence, he went to several places in Italy, and stopped at last at Naples, where king Robert gave him a very kind reception. He conceived a violent affection for the natural daughter of that prince, which made him remain a considerable time at Naples. He also made a long stay in Sicily, where he was in high favour with queen Joan. When the troubles were somewhat abated at Florence, he returned thither: but soon retired to Certaldo, where he spent his time in study. His intense application brought on him a sickness in the stomach, which put an end to him in 1375. He left several works, some in latin, and some in italian [o]. Of all his compositions his Decameron is the most famous: it was received, says Mr. Bullart, with applause, by all Italy; it likewise was so favourably entertained by foreign nations, that every one would have it in their own tongue; and it was sought after so much the more eagerly, as pains were taken to suppress it, his stories being too licentious and satirical on the monks. Boccace published it in 1348, at a time when Florence was made desolate, and almost a desert, by a cruel plague. It may be reckoned among the finest of his writings composed for entertainment. Petrarch found so many charms

[o] 1. An abridgment of Roman history, from Romulus to the year of Rome 724. Cologne, 1534. 2. The history of illustrious women. Bern, 1539. 3. The genealogy of the Gods, with a treatise of mountains, seas, rivers, lakes, &c. Basil, 1532. 4. Of the fortunes of illustrious men. This work begins at Adam, and ends at John king of France, taken pri-

soner by the English in 1356. Printed at Paris, in folio, by John Thievoli of Beauvais.

He wrote the following pieces in the italian language. 1. *Il Philocalo*. 2. *La Fiammeita*. 3. *L'Ameto*. 4. *Il labirinto d'Amore*. 5. *La Vita di Dante*. 6. *Il Decameron*.

in it, that he was at the pains to translate it into latin. This writer was one of the first who gave to the italian language the graces, the sweetness, and elegance, which distinguish it from all living languages. Boccace could not equal Petrarch in poetry, but his prose is recommended as a model still.

BOCCALINI (TRAJAN), a satirical wit, born at Rome, about the beginning of the xviiith century. The method he took to indulge his turn for satire was, by feigning that Apollo, holding his courts on Parnassus, heard the complaints of the whole world, and gave judgment as the case required. He was received into the academies of Italy, where he gained great applause by his political discourses, and his elegant criticisms. The cardinals Borghese and Cajetan having declared themselves his patrons, he published his *Ragguagli di Parnasso*, and *Secretaria di Apollo*, a continuation thereof; which works being well received, he proceeded farther, and printed his *Pietra di Paragone*; wherein he attacks the court of Spain, setting forth their designs against the liberty of Italy, and inveighing particularly against them for the tyranny they exercised in the kingdom of Naples. The Spaniards complained of him in form, and were determined at any rate to be revenged. Boccacalini was frightened, and retired to Venice. Some time after he was murdered in a surprising manner. He lodged with one of his friends, who having got up early one morning left Boccacalini in bed; when a minute after four armed men entered his chamber, and gave him so many blows with bags full of sand that they left him for dead; so that his friend, upon his return, found him unable to utter one word. Great search was made at Venice for the authors of this murder; and though they were never discovered, yet it was universally believed that they were set to work by the court of Spain. Moreri tells us, that Boccacalini was composing discourses on Tacitus when he was assassinated; but Bayle affirms, that they were not only finished at that time, but had gone through two editions at Geneva. His *Ragguagli di Parnasso* has been translated into english, and many other languages.

BOCCAMAZZA (ANGELUS), bishop of Catania in Sicily, is the author of a short Chronicle, which comprises the most remarkable things transacted in Sicily, from 1027 to 1283; including the conquest of the Normans in that island, and the victories they obtained over the Saracens, whom they drove quite out of that island. He was made bishop in 1279, and held his dignity to the time of his death, which happened after 1296. His *Brevis Chronica* is inserted in the *Rerum Ital. Script.* of Muratori.

BOCCONI (SYLVIO), a celebrated natural historian, born at Palermo in Sicily, the 24th of April 1633. After he had gone through

through the usual course of studies, he applied himself chiefly to natural history, in which he made a most surprising progress. He was afterwards ordained priest, and entered into the cistercian order: but this new way of life did not in the least divert him from his favourite study; for he pursued it with greater vigour than ever, and travelled not only over Sicily, but likewise visited the isle of Malta, Italy, the Low Countries, England, France, Germany, Poland, and several other nations. In 1696, he was admitted a member of the academy of the virtuosi in Germany. He was at Padua some time, where he studied under James Pighi, first professor of anatomy there: upon his return to Sicily, he retired to a convent of his own order, near Palermo, where he died Dec. 22, 1704. He left many curious works[P].

BOCHART (SAMUEL), a learned french protestant, born at Roan in Normandy, 1599. He made a very early progress in learning, particularly in the greek language, of which we have a proof in the verses he composed in praise of Thomas Dempster, under whom he studied at Paris. He went through a course of philosophy at Sedan, and studied divinity at Saumur under Camero, whom he followed to London, the academy at Saumur being dispersed during the civil war. He made however but a short stay in England, for about the end of 1621 he was at Leyden, where he applied himself to the study of the arabic under Erpenius. When Bochart returned to France, he was

[P] They are as follow: 1. Della Pietra Belzuar Minerale Siciliana. Printed at Monteleone, 1669, 4to. 2. Noviziato alla segretaria lettura grata non meno a principi, che a loro segretarii, per mostrare con facilità à brevità l'arte d'un accorto segretario. Genoa, 12mo. 3. Recherches & observations naturelles touchant le corail, la pierre étoilée, l'embranchement du mont Etna. Paris, 1672, 12mo. 4. Epistola Botanica. Naples, 1673, 4to. 5. Lettre écrite à l'Auteur du Journal des Savans touchant une gemme ou espece de Baume, qui est souverain pour les bleffures. This is inserted in the Journal des savans of Jan. 20, 1676. 6. Icones & descriptiones rariorum plantarum Siciliæ, Melitæ, Galliæ, et Italiæ, quarum unaqueque proprio charactere signata ab aliis ejusdem classis facile distinguuntur. Cum præfatione Roberti Morisonii. Oxon. 1674, 4to, with cuts. 7. Osservazioni naturali, ove si contengono Materie Medico-fisiche, & di Botanica, produzioni naturali, Fossfori diversi, Fuochi Sotterranei d'Italia, & altre curiosità, disposte in trattati familiari. Bologna, 1684,

8vo. 8. Museo di Fisica di speranza variato di osservazioni naturali, note medicinale, & Ragionamenti, secondo i principii de moderni, con una dissertatione dell' origine, & della prima impressione delle produzioni marine. 9. Remarks upon several points of natural history, extracted from the Museo di Fisica, printed in high dutch at Francfort, 1697, 12mo. This piece contains twenty-four observations extracted from the preceding work. 10. Museo di Pianta rara della Sicilia, Malta, Corsica, Italia, Piemonte, & Germania. Con figure 133. Venice, 1697, 4to. 11. Observatio circa nonnullas plantas marinas imperfectas, uti fucus, corallinas, zoophyta, fungos, & similes, earumque originem. 12. De materia simili Lithomargæ Agricolæ aut Agarico Minerali Ferantis Imperati, quæ in cavitate quorundam saxorum aut silicium in districtu civitatis Rhotomagensis & Portus Gratiae in Normannia invenitur. This peice is inserted in the first and second centuries of the Journal above mentioned, and in Mangetus's Bibliotheca Scriptorum Medicorum, tom. i.

chosen

chosen minister of Caen, where he distinguished himself by public disputations with father Veron, a very famous contro-verfist. The dispute was held in the castle of Caen, in presence of a great number of catholics and protestants. Bochart came off with honour and reputation, which was not a little increased upon the publication of his *Phaleg* and *Canaan*, which are the titles of the two parts of his *Geographica Sacra*, 1646. He acquired also great fame by his *Hieroicoicon*, printed at London, 1675. This treats de animalibus sacræ scripturæ. The great learning displayed in these works rendered him esteemed not only amongst those of his own persuasion, but amongst all lovers of knowledge of whatever denomination. In 1652, the queen of Sweden invited him to Stockholm, where she gave him many proofs of her regard and esteem. At his return into France, in 1653, he continued his ordinary exercises, and was one of the members of the academy of Caen, which consisted of all the learned men of that place. He died suddenly, when he was speaking in this academy, May 6, 1667, which gave M. Brieux occasion to make the following epitaph on him:

Scilicet hæc cuique est data fors æquissima, talis

Ut sit mors, qualis vita perfecta fuit.

Musarum in gremio teneris qui vixit ab annis,

Musarum in gremio debuit iste mori.

Besides what we have mentioned, he wrote a treatise on the terrestrial paradise, on the plants and precious stones mentioned in scripture, and some other pieces, but he left these unfinished. He left also a great number of sermons. As many of his dissertations as could be collected were published in the edition of his works printed in Holland 1692.

BOCHIUS (JOHN), born at Brussels in 1555. He was a good latin poet, and thence styled the Virgil of the Low Countries. He accompanied cardinal Radzivil to Rome, where he studied under Bellarmin. Bochius, after having visited most parts of Italy, went through Poland, Livonia, and Russia. In going from Smolensko to Moscow he suffered much from the cold, and his feet were frozen to such a degree that some thought he would be obliged to have them cut off: but he recovered without the operation. Upon his return to the Low Countries, the duke of Parma made him secretary of Antwerp. He died Jan. 13, 1609 [Q].

[Q] He has left the following pieces.
1. De Belgii principatu. 2. Parodia heroica psalmodum davidicorum. 3. Observationes physicae, ethicae, politicae et historicae in psalmos. 4. Vita Davidis.

5. Orationes. 6. Poëmata, &c. His poetical pieces, consisting of epigrams, elegies, &c. were collected and printed at Cologne, in 1615.

BOCQUILLOT (**LAZARUS ANDREW**), born at Avalon, of obscure parents, attended in 1670 Nointel ambassador to Constantinople. On his return to France he was admitted advocate at Dijon, and addicted himself with equal ardour to pleasure and to study. He afterwards took orders, was made curé of Chatelux, and afterwards canon of Avalon. At this latter place he died Sept. 22, 1728, at the age of 80. Having lived some time at Port-Royal, he caught a taste at once for literature and piety. He wrote, 1. Several volumes of homilies, and other works of devotion. Bocquillot made a present of them to the printers, and fixed himself the price of each copy, in order that they might not be out of the reach of the poor. 2. A tract on the Liturgy, 8vo. printed at Paris in 1701, curious and interesting to the admirers of ecclesiastical antiquities. 3. History of the chevalier Bayard, 12mo. under the name of Lonval. 4. Letters in 12mo. and dissertations.

BODIN (**JOHN**), a celebrated french lawyer, born at Angers. He studied the law at Toulouse, where he took degrees, and afterwards read lectures with great applause. He intended to settle there as law professor, and, in order to ingratiate himself with the Toulousians, composed his oration, *De instituenda in republica juventute*: which he addressed to the people and senate of Toulouse, and recited it publicly in the schools. But he at length preferred the common to the civil law, and quitted the school of Toulouse for the bar of Paris: where however not succeeding, he applied himself wholly to composing books, in which he had surprising success. The first work he published was his *Commentary on Oppian's books of Hunting*, and his translation of them into latin verse, 1555; *Method of History*, 1566; *Discourse on Coins*, &c. 1568; *Republic*, 1576, in folio, and afterwards several times in 8vo.: the same year, *Account of the States of Blois*; *Law Tables*, intituled *Juris universi distributio*, 1578; *Demonomanie des Sorciers*, 1579; and a little before his death, *Theatre de la nature universelle*. He ordered by will that his books *De imperio, et jurisdictione, et legis actionibus, et decretis, et judiciis*, should be burnt, which was accordingly done. Besides what we have mentioned, he wrote also a book by way of dialogue on religions, intituled *Heptaplomeron, sive de abditis rerum sublimium arcanis*: this, however, was never published.

The reputation of Bodin as a man of wit and learning induced king Henry III. to see him; and as he was also extremely agreeable in conversation, his majesty conceived a fondness for him, and took delight in his company; but the royal favour was not of long continuance. However, he found means to get into the good graces of the duke of Alençon, whom he accompanied to England; where he had the pleasure to find that his

books of the "Republic" were read publicly in the university of Cambridge, and that the English had translated them into latin from the french original, which induced him afterwards to translate them himself into latin. They were likewise translated from the french and latin copies into english by Richard Knolles, and published at London, 1606, in folio.

Upon the death of the duke of Alençon, Bodin retired to Laon, where he married. He had an office in the præsidial of this city; and it was perhaps on account of this office, that he was deputed in 1576, by the third state of Vermandois, to the states of Blois. He there spoke with great spirit for the rights of the people. In Charles the IXth's time he was the king's solicitor with a commission for the forests of Normandy. He died of the plague at Laon, in 1596.

BODLEY (Sir THOMAS), from whom the bodleian library at Oxford takes its name, the eldest son of Mr. John Bodley, born at Exeter, March 2, 1544. He was about twelve years of age, when his father removed with his family to Geneva [R]. "My father," says he, "in the time of queen Mary, being noted and known to be an enemy to popery, was so cruelly threatened, and so narrowly observed by those that maliced his religion, that, for the safeguard of himself and my mother, who was wholly affected as my father, he knew no way so secure, as to fly into Germany; where after a while he found means to call over my mother, with all his children and family, whom he settled for a while at Wesel, in Cleveland (for there then were many English, which had left their country for their conscience, and with quietness enjoyed their meetings and preachings); and from thence we removed to the town of Frankfort, where was in like sort another english congregation. Howbeit we made no long tarrance in either of those two towns, for that my father had resolved to fix his abode in the city of Geneva, where (as far as I remember) the english church consisted of some hundred persons." The university of Geneva being then newly erected, young Bodley applied himself to the study of the learned languages under the most celebrated professors. He frequented the public lectures of Chevalerius in the hebrew tongue, Be-roaldus in the greek, and Calvin and Beza in divinity. Upon the accession of queen Elizabeth in 1558, he returned to England with his father, who settled in London; and soon after was sent to Magdalen college, in Oxford. In 1563, he took the degree of B. A. and the year following was admitted fellow of Merton college. In 1565, he undertook the reading of a greek lecture in the hall of that college. In 1566, he took the

[R] Life of sir Thomas Bodley, written by himself, published by T. Hearne. Lond. 1703, 8vo. p. 1. 2. Reliquiæ Bodleianæ,

degree of M. A. and the same year read natural philosophy in the public schools. In 1569, he was elected one of the proctors of the university; and, for a considerable time, supplied the place of university orator. In 1576, he went abroad, and spent four years in France, Germany, and Italy. Upon his return, he applied himself to the study of history and politics [s]. In 1585, he was made gentleman usher to queen Elizabeth. About two years after he was employed in several embassies, to the king of Denmark, duke of Brunswick, the landgrave of Hesse, and other german princes, to engage them in the assistance of the king of Navarre, afterwards Henry IV. of France; and, having discharged that commission, he was sent to Henry III. at the time when this prince was forced by the duke of Guise to quit Paris. In 1588, he was sent to the Hague, where, according to an agreement between the Queen and the States, he was admitted one of the council of state, and took his place next to count Maurice. In this station he behaved entirely to the satisfaction of his royal mistress. After about five years residence in Holland, he obtained leave to return into England, to settle his private affairs; but was shortly after remanded to the Hague. At length having finished all his negotiations, he had his final revocation in 1597. After his return, finding his advancement at court obstructed by the jealousies and intrigues of the great men, he retired from all public business, and never after would accept of any employment. The same year he set about the noble work of restoring the public library at Oxford.

Having, in the account of his life, given us the motives of his retiring from court, and choosing a private life, he goes on thus: "Only this I must truly confess myself, that though I did never yet repent me of those, and some other, my often refusals of honourable offers, in respect of enriching my private estate, yet somewhat more of late I have blamed myself and my nicety that way, for the love that I bear to my reverend mother the university of Oxon, and to the advancement of her good, by such kind of means as I have since undertaken. For thus I fell to discourse and debate in my mind, that although I might find it fittest for me to keep out of the throng of court contentions, and address my thoughts and deeds to such ends altogether, as I myself could best effect; yet withal I was to think, that my duty towards God, the expectation of the world, and my natural inclination, and very morality did require, that I should not wholly so hide those little abilities that I had, but that in some measure, and in one kind or other, I should do the true part of a profitable member of the state. Whereupon,

[s] Reliquiæ Bodleianæ, &c. p. 4.

examining exactly for the rest of my life what course I might take, and having sought (as I thought) all the ways to the wood, to select the most proper, I concluded at the last to set up my staff at the library door in Oxon, being thoroughly persuaded that, in my solitude and surcease from the commonwealth affairs, I could not busy myself to better purpose, than by reducing that place (which then in every part lay ruined and waste) to the public use of students. For the effecting whereof I found myself furnished, in a competent proportion, of such four kinds of aids, as, unless I had them all, there was no hope of good success. For without some kind of knowledge, as well in the learned and modern tongues, as in sundry other sorts of scholastic literature; without some purse ability, to go through with the charge; without great store of honourable friends, to further the design; and without special good leisure to follow such a work, it could but have proved a vain attempt and inconsiderate." Camden says, this undertaking was a task suited to the dignity of a crowned head.

Bodley wrote a letter, dated London, Feb. 23, 1597, to Dr. Ravis, dean of Christ-church, then vice chancellor, to be communicated to the university; offering therein, to restore the fabric of the library, and to settle an annual income for the purchase of books, and the support of such officers as might be necessary to take care of it. This letter was received with the greatest satisfaction by the university, and an answer returned, testifying their most grateful acknowledgement and acceptance of his noble offer [1]. Whereupon Bodley immediately set about the work, and in two years time brought it to a good degree of perfection. He furnished it with a large collection of books, purchased in foreign countries at a great expence; and this collection in a short time became so greatly enlarged, by the generous benefactions of several noblemen, bishops, and others, that neither the shelves nor the room could contain them. Whereupon Bodley offering to make a considerable addition to the building, the motion was readily embraced; and, July 19, 1610, the first stone of the new foundation was laid with great solemnity, the vice-chancellor, doctors, masters of arts, &c. attending in their proper habits, and a speech being made upon the occasion. But Bodley did not live to see this part of his design completed, though he left sufficient to do it with some of his friends in trust; for, as appears by the copy of his will, he bestowed his whole estate (his debts, legacies, and funeral charges defrayed) to the noble purposes of this foundation. By this means, and the help of other benefactions, in procuring which he was very serviceable by his great interest with many

[1] Wood's hist. et antiq. univ. Oxon. l. 2. p. 48.

eminent persons, the university was enabled to add three other sides to what was already built; whereby was formed a noble quadrangle, and spacious rooms for schools of arts. By his will 200*l.* per annum was settled on the library for ever; out of which he appointed near 40*l.* to the head librarian, 10*l.* for the sub-librarian, and 8*l.* for the junior. He drew up likewise a body of excellent statutes for the government of the library [u]. In this library is a statue erected to the memory of sir Thomas Bodley (for he was knighted by king James upon his accession to the throne) by the earl of Dorset, chancellor of the university, with the following inscription: THOMAS SACKVILLUS DORSETTIE COMES, SUMMUS ANGLIÆ THESAURARIUS, ET HUIUS ACADEMIÆ CANCELLARIUS, THOMÆ BODLEIO EQUITI AURATO, QUI BIBLIOTHECAM HANC INSTITUIT, HONORIS CAUSA PÆ POSUIT. The Bodleian library is justly esteemed one of the noblest in the world. James I. we are told, when he came to Oxford in 1605, and among other edifices took a view of this famous library, at his departure, in imitation of Alexander, broke out into this speech: "If I were not a king, I would be

[u] The original copy of them, written by his own hand, is preserved in the archives of the Bodleian library. They provide, 1. That the keeper or librarian shall be a graduate, without cure of souls, and unmarried; and that both the electors and elected shall take an oath, prescribed in the statutes, the election to be made after the same manner as in the choice of proctors. 2. The librarian's office is to keep the great register book, in which are enrolled the names and gifts of all benefactors to the library; to preserve the disposition of the whole, and to range all books that shall be given under their proper classes; and to attend in the library from eight to eleven in the morning, and from two to four or five in the afternoon, such days and times only excepted as are specified in the statutes. 3. To prevent accidents from fire, neither the keeper nor any person frequenting the library, to be allowed candle, or any other kind of light. 4. The keeper to deliver the books into the hand of persons, desiring them to be used in sight, and restored before such persons depart; and no book, upon any pretence whatever, to be lent out of the library. 5. In case of sickness or other necessary avocation, the keeper may be allowed a deputy, who must be a graduate, and take the same oath as the keeper did at his admission. He is allowed likewise an assistant in his office, and an inferior attendant (usually some poor scholar) to keep the library clean. 6. The revenue

settled for the maintenance of the library, &c. to be lodged in the university chest, and managed by the vice-chancellor and proctors for the time being. 7. None to enjoy the freedom of study there, but only doctors and licentiates of the three faculties, bachelors of divinity, masters of arts, bachelors of physic and law, and bachelors of arts of two years standing; also lords, and the sons of members of parliament; and those who become benefactors to the library; and all such, before admission to such privilege, to take an oath prescribed in the statutes. 8. Any graduate or other person who shall be convicted of dismembering or purloining, or altering any word or passage of any book or books, to be publicly degraded, and expelled the university. 9. Eight overseers or visitors of the library are appointed, viz. the vice-chancellor and proctors, the three professors of divinity, law, and physic, and the two regius professors of hebrew and greek, who are to inspect the state both of the building and the books, the behaviour of the keeper, &c. annually on the 8th of November; and on the visitation day, forty shillings are allowed to be expended on a dinner or supper for the visitors, and gloves to be presented them by a beadle, viz. seven pair of ten shillings the pair, to the five professors and two proctors; and one pair of twenty shillings price to the vice-chancellor, besides forty shillings in money to each of the proctors, and twenty nobles to the vice-chancellor.

an university man; and if it were so that I must be a prisoner, if I might have my wish, I would have no other prison than that library, and be chained together with so many good authors [x].”

Sir Thomas Bodley died Jan. 28, 1612, and was buried with great solemnity at the upper end of Merton college choir. Over him is erected a monument of black and white marble, on which is placed his effigies, in a scholar's gown, surrounded with books; at the four corners stand Grammar, Rhetoric, Music, and Arithmetic. On each hand of his effigies stands an angel, that on the left holding out to him a crown, that on the right a book open, in which are these words, “Non delebo nomen ejus de libro vitæ.” Underneath is the figure of a woman, sitting before the stairs of the old library, holding in one hand a key, and in the other a book, wherein the greatest part of the alphabet appears; and behind are seen three small books shut, inscribed with the names of Priscianus, Diomedes, and Donatus. Beneath all are engraven these words: *Memo-riæ Thomæ Bodley militis, publicæ bibliothecæ fundatoris, sacrum. Obiit Jan. 28, 1612.*”

An annual speech in his praise is still made at Oxford, Nov. 8, at which time is the visitation of the library.

BŒCLER (JOHN HENRY), historiographer of Sweden, and professor of history at Strasburg, was born in Franconia 1611, and died in 1686. He received pensions from several princes; among others, from Lewis XIV. and Christina, which latter invited him to Sweden. His principal works are, 1. *Commentationes Plinianæ*. 2. *Timur, vulgo Tamerlanus*, 1657, 4to. 3. *Notitia Sancti Romani Imperii*, 1681, 4to. 4. *Historia, schola Principum*. 5. *Commentatio in Grotii librum de Jure Belli et Pacis*. With all the warmth and zeal, which commentators and biographers usually have for their principals, he lavishes panegyric upon Grotius. He swears, in a letter published after his death, that no man will ever approach him; and that whoever should attempt to equal this work of his, would only furnish matter of laughter to posterity. These enthusiastic admirers of Grotius were called at Strasburgh Grotians.

BŒHMEN (JACOB), a teutonic philosopher, a noted visionary, born in a village of Germany, near Gorlitz, 1575. His education was suitable to the circumstances and views of his parents, who, designing him for a mechanic trade, took him from school as soon as he could read and write, and put him apprentice to a shoemaker. He first began to use that occupation as a master at Gorlitz, in 1594; and getting into such business as enabled

[x] Maaci Ware Rex Platonicus.

him to support a family, he entered after some time into matrimony, and had several children.

In the mean time, being naturally of a religious turn of mind, he was a constant frequenter of sermons from his youth, and took all opportunities of reading books of divinity. Whereby not being able to satisfy himself about the differences and controversies in religion, he grew very uneasy, till happening one day to hear from the pulpit that speech of our Saviour, Your heavenly Father will give the holy spirit to them that ask it; he was presently so affected, that from this moment he never ceased asking, seeking, and knocking, that he might know the truth. Upon this, as he tells us himself [x], by the divine drawing and will he was in spirit rapt into the holy sabbath, where he remained seven whole days in the highest joy; after which, coming to himself, he laid aside all the follies of youth, and was driven by divine zeal earnestly to reprehend impudent, scandalous, and blasphemous speeches, and in all his actions forbore the least appearance of evil, continuing to earn a comfortable livelihood by diligent application to his trade. In 1600, he was a second time possessed with a divine light, and by the sight of a sudden object brought to the inward ground or centre of the hidden nature; yet somewhat doubting, he went out into an open field, and there beheld the miraculous works of the Creator in the signatures, figures, or shapes of all created things very clearly and manifestly laid open, whereupon he was taken with exceeding joy, yet held his peace, in silence praising God. But ten years after, in 1610, through the overshadowing of the holy spirit, he was a third time touched by God, and became so enlightened, that, lest so great grace bestowed upon him should slip out of his memory, and he resist his God, he began to write privately for his own use (without the help of any books except the holy scripture), the truths which had been thus revealed to him. In this spirit he first published his treatise, intitled "Aurora, or the Rising of the Sun," in 1612: which book was immediately carried to the magistrates of Gorlitz by George Richterus [z], dean of the ministers of that place, who complained of its containing many of the errors of Paracelsus and Wigelius; for Boehmen had amused himself with chemistry in his youth. The magistrates suppressed the piece as much as possible, and commanded the author to write no more; observing to him, that such employment was properly the business of the clergy, and did not belong to his profession and condition.

Thus rebuked, he remained silent for seven years; but finding that the directors of the electoral laboratory had recommended

[x] In various parts of his writings.

[z] Or rather Gregory Richter.

him to a great many persons of the court as a good chemist, he lifted up his head, and boldly opposed Richter^{us}: and, taking up his pen again, was resolved to redeem the time he had lost; inasmuch that in the remaining five years of his life he wrote above twenty books, the last of which, intituled, "A table of his principles, or a key of his writings," was published in 1624. He did not long survive it; for betimes in the morning, Nov. 18, of that year, he called one of his sons, and asked him, "if he also heard that excellent music?" To which being answered in the negative, he ordered the door to be set open, that the music might be the better heard. He asked afterwards what o'clock it was? and being told it had struck two, he said, "It is not yet my time, my time is three hours hence." In the interim he was heard to speak these words, "O thou strong God of hosts deliver me according to thy will: O thou crucified lord Jesus, have mercy upon me, and receive me into thy kingdom." When it was near six o'clock, he took leave of his wife and sons, and blessed them, and said, "Now I go hence into paradise;" then bidding his son turn him, he immediately expired in a deep sigh[A].

A great number of persons have been inveigled by the visions of this fanatic; among others the famous Quirinus Kahlman[B] in Germany, who says, that he had learned more being alone in his study from Bœhmen, than he could have learned from all the wise men of that age together: and that we may not be in the dark as to what sort of knowledge this was, he acquaints us, that amidst an infinite number of visions it happened, that being snatched out of his study, he saw thousands of thousands of lights rising round about him. But our author is better known among ourselves, where he has hundreds of admirers[C]; and no wonder, since, as Dr. Henry More observes, the sect of the quakers have borrowed a great many of their doctrines from our teutonic philosopher[D]; of whom we shall venture to say, from a perusal of some of his writings, that he possessed the grand arcanum of mysticizing plain truths by an inextricably enigmatical expression[E]. He has still many disciples in England.

BOER-

[A] His life prefixed to his answer to the 40 questions of the soul, &c.

[B] Micrel^{ius}'s hist. eccles. p. 1449. edit. 1600.

[C] Among the rest the famous Mr. William Law, author of "Christian Perfection," &c. stands characterised as a principal one. See preface to the Divine Location of Moses, &c. edit 1758.

[D] In his treatise addressed to the quakers.

[E] As his books have been all translated into english, and are much enquired after, we shall give a list of them as follows: 1. Aurora, or the rising of the sun. 1612. 2. Of the three principles, together with an appendix of the threefold life of man. 1619. 3. Of the threefold life of man. 1620. 4. An answer to the forty questions of the soul, propounded by Dr. Walter, &c. ibid. 5. Three books, the first of the incarnation of Jesus Christ; the

BOERHAAVE (HERMAN), an illustrious physician and professor at Leyden, born Dec. 31, 1668, at Voorhoot, a small village in Holland, about two miles from that city. His father intended him for divinity, and with this view initiated him in letters himself [F]. About the twelfth year of his age, he was afflicted with an ulcer in his left thigh, which seemed to baffle the art of surgery, and occasioned such excessive pain, as greatly interrupted his studies for some time; but at length, by fomenting it with salt and wine, he effected a cure himself, and thereupon conceived his first thoughts of studying physic. In 1682, he was sent to the public school at Leyden, and at the expiration of the year got into the sixth and highest class, whence it is customary, after six months, to be removed to the university [G]. At this juncture his father died, who left a wife and nine children, with but a slender provision; of whom Herman, though but sixteen, was the eldest. Upon his admission into the university, he was particularly noticed by a friend of his father, Mr. Trigland, one of the professors of divinity, who procured him the patronage of Mr. Daniel Van Alphen, burgo-master of Leyden; and by the advice of these gentlemen he attended Senguerd's lectures on logic, the use of the globes, natural philosophy, metaphysics, and ethics: he likewise attended the learned Jacob Gronovius on greek and latin authors, Rykius on latin classics, rhetoric, chronology, and geography, and Trigland and Scaafe on the hebrew and chaldee languages, in order to understand the sacred writings in their originals. In 1687, he applied to mathematics, and found the study so entertaining, that, after having gone through geometry and trigonometry, he proceeded

the second, of the suffering, death, and resurrection of Christ; the third, of the tree of faith, *ibid.* 6. Of six parts, *ibid.* 7. Of the heavenly and earthly mysterium, *ibid.* 8. Of the last times, to P. K. *ibid.* 9. De signaturâ rerum, or the signature of all things, 1621. 10. A consolatory book of the four complexions, *ibid.* 11. An apology to Balthazar Tilken, in two parts, *ibid.* 12. A consideration upon Esaias Steefel's book, *ibid.* 13. Of true repentance, 1622. 14. Of true resignation, *ibid.* 15. Of regeneration, *ibid.* 16. Of predestination and election of God; at the end of which is a treatise, intitled, 17. A short compendium of repentance, 1623. 18. The mysterium magnum upon Genesis, *ibid.* 19. A table of the principles, or key of his writings, to G. F. and J. H. 20. Of the supersensual life, *ibid.* 21. Of the two testaments of Christ, viz. baptism and the supper of the Lord, *ibid.* 22. A dialogue between the enlightened and unenlightened soul, *ibid.* 23. An apology upon the book of true re-

pentance, directed against a pasquil of the principal minister of Gornitz, called Gregory Rickter, *ibid.* 24. An epitome of the mysterium magnum, *ibid.* 25. A table of the divine manifestation, or an exposition of the threefold world, to J. S. V. S. and A. V. F. *ibid.* The following are without date. 26. Of the errors of the sects of Ezekiel Meths, to A. P. A. or an apology to Esaias Steefel. 27. Of the last judgement. 28. Certain letters to diverse persons, written at diverse times, with certain keys for some hidden words. Besides these our author left unfinished, 29. A little book of divine contemplation. 30. A book of one hundred and seventy-seven theosophick questions. 31. The holy weeks, or the prayer-book.

[F] An account of his life and writings, by W. Burton, M. D. p. 2.

[G] Commentariolus Boerhaavii, at the end of Dr. Burton's life of our author, sect. 4.

to algebra, under Volder, in 1689. This year he gave a specimen of his learning in an academic oration, proving, "That the doctrine of Epicurus concerning the chief good was well understood by Cicero; and for this received the golden medal, which usually accompanies the merit of such probationary exercise. In 1690 he took a degree in philosophy. In his thesis on this occasion, with great strength of argument, he confuted the systems of Epicurus, Hobbes, and Spinoza. After having laid a solid foundation in all other parts of learning, he proceeded to divinity under the professors Trigland and Spanheim; the first of whom gave lectures on hebrew antiquities, the second on ecclesiastical history.

Notwithstanding he was thus qualified for entering into orders, which, according to his father's intention, he had hitherto chiefly in view, and that his patrimony was by this time almost wholly exhausted; yet such was his diffidence, that he attempted rather, by teaching mathematics, to defray the expence attending the farther prosecution of his theological studies. By this means he not only increased his reputation, but (what laid the foundation of his future fortune) was introduced to an intimate friendship with John Vandenburg, burgo-master of Leyden. By this new connection he was recommended to the curators, to compare the Vossian manuscripts (purchased in England for the public library at Leyden) with the catalogue of sale; which he executed with such accuracy as procured him the esteem of the university, and recommended him in so particular a manner to Mr. Vandenburg, that this gentleman became ever after solicitous for his advancement; and observing the amazing progress Boerhaave made in whatever he applied to, persuaded him to join the study of physic to philosophy and theology. As a relaxation therefore from divinity, and in complaisance to this gentleman, he dipt into physic, being duly prepared for it by his acquaintance with the learned languages, mathematics, and natural philosophy; and he resolved to take a degree in physic before his ordination. The study of medicine commencing with that of anatomy, he diligently perused Vesalius, Fallopius, and Bartholin, oftentimes himself dissecting and attending the public dissections of professor Nuck. He next applied himself to the fathers of physic, beginning with Hippocrates; and, in their chronological order, reading carefully all the greek and latin physicians: but soon finding that the later writers "were almost wholly indebted to that prince of physicians for whatever was valuable in them, he resumed Hippocrates, to whom alone in this faculty he devoted himself for some time, making extracts, and digesting them in such a manner, as to render those inestimable remains of antiquity quite familiar to him." He afterwards made himself acquainted with the best modern authors, particularly

particularly with Sydenham, whom he usually styled the immortal Sydenham. He next applied to chemistry, which so captivated him, that he sometimes spent days and nights successively in the study and processes of this art. He made also a considerable proficiency in botany; not contented with inspecting the plants in the physic-garden, he sought others with fatigue in fields, rivers, &c. and sometimes with danger in almost inaccessible places, thoroughly examining what he found, and comparing them with the delineations of authors.

His progress in physic hitherto was without any assistance from lectures, except those mentioned in anatomy, and a few by professor Drelincourt on the theory; nor had he yet any thoughts of declining the priesthood: amidst mathematical, philosophical, anatomical, chemical and medical researches, he still earnestly pursued divinity. He went to the university of Harderwick in Guelderland, and in July 1693 was created there M. D. Upon his return to Leyden, he still persisted in his design of engaging in the ministry, but found an invincible obstruction to his intention. In a passage-boat where he happened to be, some discourse was accidentally started about the doctrine of Spinoza, as subversive of all religion; and one of the passengers, who exerted himself most, opposing to this philosopher's pretended mathematical demonstrations only the loud invective of a blind zeal, Boerhaave asked him calmly, "Whether he had ever read the works of the author he decried?" The orator was at once struck dumb, and fired with silent resentment. Another passenger whispered the person next him, to learn Boerhaave's name, and took it down in his pocket-book; and as soon as he arrived at Leyden, gave it out every where, that Boerhaave was become a Spinozist. Boerhaave, finding that such prejudices gained ground, thought it imprudent to risk the refusal of a licence for the pulpit, when he had so fair a prospect of rising by physic. He now therefore applied wholly to physic, and joined practice with reading. In 1701, he took the office of lecturer upon the institutes of physic; and delivered an oration the 18th of May, the subject of which was a recommendation of the study of Hippocrates: apprehending that, either through indolence or arrogance, this founder of physic had been shamefully neglected by those whose authority was likely to have too great weight with the students of medicine. He officiated as a professor, with the title of lecturer only, till 1709, when the professorship of medicine and botany was conferred on him; his inaugural oration was upon the simplicity of true medical science, wherein, exploding the fallacies and ostentation of alchemical and metaphysical writers, he reintates medicine on the ancient foundation of observation and experiments. In a few years he enriched the physic-garden with such a number of plants, that it

was found necessary to enlarge it to twice its original extent. In 1714, he arrived to the highest dignity in the university, the rectorship; and, at its expiration, delivered an oration on the method of obtaining certainty in physics. Here, having asserted our ignorance of the first principles of things, and that all our knowledge of their qualities is derived from experiments, he was thence led to reprehend many systems of the philosophers, and in particular that of Des Cartes, the idol of the times. This drew upon him the outrageous invectives of Mr. R. Andala, an orthodox cartesian professor of divinity and philosophy at Franeker, who founded the alarm, that the church was in danger; and that the introduction of scepticism, and even spinosism, must be the consequence of undermining the cartesian system by such a professed ignorance of the principles of things: his virulence was carried to such a degree, that the governors of the university thought themselves in honour obliged (notwithstanding Boerhaave's remonstrances to the contrary) to insist upon his retracting his aspersions. He accordingly made a recantation, with offers of further satisfaction: to which Boerhaave generously replied, that the most agreeable satisfaction he could receive was, that so eminent a divine should have no more trouble on his account. In 1728, he was elected of the academy of sciences at Paris; and, in 1730, of the royal society of London. In 1718, he succeeded Le Mort in the professorship of chemistry; and made an oration on this subject, "That chemistry was capable of clearing itself from its own errors." August 1722, he was taken ill and confined to his bed for six months, with exquisite arthritic pains; he suffered another violent illness in 1727; and being threatened with a relapse in 1729, he found himself under the necessity of resigning the professorships of botany and chemistry. This gave occasion to an elegant oration, in which he recounts many fortunate incidents of his life, and returns his grateful acknowledgements to those who contributed thereto. Yet he was not less assiduous in his private labours till the year 1737, when a difficulty of breathing first seized him, and afterwards gradually increased. In a letter to Baron Baffand, he writes thus of himself [H]: "An imposthumation of the lungs, which has daily increased for these last three months, almost suffocates me upon the least motion: if it should continue to increase without breaking, I must sink under it; if it should break, the event is still dubious: happen what may, why should I be concerned? since it cannot be but according to the will of the Supreme Being, what else should I desire? God be praised! In the mean time, I am not wanting in the use of the most approved remedies, in order to mitigate the disease, by promoting matu-

ration, no ways anxious about the success of them: I have lived to upwards of sixty-eight years, and always cheerful." Finding also unusual pulsations of the artery in the right side of the neck, and intermissions of the pulse, he concluded there were polypous concretions between the heart and lungs, with a dilatation of the vessels. Sept. 8. 1738, he wrote his case to Dr. Mortimer, secretary of the royal society; and for some days there were flattering hopes of his recovery; but they soon vanished, and he died the 23d, aged almost seventy [1].

No professor was ever attended in public as well as private lectures by so great a number of students, from such different and distant parts, for so many years successively: none heard him without conceiving a veneration for his person, at the same time they expressed their surprise at his prodigious attainments; and it may be justly affirmed, that none in so private a station ever attracted a more universal esteem. He amassed greater wealth than ever any physician in that country from the practice of physic, which was owing as much at least to his œconomy, as the largeness of his fees; he was falsely accused of penuriousness, for he was liberal to the distressed, but without ostentation: his manner of obliging his friends was such, that they often knew not, unless by accident, to whom they were indebted. In friendship he was sincere, constant, and affectionate; he was communicative without conceitedness, and zealous though dispassionate in contending for truth; so unmoved was he by detraction, as to say, "The sparks of calumny will be presently extinct of themselves, unless you blow them."

In the latter part of his life his chief pleasure was retiring to his country seat, where he had a garden of near eight acres, enriched with all the exotic trees and plants he could possibly procure, that would flourish and live in that climate and soil: so intent was he upon stocking it with the greatest variety, that he styles a present of american shrub seeds, "munera auro cariora,"

[1] The following is a list of his works, as given by himself in the preface to his *Elementa chemiæ*. 1. *Oratio de commendando studio Hippocratico*. An. 1701. 2. *de usu ratiocinii mechanici in medicina*, 1703. 3. *qua repurgatæ medicinæ facilis asseritur simplicitas*, 1709. 4. *de comparando certo in physicis*, 1715. 5. *de chemia suos errores expurgante*, 1718. 6. *de vita et obitu Cl. Bernardi Albini*, 1721. 7. *quam habuit, quum honesta missione impetrata, botanicam et chemicam professionem publicè ponerem*, 1729. 8. *de honore medici, servitute*, 1731, 44. 45.—*Institutionis medicæ in usus annuæ exercitationis domesticos*, 1708. *Aphorismi de*

cognoscendis et curandis morbis, in usum doctrinæ domesticæ, 1709. *Index plantarum in horto Lugd. Bat. repert.* 1710. *Libellus de materia medica, et remedium formulis quæ servantur aphorismis*, 1719. *Index alter plantarum, quæ in horto Lugd. Bat. aluntur*, 1720, 2 vol. *Epistola ad Ruyschium de fabrica glandularum in corpore humano*, 1722, p. 129. *Atrocis nec descripti prius morbi historia, secundum medicæ artis leges conscripta*, 1724. *Atrocis rarissimique morbi historia altera*, 1728. *Tractatus medicus de lue aphrodisiaca, præfixus aphrodisiaco*, edit. 1718.

gifts more precious than gold : and that of two cedar trees, "regali beare dono," making him happy by a royal benefaction.

BOETHIE (ETIENNE DE LA), of Sarlat in Perigord, conseiller au parlement de Bordeaux, cultivated both latin and french poetry with success. He was an author at the age of 16, and died at 32 in 1563, at Germignan, two leagues from Bordeaux. Montagne, his friend, to whom he left his library, collected his works in 8vo in 1571. They consist of translations of several works of Plutarch and Xenophon, of political discourses, pieces of poetry, &c. His *Authenoticon*, or Voluntary slavery, was published in 1575, at the time of the bloody dissensions about religion in France.

BOETHIUS, or BOETIUS (FLAVIUS ANICIUS MANLIUS TORQUATUS SEVERINUS), a prose as well as poetical writer of the sixth century, born of one of the noblest families in Rome. His father dying when he was an infant, he was sent to Athens, where he not only attained to a perfect knowledge of the greek tongue, but also of philosophy, and all other kinds of science. Returning to Rome, he soon became universally esteemed, and was advanced to the chief dignities of his country. In 523, having remonstrated with great spirit against the conduct of Theodoric, who began every day to exert new instances of tyranny, he fell under his resentment; and soon after was accused of having carried on a conspiracy with the emperor Justin against the Goths. Theodoric brought the cause before the senate, where the accusers producing suborned evidence, who exhibited forged letters to Justin in the name of Boethius, though absent, unheard, undefended, he was condemned to death: but the king, fearing the consequence of such injustice and inhumanity, changed his sentence from death to banishment. He was banished to Milan, or (as others say) confined to Ticinum, now Pavia; and all his friends forbidden to accompany him on his way, or to follow him thither. During his exile, he wrote his books of the consolation of philosophy, and that upon the trinity. The year following, or somewhat later, according to some writers, he was beheaded in prison by the command of Theodoric. The tomb of Boethius is to be seen in the church of St. Augustine at Pavia, near to the steps of the chancel, with the following epitaph:

Mæonia et Latia lingua clarissimus, et qui
 Consul eram, hic perii, missus in exilium.
 Et quid mors rapuit? Probitas me vexit ad auras;
 Et nunc fama viget maxima, vivit opus.

Boethius wrote many philosophical works, the greater part in the logical way: but his ethic piece, *De consolatione philosophiæ*,

is his chief performance, and has always been justly admired both for the matter and for the style. It is a supposed conference between the author and philosophy, who as a person endeavours to comfort him; and is partly prose, and partly verse. It was englished by our Chaucer; and Camden tells us, that queen Elizabeth, after having read it to mitigate grief, translated it also into very elegant english [K]. A writer of distinction observed, that "with Boethius the latin tongue, and the last remains of roman dignity, may be said to have sunk in the western world [L]." The best edition of his works is that of Leyden, 1671, in 8vo.

BOETHIUS, BOECE, or BOEIS (HECTOR), a famous scottish historian, born at Dundee, in the shire of Angus, about 1470. After having studied at Dundee and Aberdeen, he was sent to the university of Paris, where he applied to philosophy, and became a professor of it there. Here he contracted an acquaintance with several eminent persons, particularly with Erasmus, who kept a correspondence with him afterwards [M]. Elphinston bishop of Aberdeen, having founded the king's college in that city about 1500, sent for Boeis from Paris, and appointed him principal. He took for his colleague Mr. William Hay, and by their joint labour the kingdom was furnished with several eminent scholars. Upon the death of his patron, he undertook to write his life, and those of his predecessors in that see. The work is in latin, and intituled, *Vitæ episcoporum Murthlacensium et Aberdonensium*. Paris, 1522, 4to. He begins at Beanus, the first bishop, and ends at Gawin Dunbar, who was bishop when the book was published. A third part of the work is spent in the life of Elphinston, for whose sake it was undertaken [N]. He next applied to write in the same language the history of Scotland: the first edition of which was printed at Paris by Badius Ascensus in 1526, which consisted of seventeen books, and ended with the death of James I. but the next in 1574 was much enlarged, having the addition of the 18th book and part of the 19th: the work was afterwards brought down to the reign of James III. by Ferrerius, a Piedmontese. Mackenzie observes, that of all scots historians, next to Buchanan, Boetius has been the most censured and commended by the learned men who have mentioned him. Nicolson tells us, that in the first six books there are a great many particulars not to be found in Fordun or any other writer now extant; and that, "unless the authors which he pretends to have seen be hereafter discovered, he will continue to be shrewdly suspected for the contriver of almost as many tales as Jeoffrey of Monmouth." His 18th book however

[K] History of Q. Elizabeth.

[L] Harris's Hermes.

[M] Mackenzie's Lives of the most emi-

nent scots writers.

[N] Bp. Nicolson's Scottish Historical library.

is highly commended by Ferrerius, who says, "that he has treated of things there in so comprehensive a manner, that he believes no one could have done it more fully or significantly on the same subject." His style, says another writer, has all the purity of Cæsar's, and is so nervous both in the reflections and diction, that he seems to have absolutely entered into the gravity of Livy, and made it his own. Erasmus, who was intimately acquainted with him, says, in one of his epistles, "that he was a man of an extraordinary happy genius, and of great eloquence." "He was certainly," says another writer, "a great master of polite learning, well skilled in divinity, philosophy, and history; but somewhat credulous, and much addicted to the belief of legendary stories. With regard to his other accomplishments, he was discreet, well-bred, attentive, generous, affable, and courteous [o]."

BOFFRAND (GERMAN), a celebrated french architect, was the son of a sculptor, and of a sister of the famous Quinault; and born at Nantes in Bretagne, 1667. He was trained under Harduin Mansarad, who trusted him with conducting his greatest works. Boffrand was admitted into the french academy of architecture in 1709: many princes of Germany chose him for their architect, and raised considerable edifices upon his plans. His manner of building approached that of Palladio; and there was much of grandeur in all his designs. As engineer and inspector-general of the bridges and highways, he caused to be constructed a number of canals, sluices, bridges, and other mechanical works. There is of this illustrious architect a curious and useful book, which contains the general principles of his art; to which is added an account of the plans, profiles, and elevations of the principal works which he executed in France and other countries. A very gracious idea is transmitted to us of this artist, who is represented as of a noble and disinterested spirit, and of a pleasing and agreeable manner. He died at Paris, in 1755, dean of the academy of architecture, first engineer and inspector-general of the bridges and highways, architect and administrator of the general hospital.

BOHADIN, an arabian historian of great note, celebrated for his *Life of Saladin*, in whose court he flourished in the xiith century. What makes his history particularly valuable, is his being contemporary to the events he writes; and what is more, he was a favourite of Saladin's, constantly about his person, and high in office. He is very accurate in his account of the cruades, and Saladin's taking of Jerusalem; and mentions our Richard I. who made such a figure as Saladin's antagonist. The accurate Schultens has published a very excellent edition in folio

With much erudition, Leyden, 1755. It has been observed by an able critic, that this historian, as well as Abulpharagius and Abulfeda, bears much resemblance to Plutarch; as they have enriched their histories with so many striking anecdotes and curious information on the progress and state of literature in their respective ages and countries.

BOILEAU (GILES), member of the french academy, and the eldest brother of the celebrated Boileau Despreaux, wrote a translation of Epictetus, two dissertations against Menage and Castor, and some other works. He died in 1669, aged 38.

BOILEAU (JAMES), brother of the former, and a learned doctor of the Sorbonne, was born at Paris on the 16th of March 1635. After having been dean and grand vicar of Sens under M. de Goudrin, he returned to Paris in 1694, and was made canon of the holy chapel. He died when dean of the faculty of divinity, on the 1st of August 1716. He published a great number of curious works, the principal of which are, 1. The Decretal super specula de magistris. 2. De antiquo jure presbyterorum in regimine ecclesiastico. 3. De antiquis et majoribus episcoporum causis, in 4to. 4. An history of auricular confession, in latin, &c.

BOILEAU (JOHN JAMES), canon of the church of St. Honoré at Paris, was of the diocese of Agen, in which he enjoyed a curacy. The delicacy of his constitution having obliged him to quit it, he repaired to Paris. The cardinal de Noailles afforded him many marks of his esteem. He died the 10th of March 1735, aged 86. There are by him, 1. Letters on various subjects of morality and devotion, 2 vols. 12mo. 2. The life of the duchess of Liancourt, and that of madame Combé, superior of the house of the Bon Pasteur. All these works evince a fund of sense and good sentiments; but he is too much the orator in every one of them.

BOILEAU, Sieur DESPREAUX (NICHOLAS), a celebrated french poet, born at Paris, Nov. 1, 1636. His mother died when he was in his infancy, and he lost his father before he was seventeen. After he had finished his philosophical studies, he was persuaded to study the law; in which he made a considerable proficiency, and was admitted advocate, Dec. 4, 1656 [P]. But though he had all the qualifications necessary to make him a great lawyer, yet the profession, dealing so much in falsehood and chicanery, did not suit the candour and sincerity of his disposition; for which reason he quitted the bar. He has expressed his aversion to the law in his fifth epistle.

[P] Des Maizeaux's Life of Boileau, prefixed to the english translation of his works, edit. 1712.

He now resolved to study divinity, and accordingly went to the Sorbonne; but in a little time he contracted a strong aversion to this pursuit; for he found, to his astonishment, the most important points of salvation reduced to empty speculation, wrapt up in terms of obscurity, and thereby giving rise to endless disputes. He therefore left the Sorbonne, and applied himself to the more polite studies, especially to poetry, for which his genius was particularly formed; and he soon carried the palm from every poet in France. The success which his first works met with, is humorously hinted at in his epistle to his book.

He wrote satires, wherein he exposed the bad taste of his time. He was likewise extremely severe against vice, and the corrupt manners of the age. His pieces gained him vast applause, but he was blamed for mentioning names [q]. As incorrect copies of his performances were handed about in manuscript, and others ascribed to him, of which he was not the author, he therefore got a privilege from the king, and published his works himself. With regard to his naming of persons, he published a satire [r] in his own defence: he wrote also a discourse upon satire, wherein he vindicated himself by the example of both french and roman satirists. In 1669, he inscribed an epistle to the king, upon the peace then lately concluded with Spain [s]. There is likewise a small production of his, intitled, A dialogue of the dead; exposing the absurdity of several dramatic pieces and romances, which were then in high reputation. The success of Lewis in Holland, in 1672, furnished Boileau with an occasion of addressing another epistle to his majesty. The king was a great admirer of Boileau's performances; nor was he satisfied with only signifying his approbation in private, but likewise gave a public testimony thereof, in the licence granted him for publishing his works [t]. October 1677, Boileau was fixed upon

[q] The duke of Montausier said once in a passion, that Boileau and all satiric poets should be sent into the river to rhyme. It was to this perhaps our poet alluded in his ninth satire, where he says,

Your freedom will in drowning end in time,
And I shall to the Seine be sent to rhyme.

[r] This satire was written in 1667, and is thought to be the most excellent of all his productions.

[s] Notwithstanding there was a peace concluded in 1668, yet the French in general wished for a fresh war. Colbert alone dissuaded the king from it; and it was to countenance this great minister's views, that Boileau wrote this epistle, wherein he endeavours to celebrate the king as a peace-

able hero, and to shew that a king may be a great and glorious prince in peace as well as war. *Remarques de Brossette, sur ep. 1.*

[t] The beginning of the licence is to the following purpose: "Whereas our dear and well-beloved the sieur Despreaux has humbly remonstrated to us that he has written divers pieces which he desires to have printed, and likewise to reprint his satires, the licence whereof is expired, if we should please to grant him our letters of permission for so doing: Wherefore, being desirous to encourage the said sieur Despreaux, and to give to the public, by the reading of his works, the same pleasure we ourselves received thereby, we have permitted him to cause the said works to be printed, &c."

by

by the king to write his history, in conjunction with Racine [u]; and in 1684, he was chosen a member of the french academy [x]. Boileau's satirical pieces raised him many enemies: his *Satire* against the women, in particular, was much talked of, and occasioned great clamour [y]. Having been attacked by the authors of a journal printed at Trevoux, he made reprisals on them in some epigrams, and in his satire against equivocation. In 1701, he was elected pensionary of the academy of inscriptions and medals, which place he filled with honour till 1705, when, being grown deaf and infirm, he desired and obtained leave to resign. He quitted the court, and spent the remainder of his life in quiet and tranquillity amongst a few select friends. He died March 2, 1711, aged 74.

Bruyere, in his speech to the french academy, speaking of Boileau as a writer, says, "that he excels Juvenal, comes up to Horace, seems to create the thoughts of another, and to make whatever he handles his own. He has, in what he borrows from others, all the graces of novelty and invention: his verses, strong and harmonious, made by genius, though wrought with art, will be read even when the language is obsolete, and will be the last

[u] The public however never had this work which they expected from Boileau and Racine. Valincourt writes thus to the abbot Olivet upon this subject: "Messieurs Despreaux and Racine, having for some time endeavoured to write that history, soon found that such a work did not at all suit their genius; and besides, they justly thought, that the history of such a prince as the late king was filled with so many and great circumstances, could not well be written till an hundred years after his death, except one could compose it only from insipid extracts of the public newspapers, as some pitiful writers have done, who ventured to write that history." Olivet's *Hist. de l'Academie Franc.* p. 371. Paris edit.

[x] A place being vacant by the death of Colbert, which happened Sept. 1683, some of the members waited on Boileau, and asked him whether he would accept of that place, in case the academy offered it to him. Boileau received the offer very civilly, but declared positively that he would not petition for it. The gentlemen accordingly proposed him to the academy, Fontaine being at the same time proposed to supply this vacancy: the academy being divided betwixt these two great men, and several of the members piqued at finding their names in Boileau's satires, the majority of voices fell to Fontaine. The king was not pleased with the preference given

to this gentleman; and, when the deputies of the academy, according to custom, waited on the king for his approbation of their choice, he dismissed them without an answer, and went to the siege of Luxemburg without declaring his mind. During this interval, Bezons, a privy counsellor, and a member of the french academy, died; whereupon the academy immediately chose Boileau to succeed him, and the king approving their choice, confirmed at the same time Fontaine's election. *Brossette, Oeuv. de Boileau*, tom. iv. p. 73, 74.

[y] Boileau, in an advertisement prefixed to this piece, makes a sort of apology to the ladies for the liberty he had taken in painting their vices: "All the pictures I have drawn," says he, "are so general, that, far from being afraid of offending the ladies, it is on their approbation and curiosity that I ground my greatest hopes of success. One thing, at least, I am sure they will commend me for, which is, my having treated this delicate matter so, that not a word has escaped me, which can give offence to modesty: wherefore I hope I shall easily obtain my pardon; and that the ladies will not be more shocked at my preaching against their faults in this satire, than at the satires the preachers make every day against the same faults from the pulpit." See the english translation of his works, vol. i. p. 251.

ruins of it [z]." But his fame has not been confined to his own country: he has been no less praised by other nations. Baron Spanheim has bestowed very high encomiums on him. Lord Shaftesbury calls him "a noble satirist, who applied his criticism with just severity even to his own works [A]." Dr. Warton, the ingenious author of *An essay on the writings and genius of Pope*, speaking of Boileau's *Art of poetry*, says it is the best composition of that kind extant. "The brevity of his precepts, says this writer, enlivened by proper imagery, the justness of his metaphors, the harmony of his numbers, as far as alexandrine lines will admit, the exactness of his method, the perspicuity of his remarks, and the energy of his style, all duly considered, may render this opinion not unreasonable. It is to this work he owes his immortality, which was of the highest utility to his nation, in diffusing a just way of thinking and writing, banishing every species of false wit, and introducing a general taste for the manly simplicity of the ancients, on whose writings this poet had formed his taste [B]."

There have been many editions of Boileau's works; but that published by Brossette, with his notes and commentary, is the most famous [C].

BOINDIN (NICHOLAS), born at Paris in 1676, of a procureur du roi in the office of the finances, entered into the regiment of musqueteers in 1696. The weakness of his constitution, unable to resist the fatigues of the service, obliged him to lay down his arms and take to the closet. He was received in 1706 into the academy of inscriptions and belles-lettres; and would have been of the academie françoise, if the public profession he made of atheism had not determined his exclusion. He was afflicted towards the latter end of his days with a fistula, which carried him off the 30th of Nov. 1751, at the age of 75. He was denied the honours of sepulture; being inhumed the day following without ceremony at three o'clock in the morning [D]. M. Parfait the elder, who inherited the works of Boindin, gave them to the

[z] Preface to his translation of Julian's *Emperor*, p. 5.

[A] *Characteristics*, vol. i. p. 218. vol. iii. p. 280.

[B] *Essay on the writings of Pope*, p. 96.

[C] A great many passages in Boileau were become unintelligible, because they hinted at several things, which most readers were ignorant of, or had forgot. He mentions also many persons, whose lives and actions were unknown to the greatest part of the world, so that a commentary became as necessary to understand Boileau, as *Horace*, *Perfius*, or *Juvenal*. Brossette was undoubtedly the most proper person to write such a commentary, as he had kept

a close correspondence with Boileau for above twelve years. This edition consists of four volumes, and was first printed at Geneva in 1716.

[D] A bel-esprit made this epigrammatical epitaph upon him:

Sans murmurer contre la Parque,
Dont il connoissoit le pouvoir,
Boindin vient de passer la barque,
Et nous a dit à tous bon-soir.
Il l'a fait sans cérémonie.
On sçait qu'en ces derniers moments
On suit volontiers son génie:
Il n'aimoit pas les complimens.

public in 1753, in 2 vols. 12mo. In the first we have four comedies in prose: 1. *Les trois Garçons*, composed in concert with la Motte; they afterwards disputed to whom it most belonged: Moliere would certainly not have laid claim to it, though it contains several artful and agreeable strokes. 2. *Le Bal d'Auteuil*, the subject of which is laughable, and the plot striking and ingenious. It is in the manner of Dancour, whom the author imitates even in the dialogue. 3. *Le Port de Mer*, in conjunction with la Motte, and more worthy of giving birth to a quarrel of pretensions between them. It was applauded, and is continued on the stage. 4. *Le Petit-maitre de Robe*; too simple, though tolerably well dialogued. At the head of the first volume is a memoir on his life and writings, composed by himself. This man, who plumed himself on being a philosopher, here gives himself, without scruple, all the praises that a dull panegyrist would have found some difficulty in affording him. There is also by him a memoir, very circumstantial and very slanderous, in which he accuses, after a lapse of forty years, la Motte, Saurin, and Malaffaire a merchant, of having plotted the stratagem that caused the celebrated and unhappy Rousseau to be condemned[E]. Boindin, though an atheist, in point of morals was irreproachable. His heart was generous: but to his virtues he added presumption and obstinacy, was capricious and unsociable. He was a fine speaker, and a tolerable writer. He escaped the persecution and chastisement that usually follow the profession of atheism, because, in the disputes between the jesuits and their adversaries, he used frequently to declaim in the coffee-houses against the latter. M. de la Place relates, that he said to a man who thought like him, and who was threatened for his opinions, "They plague you, because you are a jansenistic atheist; but they let me alone, because I am a molinistic atheist." Not that he inclined more to Molina than to Jansenius; but he found that he should get more by speaking in behalf of those that were then in favour.

BOIS (JEAN DU). Joannes à Bosco, born at Paris, was originally a celestine monk; but, having obtained permission to leave the cloister, he embraced the military service, and there distinguished himself in such a manner, that Henry III. never called him by any other name than the emperor of monks. After the extinction of the Ligue he re-entered his order, became preacher in ordinary to Henry IV. and obtained so much of the favour of

[E] Boindin is described in the *Temple du Gout* in the following manner:

Un raisonneur, avec un fausset aïere,
Crioit: "Messeurs, je suis ce juge intègre,
Qui toujours parle, argüe et contredit,"

Je viens siffler tous ce qu'on applaudit."
Lors le critique apparut, et lui dit:
"Ami Bardou, vous êtes un grand maître:
Mais n'entrez en cet aimable lieu:
Vous y venez pour fronder notre Dieu,
Contentez vous de ne pas le connoître."

cardinal Olivier, that he permitted him to bear his name and his arms, and procured him the abbey of Beaulieu in Argonne. After the death of Henry IV. he filled his sermons with invectives against the jesuits, whom he believed to be the contrivers of it, and who had the art to punish him for it; for, having gone to Rome in 1612, he was presently shut up in St. Angelo's castle, where he died in 1626. He printed at his own expence the *Bibliotheca floriacensis*; Lyons, 1605, in 8vo. It is a collection of small tracts by the ancient ecclesiastical authors, taken from the manuscripts of the library belonging to the monastery of Fleuri-sur-Loire. The third part alone contains some opuscula of the editor; among others, the portrait-royal of Henry IV. [it is his funeral discourse] 1610, 8vo; that of cardinal Olivier his benefactor; Rome, 1610, 4to; and a number of letters.

BOIS (GERARD DU), of the Oratoire, a native of Orleans, died July 15, 1696, at 67; succeeded pere le Cointe his friend in the place of librarian to the house of St. Honoré, and inherited his papers. They were not useless in his hands. He revised the eighth volume of the Ecclesiastical annals of France, and published it in 1683. This work procured him a pension of a thousand livres granted him by the clergy. He afterwards undertook, at the entreaty of Harlay archbishop of Paris, the History of that church; 1690, 2 vols. folio. The second did not appear till eight years after his death, by the care of pere de la Rippe, and pere Desmolets of the oratory. He frequently mingles civil with ecclesiastical history. His digressions have lengthened his work; but they have also diversified it. The dissertations with which he has accompanied it evince great sagacity in discerning what is true from what is false. His history is written in latin, and the style is pure and elegant.

BOIS (PHILIPPE DU), born in the diocese of Flayeux, doctor of Sorbonne, librarian to le Tellier archbishop of Rheims, died in 1703. There is by him, 1. A catalogue of the library under his care; 1693, at the Louvre, folio. 2. An edition of Tibullus, Catullus, and Propertius, in 2 vols. 8vo. ad usum Delphini, 1685. 3. An edition of the theological works of Maldonat, in folio; Paris, 1677. The dedication and the preface, in which he apologizes for the manners and the doctrine of that jesuit, are only in some of the copies.

BOISMORAND (the abbé CHIRON DE), born at Quimper about 1680, was long a jesuit, and died at Paris in 1740, under the cilice and the cowl, after having been one of the greatest swearers and gamesters in France. After having emptied his purse at play, one of his resources was to throw out a fatirical pamphlet against the jesuits, his old companions, which he published under the veil of some fictitious name. This done, he would go and make an offer to the very people he had abused,

to refute the calumnies that had been so wickedly launched against them; and this he really did, in consideration of a good *douceur*. This petty artifice was discovered by the jesuits; who thought it best to dissemble with a man who brandished a formidable pen. It must be confessed that the abbé de Boismorand had a ready wit, strong sense, and a lively and fertile imagination. There are extant of his several memoirs, which develop some very intricate and famous transactions. There are three or four that may be pronounced equal to any thing of the kind that has hitherto been produced; and are at the same time models of eloquence. Several authors ascribe to him the *Memoirs of the court of Philip Augustus*, known under the name of *Mademoiselle de Laffan*.

BOISROBERT (FRANÇOIS LE METEL DE), of the french academy, to the establishment whereof he contributed greatly, abbot of Chatilly-sur-Seine, was born at Caen in the year 1592, and died in 1662. He was remarkably brilliant in conversation. He knew by heart many of the tales of Boccace, of Beroald, and especially the *Moyen de parvenir* of the latter. His imagination, fostered early by the writings of all the facetious authors, furnished him with the means of amusing and of exciting laughter. Citois, first physician to the cardinal de Richelieu, used to say to that minister, when he was indisposed, *Monseigneur*, all our drugs are of no avail, unless you mix with them a dram of Boisrobert. The cardinal could not do without his jokes. He was his *bel-esprit* and his buffoon. Boisrobert falling into disgrace, had recourse to Citois, who put at the bottom of his paper to the cardinal, as if it had been a prescription, **RECIPÉ BOISROBERT**. This jest had its effect, by causing him to be recalled.—His jocularity accompanied him even to the brink of the grave. On his death-bed, being pressed to send for a confessor, Oh yes, by all means, said he, let somebody go and fetch me one; but let them take care not to bring me a jansenist.—Boisrobert published, 1. *Divers poems*; the first part 1647, 4to, and the second 1659, 8vo. 2. *Letters*, in the collection of Faret; 8vo. 3. *Tragedies, comedies, and tales*, which bear the name of his brother Antoine le Metel, sieur d'Ouville. 4. *Histoire indienne d'Anaxandre et d'Orasie*; 1629, 8vo. 5. *Nouvelles héroïques*, 1627, 8vo. His theatrical pieces, applauded by cardinal Richelieu and by some of his flatterers, are buried in the dust.

BOISSARD (JOHN JAMES), a famous antiquary, born at Bezançon in France, 1528. He published several collections, which are of great use to such as would understand the roman antiquities. He had a violent passion for this study; he drew plans of all the ancient monuments in Italy, and visited all the antiquities of the isles of Corfu, Cephalonia, and Zant. He went also to the Morea, and would have proceeded to Syria, had he not been

prevented by a dangerous fever, which seized him at Methone. Upon his return to his own country, he was appointed tutor to the sons of Anthony de Vienne, baron de Clervant, with whom he travelled into Germany and Italy. He had left at Montbelliard his antiquities which he had been collecting with so much pains; and was so unlucky as to lose them all, when the people of Lorraine ravaged Franche Comté. He had none left except those which he had transported to Metz, where he himself had retired; but as it was well known that he intended to publish a large collection of antiquities, there were sent to him from all parts many sketches and draughts of old monuments. By this means he was enabled to favour the public with his work, intituled, *De Romanæ urbis topographia et antiquitate*. It consists of four volumes in folio, which are enriched with several prints. He published also the lives of many famous persons, with their portraits. This work, intituled, *Theatrum vitæ humanæ*, is divided into four parts, in 4to: the first printed at Frankfort, 1597; the second and third in 1598; and the fourth in 1599. His treatise, *De divinatione et magicis præstigiis*, was not printed till after his death, which happened at Metz, Oct. 30, 1602. There have been two editions of it: one at Hainau in 1611, 4to; another at Oppenheim in 1625, folio. He wrote also a book of Epigrams, Elegies, and Letters; but these are not so much esteemed as his other performances [r].

BOISSI (LOUIS DE), a celebrated french comic writer of native wit and genuine humour, and incontestably one of the first geniuses that France has produced. But, as has often been the fate of such extraordinary favourites of the muses, though he laboured incessantly for the public, his works procured him only a competency of fame—he wanted bread. In short, while the theatres and coffee-houses of Paris were ringing with plaudits on his uncommon talents to promote their mirth, he was languishing, with a wife and child, under the pressures of the extremest poverty. Yet, melancholy as his situation was, he lost nothing of that pride, the usual concomitant of genius, whether great or small. He could not creep and fawn at the feet of a patron. Boissi had friends, who would readily have relieved him; but they were never made acquainted with his real condition, or had not that friendly impetuosity which forces assistance on the modest sufferer. He at length became the prey of distress, and sunk into despondency. The shortest way to rid himself at once of his load of misery seemed to him to be death. By continually cherishing this idea, the formidable monarch appeared to him in the light of a friend, a saviour, and deliverer, and won his affection. His tender spouse, who was no less weary of life, lis-

[r] Martinus Hamkii de Scriptoribus Rer. Roman. tom. i. c. 76.

tened with participation as often as he declaimed, in all the warmth of poetic rapture, on the topic of deliverance from this earthly prison, and the smiling prospects of futurity; till at length he took up the resolution to accompany him in death. But she could not bear to think of leaving her beloved son, of five years old, in a world of misery and sorrow; it was therefore agreed to take the child along with them, on their passage into another and a better.

They were now firmly resolved to die. But what mode of death should they adopt? They made choice of starving. To this end, they shut themselves up in their solitary and deserted apartment, waiting their dissolution with immovable fortitude. When any one came and knocked, they fled trembling into a corner, for fear of being discovered. Their little boy, who had not yet learned to silence the calls of hunger by artificial reasons, whimpering and crying, asked for bread; but they always found means to quiet him.

It occurred to one of Boissi's friends, that it was very extraordinary he should never find him at home. At first he thought the family had changed their lodgings; but, on assuring himself of the contrary, he began to be alarmed. He called several times in one day: always nobody at home! At last he proceeded to burst open the door.—How great was his surprise, at seeing his friend, with his wife and son, extended on the bed, pale and emaciated, scarcely able to utter a sound! The boy lay in the middle, and the husband and wife had their arms thrown over him. The child stretched out his little hands towards his deliverer, and his first word was—Bread! It was now the third day that not a morsel of food had entered his lips. The parents lay still in a perfect stupor; they had never heard the bursting open of the door, and felt nothing of the embraces of their agitated friend. Their wasted eyes were directed towards the boy; and the tenderest expressions of pity were in the look with which they had last beheld him, and still saw him dying. Their friend hastened to take measures for their recovery; but could not succeed without difficulty. They thought themselves already far from the troubles of life, and were terrified at being suddenly brought back to them. Void of sense and reflection, they submitted to the attempts that were made to recall them to life. At length a thought occurred to their friend, which happily succeeded. He took the child from their arms, and thus roused the last spark of paternal and maternal tenderness. He gave the child to eat; who, with one hand held his bread, and with the other alternately shook his father and mother. It seemed at once to rekindle the love of life in their hearts, on perceiving that the child had left the bed and their embraces. Nature did her office. Their friend procured them strengthening broths,

which he put to their lips with the utmost caution, and did not leave them till every symptom of restored life was fully visible.

This transaction made much noise in Paris, and at length reached the ears of the marchioness de Pompadour. Boissi's deplorable situation moved her. She immediately sent him a hundred louis-d'ors, and soon after procured him the profitable place of *comptrolleur du Mercure de France*, with a pension for his wife and child, if they outlived him.—His *Œuvres de theatre* are in 9 vols. 8vo. His italian comedy, in which path he is the author of numerous pieces, has not the merit of the above. He was of the french academy. Boissi died in April 1758.

BOIVIN (FRANÇOIS DE), baron of Villars, was secretary to the marshal de Brissac, and accompanied him into Piémont under Henry II. We have by him, *l'Histoire des guerres de Piémont, depuis 1550 jusqu'en 1561*; Paris, 2 vols. 8vo. This historian is neither elegant nor accurate in general; but he may be consulted with safety on the exploits that passed under his own observation. Boivin died in 1618 very old. His History, continued by Cl. Malinger, appeared in 1630.

BOIVIN (JOHN), professor of greek in the college-royal, was born at Montreuil l'Argilé. Being sent for to Paris by his elder brother, young Boivin soon made great progress in literature, in the languages, and especially in the knowledge of the greek. He died October 29, 1726, aged 64, member of the *academie françoise*, of that of *belles-lettres*, and keeper of the king's library. He profited by this literary treasure, by drawing from it a variety of information, and to a great extent. He had every quality necessary to a man of letters, gentle manners, and a simplicity more amiable in scholars than in the rest of mankind, but which they do not always possess. He wrote, 1. The apology for Homer, and the Shield of Achilles, in 12mo. 2. Translation of the *Batrachomyomachia* of Homer into french verse, under his name latinised into *Biberimero*. 3. The *Œdipus* of Sophocles, and the Birds of Aristophanes, translated into french, in 12mo. 4. Pieces of greek poetry. 5. The edition of the *Mathematici veteres*, 1693, in folio. 6. A latin life of Claude le Peletier, in 4to, written in a style rather too inflated. 7. A translation of the Byzantine history of Nicephorus Gregoras, exact, elegant, and enriched with a curious preface, and notes replete with erudition.

BOKHARI [G], one of the most celebrated doctors of musulmanism, was born in Arabia in the 194th year of the Hegira, under the caliph of Amin. He began his studies when he was but ten years old, and particularly applied himself to the know-

[G] His real name was Abu Abdulla is more generally known by that of Bok-Mohammed Ben Ismail Al Gish, but he hari.

ledge of the law and religion of his country. He came to Bokharah when Abu Heifs was musti of it; and was received very coolly by him, because he maintained the principles of predestination, and because he was of the same opinion as Motazales as to the creation of the alcoran; in which he did no more than propagate the sentiments of his master Marissi. It is however said that Bokhari retracted as to these two points before his death. Not being pleased with his abode at Bokharah, he determined on retiring to one of the suburbs of the city of Samarcand called Khertenk, where he died the first day of the month Scheval in the 256th year of the hegira, under the caliphate of Motamed. Ben Kozuimah says, that no mussulman doctor was ever so famous as Bokhari in traditions. Indeed the grand work of this doctor is that which he has intituled *Techioh*, the Sincere, where he says himself that he has collected 7275 most authentic traditions, selected from 100,000 traditions, all of which he believed to be true; and that he had separated these 100,000 from 200,000 others, which he had rejected as false. He wrote this work at Mecca. The authority of all these traditions is principally founded on the faith of Ben Hanbeil, one of the four chiefs of the orthodox sect of Mohammedans. What has considerably increased the reputation of the sahib, is that few books have had more commentators. We have other things of his writing, but they are of much less consequence [H]. Our author left a son named Iman Zade al Bokhari, who trod in the footsteps of his father [I].

BOLEYN (ANNE), wife of Henry VIII. king of England, and memorable for giving occasion to the reformation in this country, was the daughter of sir Thomas Boleyn, and born in 1507. She was carried into France at seven years of age by Henry VIII's sister, who was wife of Lewis XII: nor did she return into England, when that queen retired thither after the death of her husband; but staid in the service of queen Claudia, the wife of Francis I. and after the death of that princess went to the dukes of Alençon [K]. The year of her return is not well known: some will have it to have been in 1527, others in 1525. Thus much is certain, that she was maid of honour to queen Catherine of Spain, Henry VIII's first wife; and that the king fell extremely in love with her. She behaved herself with so much art and address, that, by refusing to gratify his passion, she brought him to think of marrying her: and the king, deceived by her into a persuasion that he should never enjoy her unless

[H] They are these: 1. *Adab al Mofredat fil hadith*, i. e. the peculiar qualities of traditions; and 2. *Esma al Jahaba*, i. e. the name of the first doctors of mohammedanism.

[I] D'Herbelot *Bibl. Orient.* vol. i. p. 410, 411.

[K] Burnet's *Hist. of Reform.* vol. i. b. ii.

he made her his wife, was induced to set on foot the affair of his divorce with Catherine, which at last was executed with great solemnity and form. A celebrated author observes, that "that, which would have been very praise-worthy on another occasion, was Anne Boleyn's chief crime; since her refusing to comply with an amorous king, unless he would divorce his wife, was a much more enormous crime than to have been his concubine. A concubine, says he, would not have dethroned a queen, nor taken her crown or her husband from her; whereas the crafty Anne Boleyn, by pretending to be chaste and scrupulous, aimed only at the usurpation of the throne, and the exclusion of Catherine of Arragon, and her daughter, from all the honours due to them [L]."

In the mean time, Henry could not procure a divorce from the pope; which made him resolve at length to disown his authority, and to sling off his yoke. Nevertheless he married Anne Boleyn privately upon the 14th of November 1532, without waiting any longer for a release from Rome; and, as soon as he perceived that his new wife was with child, he made his marriage public [M]. He caused Anne Boleyn to be declared queen of England on Easter-eve 1533, and to be crowned the first of June following. She was brought to bed, upon the 7th of September, of a daughter, who was afterwards queen Elizabeth; and continued to be much beloved by the king, till the charms of Jane Seymour had fired that prince's heart in 1536. Then his love for his wife was changed into violent hatred; he believed her to be unchaste, and caused her to be imprisoned and tried. "She was indicted of high treason, for that she had procured her brother and other four to lie with her, which they had done often; that she had said to them, that the king never had her heart; and had said to every one of them by themselves, that she loved him better than any person whatever, which was to the slander of the issue that was begotten between the king and her. And this was treason according to the statute made in the 26th year of this reign; so that the law, which was made for her and the issue of her marriage, is now made use of to destroy her." She was condemned to be either burnt or beheaded; and she underwent the latter, on the 19th of May 1536. The right reverend author of the History of the reformation relates some very remarkable things of her behaviour during the time of her imprisonment, and a little before her execution. When she was imprisoned, she is said to have acted very different parts; sometimes seeming devout and shedding abundance of tears, and then all of a sudden breaking out into a loud laughter. A few hours before her death, she said, that the executioner was very handy;

[L] Bayle's Dict. art. BOLEYN.

[M] Burnet, &c.

and besides, that she had a very small neck; at the same time feeling it with her hands, and laughing heartily. However, it is agreed that she died with great resolution, taking care to spread her gown about her feet, that she might fall with decency; as the poets have related of Polyxena, and the historians of Julius Cæsar.

Roman catholic writers have taken all occasions to rail at this unhappy woman, as well through vexation at the schism which she occasioned, as for the sake of defaming and dishonouring queen Elizabeth by this means; and they have triumphed vehemently, that, in the long reign of that queen, no endeavours were used to justify her mother. But either queen Elizabeth or her ministers are greatly to be admired for prudence in this respect; since it is certain, that Anne Boleyn's justification could never have been carried on, without discovering many things, which must have been extremely prejudicial to the queen, and have weakened her right, instead of establishing it. For though the representations of the papists are in no wise to be regarded, yet many things might have been said to the disadvantage of her mother, without transgressing the laws of true history: as, that she was a woman gay even to immodesty, indiscreet in the liberties she took, and of an irregular and licentious behaviour.

BOLSEC (JEROME), a proper example to shew the vanity and futility of fame; since it will shew that some circumstances are sufficient to make the fate of a scoundrel equal to that of the greatest men, and the most brutish follies as much respected as the finest productions of human wit. This man's whole merit was inventing abominable lies and absurdities against the first reformers in the sixteenth century; and by this means supplying popish missionaries with matter of invective against them, he was often quoted, and became respected.

He was a Carmelite of Paris; who, having preached somewhat freely in St. Bartholomew's church, forsook his order, and fled into Italy [N]. He set up for a physician, and married: but soon after did something or other for which he was driven away. He set up afterwards in Geneva as a physician; but, not succeeding in that profession, he went over to divinity. At first he dogmatized privately on the mystery of predestination, according to the principles of Pelagius; and afterwards had the boldness to make a public discourse against the received opinion. Upon this, Calvin went to see him, and censured him mildly. Then he sent for him to his house, and endeavoured to reclaim him from his error: but this did not hinder Bolsec from delivering in public an insulting discourse against the decree of eternal predestination. Calvin was among his auditors: but, hiding himself in the crowd, was not seen by Bolsec, which made him the

[N] Beza in vita Calvini.

bolder. As soon as Bolsec had ended his sermon, Calvin stood up, and confuted all he had been saying. "He answered, over-set, and confounded him, says Beza, with so many testimonies from the word of God, with so many passages, chiefly from St. Augustine—in short, with so many solid arguments, that every body was miserably ashamed for him, except the brazen-faced monk himself." This was not all : a magistrate, who was present in that assembly, called him a seditious fellow, and sent him to prison. The cause was discussed very fully ; and at last, with the advice of the swiss churches, the senate of Geneva declared Bolsec convicted of sedition and pelagianism ; and as such banished him from the territory of the republic, on pain of being whipped if he should return thither. This was done in 1551. He retired into a neighbouring place, which depended on the canton of Bern, and raised a great deal of disturbance there. He boldly accused Calvin of making God the author of sin. Calvin, to prevent the impressions which such complaints might make upon the gentlemen of Bern, caused himself to be deputed to them, and pleaded his cause before them. He was so fortunate, that though he could not get a determination upon his doctrine, whether it was true or false, yet Bolsec was ordered to quit the country.

He returned to France, and applied himself to the protestants ; first at Paris, afterwards at Orleans. He showed a great desire to be promoted to the ministry, and to be reconciled to the church of Geneva : but the persecution that arose against the protestants, made him resolve to take up his first religion, and the practice of physic. He went and settled at Autun, and prostituted his wife to the canons of that place ; and, to ingratiate himself the more with the papists, exerted a most flaming zeal against the reformed. He changed his habitation often : he lived at Lyons in 1582, as appears by the title of a book, which he caused to be printed then at Paris against Beza. He died not long after : for he was not living in 1585. The book just mentioned is intituled, The history of the life, doctrine, and behaviour of Theodorus Beza, called the spectable and great minister of Geneva. This was preceded by the History of the life, actions, doctrine, constancy, and death of John Calvin, heretofore minister of Geneva ; which was printed at Lyons in 1577. Both these histories are altogether unworthy of credit, as well because they are written by an author full of resentment, as because they contain facts notoriously false.

BOLSWERD (SCHELDT), a native of the Low Countries ; engraved a great number of plates from the works of Rubens, Vandyke, and Jordano, and has perfectly imitated the taste of those great masters. Adam and Boetius Bolswerd, though excellent engravers, of the same name, yet never equalled Scheldt.

BOLTON

BOLTON (ROBERT), was born in Northamptonshire, about the year 1698, and received his education at Wadham college, Oxford, where, on the 13th June 1718, he took the degree of M. A. Being a valetudinarian and hypochondriac, he found a college-life not agreeable to his temper; and being possessed of a small private fortune, he did not reside long at Oxford. In 1720 he lived at Fulham, where his acquaintance commenced with Mrs. Butler, which afterwards occasioned his being known to Mr. Pope; and he sometimes took up his abode with old lady Blount at Twickenham. About 1724 he resided at Kensington, where the celebrated Mr. Whiston then dwelt; and in part by his recommendation, on the resignation of Dr. Butler, afterwards bishop of Durham, of the chaplainship to sir Joseph Jekyl, master of the rolls, our author was received into that gentleman's family in the same capacity, and continued there unto the time of sir Joseph's death. In the year 1731 he printed in the newspaper of the time, a character of Mrs. Butler, the lady before mentioned. This eulogium produced the following lines, in the name of the deceased lady, from Mr. Pope to our author, which are not inserted in any edition of his works[o]:

Stript to the naked soul, escap'd from clay,
 From doubts unfetter'd, and dissolv'd in day;
 Unwarm'd by vanity, unreach'd by strife,
 And all my hopes and fears thrown off with life;
 Why am I charm'd by friendship's fond essays,
 And tho' unbody'd conscious of thy praise?
 Has pride a portion in the parted soul?
 Does passion still the firmest mind controul?
 Can gratitude outpace the silent breath?
 Or a friend's sorrow pierce the gloom of death?
 No—'tis a spirit's nobler task of bliss,
 That feels the worth it left in proofs like this;
 That not its own applause, but thine approves,
 Whose practice praises, and whose virtue loves;
 Who liv'd to crown departed friends with fame,
 Then dying late shalt all thou gav'st reclaim.

It is to be presumed that Dr. Bolton's connection with sir Joseph Jekyl introduced him to the patronage of lord Hardwicke, by whose means in the year 1735 he was promoted to the deanery of Carlisle. In 1738 he was appointed vicar of St. Mary's, Reading; and both these preferments, the only ones he

[o] Mr. Ruffhead, in his life of Pope, p. 438, has given these verses, which he says, "have never yet been printed, and for which the public is indebted to the honourable Mr. Yorke." In this assertion, however, he was mistaken; they

were printed soon after the writing of them in the Prompter, No. 8. and since in the works of Aaron Hill, vol. iv. p. 133. who by mistake ascribes the character of Mrs. Butler to Mr. Pope.

ever received, he held until the time of his death. He was an excellent parish priest, and a good preacher, charitable to the poor; and having from his own valetudinary state acquired some knowledge of physic, he kindly assisted them by advice and medicine. He was greatly beloved by his parishioners, and deservedly; for he performed every part of his duty in a truly exemplary manner. On Easter Tuesday in 1739 he preached one of the spital sermons at St. Bride's, Fleet-street, which was afterwards printed in 4to. We do not find that he aspired to the character of an author, though so well qualified for it, until late in life. His first performance was intituled, *A Letter to a lady on card-playing on the Lord's day*, 8vo, 1748; setting forth in a lively and forcible manner the many evils attending the practice of gaming on Sundays, and of an immoderate attachment to that fatal pursuit at any time. In 1750 appeared *The employment of time*, three essays, 8vo. dedicated to lord Hardwicke; the most popular of our author's performances, and, on its original publication, generally ascribed to Gilbert West. The next year, 1751, produced *The Deity's delay in punishing the guilty considered on the principles of reason*, 8vo; and in 1755, *An answer to the question, Where are your arguments against what you call lewdness, if you can make no use of the Bible?* octavo.

Continuing to combat the prevailing vices of the times, he published in 1757, *A letter to an officer of the army on travelling on Sundays*, 8vo; and in the same year, *The ghost of Ernest, great grandfather of her royal highness the princess dowager of Wales, with some account of his life*, 8vo. Each of the above performances contains good sense, learning, philanthropy, and religion, and each of them is calculated for the advantage of society.

The last work which Dr. Bolton gave the public was not the least valuable. It was intituled *Letters and tracts on the choice of company, and other subjects*, 8vo, 1761. This he dedicated to his early patron lord Hardwicke, to whom he had inscribed *The employment of time*, and who at this period was no longer chancellor. In his address to this nobleman he says, "An address to your lordship on this occasion in the usual style would as ill suit your inclinations as it doth my age and profession. We are both of us on the confines of eternity, and should therefore alike make truth our care, that truth which duly influencing our practice will be the security of our eternal happiness.

"Distinguished by my obligations to your lordship, I would be so by my acknowledgments of them: I would not be thought to have only then owned them when they might have been augmented. Whatever testimony I gave of respect to you when in the highest civil office under your prince, I would express the same

same when you have resigned it; and shew as strong an attachment to lord Hardwicke as I ever did to the lord chancellor.

“Receive, therefore, a tribute of thanks, the last which I am ever likely in this manner to pay. But I am hastening to my grave, with a prospect which must be highly pleasing to me, unless divested of all just regard to those who survive me.”

We have already observed, that Dr. Bolton was originally of a valetudinarian habit, though he preserved himself by temperance to a considerable age. In the preface to the work now under consideration, he speaks of the feeble frame he with so much difficulty supported; and afterwards says, “My decay is now such, that it is with what I write as with what I act; I see in it the faults which I know not how to amend.” He however survived the publication of it two years, dying in London, where he came for Dr. Addington’s advice, on the 26th Nov. 1763, and was buried in the porch between the first and second door of the parish-church of St. Mary, Reading. Since his death a plain marble has been erected to his memory.

Dr. Bolton was a very tall man, very thin, very brown. He understood well, hebrew, greek, latin, spanish, italian, and french. It was a long time before he could prevail on himself to subscribe to the 39 articles for preferment; but at last, as articles of peace, and so far forth as authorised by scripture, he did; for it was generally supposed he did not approve of all the athanasian doctrine. He married Mrs. Holmes, a widow-lady, with whom he lived about 25 years in great domestic happiness, but left no children by her. Besides the several performances already mentioned, he wrote and printed a Visitation sermon in the year 1741.

BOLTON or BOULTON (EDMUND), an ingenious english antiquary, who lived in the beginning of the xviiith century. His most considerable work is intituled *Nero Cæsar, or Monarchie depraved*; an historical work, dedicated to the duke of Buckingham, lord admiral, printed at London in 1624, folio. It is adorned with several curious and valuable medals, and divided into 55 chapters, in some of which are introduced very curious observations. In the 24th and 25th he gives a particular account of the revolt in Britain against the Romans, under the conduct of Boadicea, which he introduces with a recapitulation of british affairs from the first entrance of the Romans under Julius Cæsar till the revolt in the reign of Nero. The battle in which Boadicea was defeated he supposes to have been fought on Salisbury plain, between two woods; and that Boadicea was buried in this plain, and Stone-henge or Stonage erected for her monument. In chapter 36th he treats of the east-india trade in Nero’s time, which was then carried on by the river Nile, and thence by caravans over land to the Red sea, and thence to

the Indian ocean; the ready coin carried yearly from Rome upon this account amounting, according to Pliny's computation, to above three hundred thousand pounds sterling, and the usual returns in December or January yielding, in clear gain, an hundred for one. Besides this he wrote several other works [P].

BOLTON (ROBERT [Q]), born in 1571, was a divine of puritan principles, very eminent for his piety, and one of the greatest scholars of his time. The greek language was so familiar to him, that he could speak it with almost as much facility as his mother tongue. In 1605, when James I. visited the university of Oxford, he was appointed by the vice-chancellor to read in natural philosophy, and dispute before him in the public schools. He was generally esteemed a most persuasive preacher, and as judicious a casuist. His practical writings are numerous. His book on happiness, which has gone through many editions, was the most celebrated of his works. When he lay at the point of death, one of his friends, taking him by the hand, asked him if he was not in great pain; "Truly, said he, the greatest pain that I feel is your cold hand;" and presently expired, on the 17th Dec. 1631, aged 60.

BOMBERG (DANIEL), a famous printer, born at Antwerp, and established at Venice, died in 1549, got into repute by his hebrew editions of the bible and the rabbinical books. He expended the whole of his capital in these great works. It is said that he kept near a hundred jews to correct or to translate them. It is to him we are indebted for the Talmud in 11 vols. folio. Some have affirmed that he printed books to the amount of four millions in gold. A high value is set upon his hebrew bible printed at Venice in 1549, 4 vols. folio.

BON DE ST. HILAIRE (FRANÇOIS XAVIER), first honorary president of the chamber of accounts at Montpelier, to the abilities of a magistrate added those of a scholar. The academy of inscriptions and the royal societies of London and of Montpelier, informed of his merit, gave him a fellowship among them. This learned personage died in 1761, after having published several works: 1. *Memoire sur les Marrons d'Inde*, 12mo. 2. *Dissertation sur l'utilité de la soie des araignées*.

BONA (JOHN), a cardinal, famous for piety and learning, was descended from an antient and noble family, and born at Mondovi, a town in Piedmont, on the 10th Oct. 1609. He was devoted to solitude, and had a contempt of the world from his

[P] 1. The life of king Henry II. in order to have been inserted in Speed's chronicle; but as he favoured too much the haughty behaviour of Thomas Becket, another life was written by Dr. Burcham.

2. The elements of armorics, Lond. 1610, 4to. 3. *Hypercritica*, or a rule of judg-

ment for writing or reading our histories. This piece was published by Dr. Anthony Hall, at the end of Nicolai Triveri annalium continuatio, Oxon. 1722, 8vo, and other little things never published.

[Q] Granger's Biog. Hist. vol. i. p. 365.

infancy. At fifteen years of age he betook himself to a monastery near Pignerol, belonging to the begging friars of the order of St. Bernard; and in 1651 was made general of his order. Cardinal Fabio Chigi, who was Bona's great friend, and in 1655 chosen pope under the name of Alexander VII. would have had him to have continued in this office, and used some means to prevail with him: but Bona pressed so earnestly to be discharged, that the pope at length suffered him to resign it. He did it however upon this condition, that Bona should not depart from Rome; and, in order to reconcile him to it, gave him several very considerable places. Clement IX. continued him in these places, conferred upon him new ones, and made a cardinal of him in Nov. 1669. This pontiff dying soon after, many people wished that Bona might succeed him in the holy see; and a certain jesuit made the following epigram upon the occasion:

Grammaticæ leges plerumque ecclesiæ spernit:

Forte erit, ut liceat dicere Bona papa.

Vana solæcismi ne te conturbet imago:

Esset papa bonus, si Bona papa foret.

The learned know that these lines cannot be translated; and therefore we hope the english reader will excuse it. In the mean time Bona was not elected pope; which however could be no mortification to a man wholly given up to study and devotion. He was very learned; held a correspondence with most of the literati in Europe, and was sometimes at the pains of revising and correcting their works. He was the author of several things himself, chiefly written in the devotional way, which were much esteemed, and have been translated most of them into french. Bona died as he had lived, with the greatest tranquillity and piety, aged 65.

BONANNI (PHILIP), a learned jesuit, died at Rome in 1725, at the age of 87, after having honourably filled different posts in his order. He has left several works of various kinds, principally turning on natural history, for which he had a predominant liking. He was engaged in 1698 to put in order the celebrated cabinet of pere Kircher; and he continued to employ himself in that business and the augmentation of it till his death. The chief of his works are, 1. *Recreatio mentis et oculi in observatione animalium testaceorum*, Romæ, 1684, 4to, with near 500 figures. He first composed this book in italian, and it was printed in that language in 1681 in 4to; he translated it into latin for the benefit of foreigners. 2. *History of the church of the Vatican*; with the plans both antient and modern, Rome, 1696, folio, in latin. 3. *Collection of the medals of the popes, from Martin V. to Innocent XII.* Rome, 1699, 2 vols. folio, in latin. 4. *Catalogue of the orders, religious, mi-*

litary, and equestrian, with plates representing their several habiliments, in latin and in italian, Rome, 1706, 1707, 1710, and 1711, 4 vols. 4to. The plates in particular render this last work highly interesting and much in request. 5. *Observationes circa viventia in non viventibus*, Rome, 1691, 4to. 6. *Musæum collegii romani Kircherianum*, Rome, 1709, folio. 7. A treatise on varnishes, in italian, Paris, 1713, 12mo. 8. *Gabinetto armonico*, 1723, 4to.

BONARELLI (GUI UBALDO), an italian count, born at Urbino, Dec. 25, 1563. He brought his talents to great perfection in France and Italy. The duke of Ferrara entrusted him with several negotiations, in which he displayed his abilities in politics. His turn for poetry did not manifest itself till late. But his first essay, his *Filis de Sciro* (the handsomest edition of which is that of Elzevir, 1678, in 4to, or that of Glasgow, 1763, 8vo.), was compared to the *Pastor fido*, and to the *Amynta*. There are few pastorals written with greater art and ingenuity; but that art is too distant from nature, and the ingenuity runs too far into refinement. His shepherds are all courtiers; his shepherdesses are frequently prudes, and their conversations like those of the toilette. The author was censured for having made Celia, who has so great a share in the piece, nothing more than an epifodical personage. He was still more severely censured for giving her an equally ardent love for two shepherds at once. He attempted to excuse this defect in a tract written on purpose; but that justification only served to excite more admiration at his genius and erudition than at his taste and judgment. We have likewise some academical discourses of his. He died Jan. 8, 1608, at the age of 45.

BONAVENTURE (JOHN FIDAUZA), a celebrated doctor, cardinal, and saint of the church of Rome, was born in Sicily, 1221. He was admitted into the order of St. Francis, about 1243; and studied divinity at the university of Paris, it is said, with so much success, that at the end of seven years he was thought worthy to read public lectures upon the Sentences. He was created doctor in 1255, and the year after appointed general of his order. He governed with so much zeal and prudence, that he perfectly restored the discipline of it, which had been greatly neglected. Pope Clement IV. nominated him to the archbishopric of York in England; but Bonaventure refused it as earnestly as others usually seek such sort of things. After the death of Clement the see of Rome lay vacant almost three years, the cardinals not being able to agree among themselves who should be pope. They came at length, however, to a most solemn engagement, to leave the choice to Bonaventure; and to elect whoever he should name, though it should be even himself. Bonaventure named Theobald, archdeacon of Liege, who was

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at that time in the holy land, and who took the title of Gregory X. By this pope he was made a cardinal and bishop of Alba; and appointed to assist at a general council, which was held at Lyons soon after. He died there in 1274, and was magnificently and honourably conducted to his grave; the pope and whole council attending, and the cardinal Peter of Tarantais, afterwards pope Innocent V. making his funeral oration. Sixtus IV. made a saint of him in 1482; and Sixtus V. a doctor in 1588. Bellarmine has pronounced Bonaventure a person dear to God and men; which is nothing near to be wondered at so much, as that Luther should call him *vir præstantissimus*, a most excellent man. His works were printed at Rome in 1588, in 8 vols. folio. Excepting his commentary upon the master of the Sentences, they are chiefly on pious and mystical subjects, and have gained him the name of the seraphic doctor.

BONAVENTURE of Padua, a cardinal, born in that city in 1332, and descended from a noble and illustrious family. He studied divinity at Paris, where he distinguished himself by his uncommon parts and application. He was of the order of St. Augustin, of which he was made general in 1377. Pope Urban VI. gave him a cardinal's cap the year after; which engaging him to stand up for the rights of the church against Francis de Carrario of Padua, that petty monarch contrived to have him murdered. He was dispatched with the shot of an arrow, as he was passing St. Angelo's bridge at Rome, in 1386; and the manner of his death gave occasion to the following latin distich, which cannot be translated so as to be intelligible to an english reader:

*Quæ BONA tam cupide cœlo VENTURA rogabas,
In te livoris missa sagitta dedit.*

He was the author of several works: as, Commentaries upon the epistles of St. John and St. James, lives of the saints, sermons, Speculum Mariæ, &c. He had a very close and intimate friendship with the celebrated Petrarch, whose funeral oration he pronounced in the year 1369.

BOND (JOHN), a celebrated commentator and grammarian, born in Somersetshire in 1550. He was educated at Winchester school, and in 1569 was entered a student at New college in Oxford, where he became highly esteemed for his academical learning. In 1579 he took the degree of M. A. and soon after the warden and fellows of his college appointed him master of the free-school of Taunton in Somersetshire. Here he continued many years, and several of his scholars became eminent both in church and state. Being at length, however, tired with the fatigue of this irksome employment, he turned his thoughts to the study of physic, and practised it with great reputation. He died at

Taunton the 3d of August 1612, and was buried in the chancel of the church, with the following epitaph over his grave :

Qui medicus doctus, prudentis nomine clarus,
Eloquii splendor, Pieridumque decus,
Virtutis cultor, pietatis vixit amicus,
Hic jacet in tumulo ; spiritus alta tenet.

Mr. Bond has left *Annotationes in poemata Quintii Horatii*, Lond. 1606, 8vo. Han. 1621, 8vo. His *Persius* was not printed till two years after his death, in 8vo. under the following title, *Auli Persii Flacci Satyræ sex, cum posthumis commentariis Johannis Bond.* Mr. Wood is of opinion that, besides these, he wrote several other pieces, which were never published.

BONET (THEOPHILUS), a famous medicinal writer, born at Geneva in 1620. He took his degree in physic in 1643, after he had gone through most of the famous universities. He was for some time physician to the duke of Longueville, and skill in his profession got him considerable practice ; but, being seized with an excessive deafness, was obliged to retire from business. In this retirement he found leisure to collect all the observations he had made during a practice of forty years. 1. The first work he published was, *Pharos medicorum, &c.* It consists of practical cautions extracted chiefly from the works of Ballonius ; and he notes many errors which prevailed amongst the generality of physicians. He gave another edition of it with many additions. It was also printed at Geneva in 1687, under the title of *Labyrinthi medici extricati, &c.* 2. In 1675 he published *Prodromus anatomix practicæ, sive de abditis morborum causis, &c.* This piece is part of the following, intitled, 3. *Sepulchretum, sive anatomia practica ex cadaveribus morbo denatis.* He has collected in this work a great number of curious observations upon the diseases of the head, breast, belly, and other parts of the body. 4. *Mercurius Compitalius, sive index medico-practicus per decisiones, cautiones, &c.* Geneva, 1682, fol. 5. *Medicina Septentrionalis collatitia*, Geneva, fol. in two volumes ; the first published in 1684, and the second in 1686. It is a collection of the best and most remarkable observations in physic which had been made in England, Germany, and Denmark, which our author has reduced into certain heads, according to the several parts of the human body. 6. *Polyalthes, sive Thesaurus medica practicus ex quibuslibet rei medicæ scriptoribus congestus, &c.* Geneva, 1691, in folio, 3 vols. 7. *Theodori Turqueti de Maerne tractatus de arthritide, una cum ejusdem aliquot consiliis.* 8. *Jacobi Rohaulti tractatus physicus e gallico in latinum versus*, Geneva, 1675, 8vo.

Dr. Bonet died of a dropsy the 29th of March 1689.

BONFADIUS (JAMES), a very polite writer of the xvth century, was born in Italy, near the lake di Garda ; but we do not know

know in what year. He was three years secretary to cardinal Bari at Rome; but lost the fruits of his services by the death of his master. He then served cardinal Glinucci in the same capacity; but long sickness made him incapable of that employment. When he was recovered, he found himself so disgusted with the court, that he resolved to seek his fortune by other means. He continued a good while in the kingdom of Naples, but, springing no game there, he went to Padua, and then to Genoa; where he read public lectures on Aristotle's politics. He was ordered to read some likewise upon his rhetoric; and, succeeding well in it, many scholars flocked to learn good literature from him. His reputation increased daily, so that the republic of Genoa made him their historiographer, and assigned him a handsome pension for that office. He applied himself laboriously to compose the annals of that state, and published the five first books; by which, speaking too freely and too satirically of some families, he created himself enemies who resolved to ruin him. They caused it to be laid to his charge, that, instigated by an inordinate passion for a very handsome youth, his scholar, he gratified his unnatural inclinations with him: and there being witnesses to convict him of it, he was condemned to be burnt. Some have suspected Bonfadius to have been innocent, and that the sole cause of his persecution was the freedom of his pen: but that does not seem to have been the case. The generality of writers have agreed that Bonfadius was guilty; yet are of opinion, that he had never been accused, if he had not given offence by something else. It is remarkable, that the famous Boccalini has blamed Bonfadius for his folly and imprudence, in touching the characters of potent families, and has made him to be justly punished on that account[*]; but, as Mr. Bayle well observes, a man knows the maxims of prudence better than he can practise them; for it is universally believed, that Boccalini himself lost his life for having spoken too freely against Spain.

Bonfadius was executed in 1560. Upon the day of his execution he wrote a note to John Baptist Grimaldi, to testify his gratitude to the persons who had endeavoured to serve him, and promised to inform them, how he found himself in the other world, if it could be done without frightening them. Such promises have been often made; but we have never heard that any of them were performed. He recommended to them his nephew Bonfadius, who is perhaps the Peter Bonfadius, author of some verses extant in the *Gareggiamento poetico del consuso academico ordito*. It is a collection of verses, divided into eight parts, and printed at Venice in the year 1611. There are extant some speeches, letters, latin and italian poems, of James Bonfadius, the subject of this article.

[*] Boccalin Ragguaagli di Parnasso, cent. i. c. 36.

BONFINIUS (ANTHONY), an historian of the xvth century, born at Ascoli in Italy. Mathias Corvin, king of Hungary, having heard of his abilities and learning, sent for him to his court. Bonfinius paid his respects to him at Rees, a few days before that prince made his public entry into Vienna. At his first audience, as he himself tells us, he presented him with his translations of Hermogenes and Herodian, and his genealogy of the Corvins, which he dedicated to his majesty; and two other works addressed to the queen, one of which treated of virginity and conjugal chastity, and the other a history of Ascoli. He had dedicated also a little collection of epigrams to the young prince John Corvin, to which there is added a preface. The king read his pieces with great pleasure, and distributed them among his courtiers in high terms of approbation. He would not allow him to return to Italy, but detained him with a good pension, being desirous that he should follow him in his army. He employed him to write the history of the Huns, and Bonfinius accordingly set about it before the death of this prince; but it was by order of king Uladillaus that he wrote the general history of Hungary. He has carried it down to the year 1495. The original of this work was deposited in the library of Buda, but was never published. In 1543 one Martin Brenner published thirty books of this work from an imperfect copy. The whole consisted of forty-five books, which Sanbucus published in 1568, revised and collated with the best copies. Bonfinius is supposed to have died in Hungary.

BONFRERIUS (JAMES), a jesuit, born at Dinan in the principality of Liege, in 1573, and died at Tournai, March 9, 1643, aged 70. He wrote, 1. *Præloquia in totam scripturam sacram*, Antwerp, 1625, folio, much esteemed by the papists. 2. *Onomasticon of the towns and places mentioned in scripture*; a work of profound erudition, Paris, 1631, folio. Both these works are to be found in the *Menochius of pere Tournemine*. 3. A commentary on the Pentateuch, Antwerp, 1625, folio. 4. Commentaries on almost all the books of scripture. Dupin praises them on account of their perspicuity and method, and that just precision equally remote from extreme brevity and tiresome prolixity. All these works are in latin.

BONGARS (JAMES), a distinguished person, was born at Orleans in 1554; and studied at Strasburg in 1571, where he had an anabaptist for his tutor: for he was of the protestant religion. In 1576, he studied the civil law under the celebrated Cujacius: nevertheless he followed the prevailing taste of those times, which was critical learning; and though, says Bayle, he went not so far as the Lipsiuses and Casaubons, yet he acquired great reputation by it, and perhaps would have equalled them in it, if he could have devoted himself wholly to it, as they did. But state affairs did not permit him. He was employed, near
30 years

30 years in the most important negotiations of Henry IV. for whom he was several times resident with the princes of Germany, and afterwards ambassador. However, he published a good edition of Justin at Paris, 1581, in 8vo. where he shewed his sagacity, his learning, his care in consulting good manuscripts, by the many corrupted passages he restored, and the many difficulties he cleared in the notes. He had a vast knowledge of books, both manuscript and printed; and made a very great collection of them. Besides an edition of Justin, he was the author of other works; which, if they did not shew his learning so much, have spread his fame a great deal more. Thuanus highly commends an answer, which he published in Germany, to a piece, wherein the bad success of the expedition of the year 1587 was imputed to the French, who accompanied the Germans. The world is indebted to Bongars for the publication of several authors, who wrote the history of the expeditions into Palestine. That work is intituled, *Gesta Dei per Francos*; and was printed at Hanaw in 1611, in two volumes folio. There are letters of Bongars, written during his employments, which are much esteemed; and upon which Mr. Bayle has the following note: "Though he did not, like Bembo and Manucius, reject all terms that are not in the best roman authors, yet his style is fine, clear, polite, and full of natural charms. His letters were translated, when the dauphin began to learn the latin language; and it appears by the epistle dedicatory to that young prince, and by the translator's preface, that nothing was thought more proper for a scholar of quality, than to read this work of Bongars: because, by reading it, a man learns at the same time to express himself in noble terms about state affairs, and to judge well of the conduct of an ambassador. Not only words and phrases are to be learnt by it, but also the course of affairs of those times; and many particular facts, which still have some relation to the present time, and may be of greater use than any thing to be found in Cicero's letters." Bongars died at Paris in 1612, when he was 58 years of age: and the learned Casaubon, whose letters shew that he was extremely obliged to him, and that he esteemed him much, laments in one of them, that "the funeral honours, which were due to his great merit, and which he would infallibly have received from the learned in Germany, were not yet paid him at Paris [s]." Mr. Bayle thinks that Bongars was never married: yet tells us, that he was to have been, in 1597, to a french lady, who had the misfortune to die upon the very day appointed for the wedding, after a courtship of near six years. This Bongars speaks of in his letters; from which we learn also, that he was exceedingly afflicted at it.

[s] Epist. 698. edit. 1656.

BONIFACIO (**BALTHAZAR**), a learned Venetian, arch-priest of Rovigo, archdeacon of Trevisa, and at length bishop of Capo d'Istria, had originally been professor of law at Padua. To him is owing the institution of the academies of Padua and Trevisa for the young nobility. This prelate died in 1659, 75 years old, leaving several works in prose and verse: 1. Latin poems, 1619, in 16to. 2. *Historia Trevigiana*, 4to. 3. *Historia ludicra*, 1656, 4to. A diversified and interesting erudition is manifest in these histories.

BONJOUR (**GUILLAUME**), an augustine monk, born at Toulouse, in 1670, was called to Rome by cardinal Noris in 1695. Clement XI. honoured him with his esteem, and employed him on several occasions. This pope having formed a congregation for the purpose of examining strictly the Gregorian calendar, pere Bonjour furnished them with excellent materials for their undertaking. This learned monk died in China 1714, whither he had gone for propagating popery. He was deeply versed in the oriental languages, and especially in that of the Cophites. He published, 1. *Dissertations on the scripture*. 2. *Dissertations on the coptic monuments in the library of the Vatican*, &c.

BONNEFONS (**JOHN**), lat. **BONNEFONIUS**, a latin poet, born in 1554, at Clermont in Auvergne, and filled the post of lieutenant-general of Bar-sur-Seine. His *Pancharis*, and his *phaleucic verses*, in the style of Catullus, are, of all modern performances, the nearest to the graces, the easy pencil, the delicacy and softness of that ancient poet. La Bergerie has translated the *Pancharis* into french verse, very inferior to the latin. The poems of Bonnefons are at the end of those of Beza, in the edition of that author given at Paris by Barbou, 1757, 12mo. There is also one of London, 1720 and 1727, 12mo. Bonnefons died in 1614, leaving a son, who likewise cultivated successfully latin poetry.

BONNER (**EDMUND**), bishop of London, was the son of an honest poor man, and born at Hanley in Worcestershire. He was maintained at school by an ancestor of Nicholas Lechmore, Esq. a baron of the exchequer in the reign of king William; and in 1512, he was entered at Broadgate-hall in Oxford, now Pembroke college [T]. On June 12, 1519, he was admitted bachelor of the canon, and the day following bachelor of the civil law. He entered into orders about the same time; and on the 12th of July 1525, was created doctor of the canon law. He was a man of learning, but distinguished himself chiefly by his skill and dexterity in the management of affairs. This made him be taken notice of by cardinal Wolsey, who

[7] Strype's Ann. of the Reform, vol. ii. edit. 1725. fol. p. 575. Wood's Fasti, vol. i.

appointed him his commissary for the faculties; and he was with this prelate at Cawood, when he was arrested for high treason. He enjoyed at once the livings of Blaydon and Cherry Burton in Yorkshire, Ripple in Worcestershire, East Dereham in Norfolk, and the prebend of Chiswick in the cathedral church of St. Paul: but the last he resigned in 1539, and East Dereham in 1540. He was installed archdeacon of Leicester, October 17, 1535 [v].

After the cardinal's death, he got into the good graces of king Henry VIII. who appointed him one of his chaplains; and he was a promoter of the king's divorce from queen Catherine of Spain, and of great use to his majesty in abrogating the pope's supremacy [x]. He was also in high favour with lord Cromwell, secretary of state, by whose recommendation he was employed as ambassador at several courts [y]. In 1532, he was sent to Rome, along with sir Edward Karne, to excuse king Henry's personal appearance upon the pope's citation. In 1533, he was again sent to Rome to pope Clement VII. then at Marseilles, upon the excommunication decreed against king Henry VIII. on account of his divorce; to deliver that king's appeal from the pope to the next general council. He executed the order of his master in this affair with so much vehemence and fury, that the pope talked of throwing him into a caldron of melted lead; whereupon he thought proper to make his escape. He was employed likewise in other embassies to the kings of Denmark and France, and the emperor of Germany [z]. In 1538, being then ambassador in France, he was nominated to the bishopric of Hereford, Nov. 27; but before consecration he was translated to London.

At the time of the king's death in 1547, Bonner was am-

[v] Wood's *Athenæ*, edit. 1721, vol. i.
[x] *Ibid*.

[y] It was to him he chiefly owed his preferments and dignities, as he acknowledges in the following letter to that lord, written from Blois in France, 2d Sept. 1538. "My very singular especial good lord, as one most bounden, I most humbly commend me unto your honourable good lordship. And whereas in times passed, it hath liked the same, without any my desertes or merites, even only of your singular exceeding goodnes, to bestow a great deale of love, benevolence, and good affection upon me so poore a man, and of so small qualities, expressing indeede sondry ways the good effectes thereof to my great preferment: I was very much bounde thereby unto your honourable good lordshippe, and thought it always my dutie (as indeed

it was) both to beare my true hart againe unto your lordshippe, and also remembering suche kindnes, to do unto the same all such service and pleasure as might then lie my small power to do. But where, of your infinite and inestimable goodnes, it hath further liked you of late, first to advance me unto the office of legation from such a prince as my sovereign lord is, unto the emperor and french king, and next after to procure and obtayne mine advancement to so honourable a promotion as the bishoprike of Herreford: I must here knowledge the exceeding greatnes of your lordshippe's benefites, with mine own imbecillitie to recompence it." John Foxe's *Acts and Monuments*, edit. 1583, vol. ii. p. 1088.

[z] Burnet's *Hist. of the Reform.*, vol. i. 2d edit. 1681, p. 120.

bassador

bassador with the emperor Charles V.; and though during Henry's reign he appeared so zealous against the pope, and had concurred in all the steps taken to abrogate his supremacy, yet this seems to have been owing to his ambition, because he knew it to be the readiest way to preferment; for he was a papist in his heart, as became evident from his subsequent conduct. On the 1st of September 1547, not many months after the accession of Edward VI. he scrupled to take an oath, to renounce and deny the bishop of Rome, and to swear obedience to the king, and entered a protestation against the king's injunction and homilies. For this behaviour he was committed to the Fleet; but, having submitted and recanted his protestation, was released. He now indeed complied outwardly with the steps taken to advance the Reformation, but used privately all means in his power to obstruct it. After the lord Thomas Seymour's death, he appeared greatly remiss in putting the court orders in execution, particularly that relating to the use of the common prayer book; for which he was severely reprov'd by the privy council [A]. He seem'd thereupon to redouble his diligence: but still, through his remissness in preaching, and his connivance at the mass in several places, many people in his diocese being observed to withdraw from the divine service, and communion, he was accused of neglect in the execution of the king's orders. He was summoned before the privy council on the 11th of August, when, after a reproof for his negligence, he was enjoined to preach the Sunday three weeks after at Paul's cross, on certain articles delivered to him [B]; and also to preach there

[A] In a letter they wrote to him July 23, 1549, wherein, among other things, they tell him,—That “one unitorme order for common prayer and administration of the sacraments having been set forth, whereby much idolatry, vayne superstition, and great and slanderous abuses be taken away; it was no small occasion of sorrow to them, to understand by the complaints of many, that the said book remained, in many places of the realm, either not known at all, or not used, or at the least very seldom; and in a light and irreverent manner. The fault whereof (add they) we must impute to you, and others of your vocation.” In the conclusion they tell him—“If we shall hereafter (these our letters and commandments notwithstanding) have eschoones complaint, and find the like faults in your diocese, we shall have just cause to impute the fault thereof, and of all that ensue thereof, unto you; and consequently be occasioned thereby to see otherwyse to the redresse of these things, whereof we would be fory.

And therefore we do eschoones charge and command you upon your allegiance, to loke well upon your dutie herein, as ye tender our pleasure.” Fox, as above, p. 1303.

[B] They were as follow: 1. That all such as rebell against their prince, get unto them damnation; and those that resist the higher power, resist the ordinances of God; and he that dieth therefore in rebellion, by the wordes of God is utterly damned, and so loseth bodye and soule. And therefore those rebelles in Devonshire and Cornwall, in Norfolk, or elsewhere, who take upon them to assemble a power and force against their king and prince, against the laws and statutes of the realme, and goe about to subvert the state and order of the commonwealth, not only do deserve death, as traytors and rebels, but do accumulate to themselves eternal damnation, even to be in the burning fire of hell, with Lucifer the father and first author of pride, disobedience, and rebellion, what pretence soever they have,

there once a quarter for the future, and be present at every sermon preached there, and to celebrate the communion in that church on all the principal feasts: and to abide and keep residence in his house in London, till he had licence from the council to depart elsewhere [c]. On the day appointed for his preaching, he delivered a sermon to a crowded audience on the points assigned to him. But he entirely omitted the last article, the king's royal power in his youth; for which contempt he was complained of to the king by John Hooper, afterwards bishop of Worcester: whereupon archbishop Cranmer, bishop Ridley, sir William Petre, and sir Thomas Smith, secretaries of state, and William May, LL. D. and dean of St. Paul's, were appointed commissioners to proceed against him. Appearing before them several days in September, he was, after a long trial, committed to the Marshalsea; and towards the end of October deprived of his bishopric.

On the accession of queen Mary, Bonner had an opportunity of shewing himself in his proper colours; he was restored to his bishopric, by a commission read in St. Paul's cathedral the 5th of September 1553. In 1554, he was made vicegerent, and president of the convocation, in the room of archbishop Cranmer, who was committed to the Tower. The same year he visited his diocese, in order to root up all the seeds of the Reformation, and behaved in the most furious and extravagant manner; at Hadham, he was excessively angry because the bells did not ring at his coming, that the rood loft was not decked, nor the sacrament hung up. He swore and raged in the

have, and what masses or holy water soever they pretende, to go about to make among themselves; as Chore, Dathan, and Abiron, for rebellion against Moses, were swallowed down alive into hell, although they pretended to sacrifice unto God.

2. Likewise in the order of the church and externe rites and ceremonies of divine service, for so much as God requireth humility of hearts, innocence of living, knowledge of him, charity and love to our neighbours, and obedience to his worde and to his ministers and superiour powers, these we must bring to all our prayers, to all our service; and this is the sacrifice that Christ requireth, and these be those that makes all things pleasant unto God. The externe rites and ceremonies be but exercises of our religion, and appointable by superior powers, in shewing whereof we must obey the magistrates; the whyche things also we do see ever hath bene and shal be (as the time and place is) divers, and yet al hath

pleased God so long as these before spoken inward things be there. If any man shall use the old rites, and therefore disobey the superior power, the devotion of his ceremonies is made nought by his disobedience; so that which els (so long as the law did so stand) might be good, by pride and disobedience nowe is made nought.

3. Furthermore ye shal for example, on Sunday come seventh night after the aforesaid date, celebrate the communion at Pauls church.

4. Ye shall also set forth in your sermon, that our authoritie of royal power is (as of truth it is) of no lesse authoritie and force in this our young age, than is, or was of any of our predecessors, though the same were much elder, as may appear by example of Josias, and other young kings in scripture; and therefore all our subjectes to be no less bound to the obedience of our preceptes, lawes and statutes, than if we were of thirty or forty years of age. Fox. ib. p. 1310, 1311.

[c] Fox, p. 1304, 1305.

church

church at Dr. Bricket, the rector, and, calling him knave and heretic, went to strike at him; but the blow fell upon sir Thomas Joscelyn's ear, and almost stunned him. He set up the mass again at St. Paul's, before the act for restoring it was passed. The same year, he was in commission to turn out some of the reformed bishops. In 1555, and the three following years, he was the occasion of several hundreds of innocent persons being put to death, for their firm adherence to the protestant religion. On the 14th of February 1555-6, he came to Oxford (with Thirlby bishop of Ely), to degrade archbishop Cranmer, whom he used with great insolence. The 29th of December following he was put into a commission to search and raze all registers and records containing professions against the pope, scrutinies taken in religious houses, &c. And the 8th of February 1556-7, he was also put in another commission, or kind of inquisition, for searching after and punishing all heretics [D].

Upon queen Elizabeth's accession, things took a different turn. Bonner went to meet her at Highgate, with the rest of the bishops; but she looked on him as a man stained with blood, and therefore could shew him no mark of her favour. For some months he remained unmolested; but being called before the privy council on the 30th of May 1559, he refused to take the oath of allegiance and supremacy: for which reason he was deprived a second time of his bishopric the 29th of June following, and committed to the Marshalsea. After having lived in confinement some years, he died September 5, 1569 [E]. Three days after he was buried at midnight, in St. George's church-yard, Southwark, to prevent any disturbances that might have been made by the citizens, who hated him extremely. He had stood excommunicated several years, and might have been denied christian burial; but no advantage was taken thereof. As to his character, he was a violent, furious, and passionate man, and extremely cruel in his nature; in his person he was very fat and corpulent [F]. He was a great master of the canon law, being excelled in that faculty by very few of his time, and also was well skilled in politics, but understood little of divinity. Several pieces were published under his name [G].

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[D] Burnet, as above, p. 341.

[E] Wood, ubi supra, col. 160.

[F] Fox, ib.

[G] They are as follow: 1. Preface to the Oration of Stephen Gardiner, bishop of Winchester, concerning true obedience. Printed at London, in latin, 1534, 1535, and at Hamburgh in 1536, 8vo. Translated into english by Michael Wood, a zealous protestant, with a bitter preface

to the reader, and a postscript. Roan, 1553, 8vo. It is also inserted in J. Fox's book of martyrs. In the preface Bonner speaks much in favour of king Henry the VIIIth's marriage with Ann Boleyn, and against the tyranny exercised by the bishop of Rome in this kingdom. 2. Several letters to the lord Cromwell. 3. A declaration to lord Cromwell, describing to him the evil behaviour of Stephen (bishop

BONNEVAL (**CLAUDIUS ALEXANDER DE**), count, known in the latter part of his life by the name of *Osman Bashaw*, descended from a family related to the blood royal of France, entered himself at the age of 16, in the service of that crown, and married the daughter of *Marthal de Biron*. He made the campaign in Flanders in 1690, but soon after left the french army, and entered into the imperial service under prince *Eugene*, who honoured him with an intimate friendship. The intrigues of the *marquis de Prié*, his inveterate enemy, ruined his credit however at the court of Vienna, and caused him to be banished the empire. He then offered his service to the republic of Venice, and to Russia; which being declined, his next tender was to the *Grand Signior*, who gladly received him: it was stipulated that he should have a body of 30,000 men at his disposal; that a government should be conferred on him, with the rank of bashaw of three tails; a salary of 10,000 aspers a day, equal to 45,000 livres a year; and that in case of a war, he should be commander in chief. The first expedition he engaged in after his arrival at Constantinople, was to quell an insurrection in *Arabia Petræa*, which he happily effected; and at his return, had large offers made him by *Kouli Khan*, but he did not choose to accept them. Some time after, he commanded the Turkish army against the emperor, over whose forces he gained a victory on the banks of the Danube. But success does not always protect a person against disgrace; for *Bonneval*, notwithstanding his service, was first imprisoned, and then banished to the island of *Chio*. The sultan however continued his friend; and the

(bishop of Winchester), with special causes therein contained, wherefore, and why, he disliked of him. 4. Letter of his about the proceedings at Rome concerning the king's divorce from *Catherine of Arragon*. 5. An admonition and advertisement given by the bishop of London to all readers of the bible in the english tongue. 6. Injunctions given by Bonner, bishop of London, to his clergy (about preaching, with the names of books prohibited. 7. Letter to Mr. *Lechmore*. 8. *Responsium & exhortatio*. Lond. 1553, 8vo. Answer and exhortation to the clergy in praise of priesthood: spoken by the author in St. Paul's cathedral, the 16th October 1553, after a sermon preached before the clergy, by John Harpesfield. 9. A letter to Mr. *Lechmore*, 6th September 1553. 10. Articles to be enquired of in the general visitation of Edmund bishop of London, exercised by him in the year 1554, in the city and diocese of London, &c. To ridicule them, John Bale, bishop of Ossory, wrote a book, intitled, *A declaration of*

Edmond Bonner's articles, concerning the clergy of London diocese, whereby that execrable anti-christ is in his right colours revealed. 1554, and 1561. 8vo. 11. A profitable and necessary doctrine, containing an exposition on the Creed, seven Sacraments, ten Commandments, the *Pater Noster*, *Ave Maria*, with certain homilies adjoining thereto, for the instruction and information of the diocese of London. Lond. 1554-5, 4to. This book was drawn up by his chaplains John Harpesfield and Henry Pendleton; the former part of it, which is catechism, is mostly taken out of the Institution of a christen man, set out by king Henry VIII. only varied in some points. 12. Several letters, declarations, arguings, disputes, &c. of his are extant in John Foxe's book of martyrs, vol. last. 13. His objections against the process of Robert Horne, bishop of Winchester, who had tendered the oath of supremacy to him a second time, are preserved by Mr. Strype in his *Annals of the reformation*.

evening

evening before his departure made him bashaw general of the Archipelago, which, with his former appointment of beglerbeg of Arabia, rendered him one of the most powerful persons in the Ottoman empire. In this island, he found a retirement quite agreeable to his wishes; but did not long enjoy it, being sent for back, and made topigi or master of the ordnance, a post of great honour and profit. He died in this employment, aged 75, in 1747; and wrote the memoirs of his own life.

BONOSUS, known in church history as the heretical bishop of Naissus in Dacia, though some authors say of Sardica, the metropolis of that province. In 391, he was accused of crimes against the canons of the church and the law of God, and was reported for heresy at the council of Capua, which met the latter end of that year. The particulars of his crimes cannot now be known, but his heresy may be gathered from St. Augustin and St. Ambrose. He had, before, been condemned by Damasus, bishop of Rome, who died A. D. 384. The council of Capua committed the hearing of his cause to the bishops of Meconodon, his neighbours, under their metropolitan Anysius, bishop of Thessalonica. The bishops assembled, agreeably to the order of the council, and Bonosus appeared before them; but they were so well convinced of the truth of the charge, that they immediately suspended him from all episcopal functions; at the same time writing a letter to Syricius bishop of Rome, declaring their abhorrence of the detestable error, *that the virgin Mary should have other children than Christ*. Bonosus died A. D. 410; but his doctrine did not die with him, being maintained by some 200 years after his death. Pope Gregory makes mention of them the latter end of the fifth century.

BONTEKOE (CORNELIUS), a dutchman, physician to the elector of Brandebourg, and professor at Frankfort on the Oder, died in the flower of his age, left a treatise on tea, and another on the climacterical year. Both the one and the other were translated into french in 1690, 2 vol. 12mo. His works were published at Amsterdam 1689, 4to.

BONTEMS (MADAME), born at Paris in 1718, died in the same city April 18, 1768, aged 50, had received from nature a good understanding, and an excellent taste, which were cultivated by a suitable education. She possessed the foreign languages, and was mistress of all the delicate turns of her own. It is to her that the French are indebted for the translation, not less accurate than elegant, of Thomson's Seasons, 1759, 12mo. Madame Bontems had an amiable and select society that frequented her house. Though she had a great talent for wit, she only made use of it for displaying that of others. She was not less esteemed for the qualities of her heart than those of her mind.

BON-

BONTIUS (GERARD), professor in medicine at the university of Leyden in the latter part of the xvth century, was a man of profound erudition, and well versed in the greek language. He was born at Ryfwick, a small village of Guelderland, and died at Leyden, Sept. 15, 1599, 63 years old. Bontius is the inventor of a composition of pills, which, from his name, are called *Pilulæ tartaræ Bontii*. The Dutch for a long time kept this composition a secret; but they have been analysed by the industry of some physicians, and the ingredients are now well known.

BONWICKE (AMBROSE), a nonjuring clergyman of great piety and learning, son of the rev. John Bonwicke [H], rector of Mickleham in Surrey, was born April 29, 1652, and educated at Merchant Taylors school; he was elected to St. John's college, Oxford, in 1668, where he was appointed librarian in 1670; B. A. 1673; M. A. March 18, 1675; was ordained deacon May 21, 1676; priest, June 6 (Trinity Sunday), 1680; proceeded B. D. July 21, 1682; and was elected master of Merchant Taylors school June 9, 1686. In 1689, the college of St. John's petitioned the Merchant Taylors Company, that he might continue master of the school (which is a nursery for their college) for life; but, at christmas 1691, he was turned out for refusing to take the oath of allegiance, and was afterwards for many years master of a celebrated school at Headley, near Leatherhead in Surrey, where he had at one time the honour of having the poet Fenton for his usher, and Bowyer (who was afterwards the learned printer) for a scholar [1].

BOODT (ANSELM VON) BOETIUS, physician to the emperor Rodolph, died about 1660, got into reputation by a latin tract now very scarce, intituled, *The complete jeweller, or the history of precious stones*; printed by Andrew Toll, with notes. Leyden 1646 and 1647.

BOOKER (JOHN) [K], was bred a haberdasher, but quitted this employment and followed that of a writing master at Hadley in Middlesex. He in a few years rendered himself so eminent, that he was appointed licenser of mathematical books, under which were included all those that related to the celestial sciences. Lilly tells us, that he once thought him the greatest astrologer in the world; but it appears that he afterwards sunk

[H] Anecdotes of Bowyer by Nichols, p. 14.

[1] Mr. Nichols has in MS. a curious correspondence of Mr. Bonwicke with Mr. Blechynden, on occasion of his ejection from the Merchant Taylors school, with many of his college exercises, and letters to his father. Some letters, which convey an admirable idea of his unaffected

piety and goodness, may be seen in the work which furnishes this article. A copy of his verses, witht follow of St. John's, is printed in an Oxford collection, on the death of king Charles II. 1685. By his wife (Elizabeth Stubbs) Mr. Bonwicke had twelve children.

[K] Grainger's Biog. Hist. vol. iii. p. 127.

in his esteem, and that he thought himself a much greater man. We are told by the same author, that "he had a curious fancy in judging of thefts, and as successful in resolving love questions," which was a capital branch of his trade. George Wharton, who was formerly one of his astrological friends, had a great quarrel with him, which occasioned his publishing "*Mercurio-coelico Mastix*, or an Anticaveat to all such as have heretofore had the misfortune to be cheated and deluded by that great and treacherous impostor John Booker; in an answer to his frivolous pamphlet, intituled *Mercurius Coelicus*, or a Caveat to all the people of England;" Oxon. 1644, 4to. The only work of Booker's worth the public notice is, his "*Bloody Irish Almanac*," which contains some memorable particulars relative to the war in Ireland. He died April 1667.

BOOTH (BARTON), a famous english actor, who chiefly excelled in tragedy, born in the county palatine of Lancaster 1681 [L]. At the age of nine years he was put to Westminster school, under the tuition of the famous Dr. Busby, where he soon discovered an excellent genius and capacity. He had a peculiar turn for latin poetry, and had fixed many of the finest passages of the antients so firmly in his memory, that he could repeat them; which he would do with such propriety of emphasis, and gracefulness of action, as to charm every body who heard him. Thence it was that when, according to custom, a latin play was to be acted, one of the first parts was given to young Booth; who performed it in such a manner as gained him universal applause, and particular respect from the doctor. This first gave him an inclination for the stage. His father intended him for the church: but when Barton reached the age of 17, and was about to be sent to the university, he stole away from school, and went over to Ireland in 1698, with Mr. Ashbury, master of the company [M]. Here he was soon distinguished greatly by his theatrical abilities, especially in tragedy, for which he seemed to be formed by nature; for he had a grave countenance and a good person, with a fine voice and a manly action. When he had been three seasons in Dublin, in which time he had acquired a great reputation, he resolved to return to England; which he accordingly did in 1701, and was recommended to Mr. Betterton, who behaved to him with great civility, and took him into his company. The first character in which he appeared on the english stage, was that of Maximus, in the tragedy of *Valentinian*; and it was scarce possible for a young actor to meet with a better reception than he had. The *Ambitious Stepmother* coming on soon after, he performed the part of Artaban, which added considerably to the reputation he

[L] Life of Barton Booth, &c.

[M] Hist. of the Eng. stage, p. 243.

had acquired, and made him esteemed one of the first actors [N]. Nor was his fame less in all the succeeding characters which he attempted; but he shone with greatest lustre in the tragedy of Cato, which was brought on the stage in 1712. "Although Cato (says Mr. Cibber) seems plainly written upon what are called whig principles, yet the tories at that time had sense enough not to take it as the least reflection on their administration [O], but, on the contrary, seemed to brandish and vaunt their approbation of every sentiment in favour of liberty, which, by a public act of their generosity, was carried so high, that one day while the play was acting, they collected 50 guineas in the boxes, and made a present of them to Booth, with this compliment—For his honest opposition to a perpetual dictator, and his dying so bravely in the cause of liberty." The reputation to which Booth was now arrived seemed to entitle him to a share in the management of the theatre; but this perhaps his merit would never have procured, had it not been through the favour of lord Bolingbroke, who, in 1713, recalling all former licences, procured a new one, in which Booth's name was added to those of Cibber, Wilks, and Dogget. Dogget however was so much offended at this, that he threw up his share, and would not accept of any consideration for it; but Cibber tells us, he only made this a pretence, and that the true reason of his quitting was his dislike to Wilks, whose humour was become insupportable to him [P]. When Booth came to a share in the management of the house, he was in the 33d year of his age, and in the highest reputation as an actor: nor did his fame as a player sink by degrees, as sometimes has happened to those who have been most applauded, but increased every day more and more [Q]. The health of Booth however beginning to decline, he could not act so often as usual; and hence became more evident the public favour towards him, by the crowded audiences his appearance drew, when the intervals of his distemper permitted him to tread the stage: but his constitution broke now very fast, and he was attacked with a complication of distempers, which carried him off, May 10, 1733.

His character as an actor has been celebrated by some of the best judges. Mr. Aaron Hill, a gentleman, who by the share he had in the management of the playhouse, could not but have sufficient opportunities of becoming well acquainted with his merit, has given us a very high character of him. "Two advantages (says this gentleman) distinguished him in the strongest light from the rest of his fraternity; he had learning to under-

[N] Remarks on the British theatre,

[P] Ib. p. 42.

p. 293.

[O] Apology for his life, p. 377.

[Q] Remarks on the British theatre,

p. 300.

stand perfectly whatever it was his part to speak, and judgement to know how far it agreed or disagreed with his character. Hence arose a peculiar grace which was visible to every spectator, though few were at the pains of examining into the cause of their pleasure [R]. He could soften, and slide over with a kind of elegant negligence, the improprieties in a part he acted; while, on the contrary, he would dwell with energy upon the beauties, as if he exerted a latent spirit, which had been kept back for such an occasion, that he might alarm, awaken, and transport in those places only where the dignity of his own good sense could be supported by that of his author. A little reflection upon this remarkable quality, will teach us to account for that manifest languor, which has sometimes been observed in his action, and which was generally, though I think falsely, imputed to the natural indolence of his temper. For the same reason, though in the customary rounds of his business he would condescend to some parts in comedy, he seldom appeared in any of them with much advantage to his character. The passions which he found in comedy were not strong enough to excite his fire, and what seemed want of qualification, was only absence of impression. He had a talent at discovering the passions, where they lay hid in some celebrated parts, by the injudicious practice of other actors, which when he had discovered he soon grew able to express: and his secret for attaining this great lesson of the theatre was an adaption of his look to his voice, by which artful imitation of nature, the variations in the sound of his words gave propriety to every change in his countenance. So that it was Mr. Booth's peculiar felicity to be heard and seen the same—whether as the pleased, the grieved, the pitying, the reproachful, or the angry. One would almost be tempted to borrow the aid of a very bold figure, and, to express this excellence the more significantly, beg permission to affirm, that the blind might have seen him in his voice, and the deaf have heard him in his visage. His gesture, or, as it is commonly called, his action, was but the result and necessary consequence of his dominion over his voice and countenance; for having, by a concurrence of two such causes, impressed his imagination with such a stamp and spirit of passion, he ever obeyed the impulse by a kind of natural dependency, and relaxed or braced successively into all that fine expressiveness, with which he painted what he spoke without restraint or affectation."

Mr. Cibber has also taken particular notice of Booth, nor has he omitted either his excellencies or defects: this writer, speaking of Wilks and him, says, "they were actors so opposite in their manner, that if either of them could have borrowed

[R] Hist. of the Eng. stage, p. 147.

a little of the other's fault, they would both have been improved by it [s]. If Wilks had sometimes too great a vivacity, Booth as often contented himself with too grave a dignity. The latter seemed too much to heave up his words, as the other to dart them to the ear with too quick and sharp a vehemence. Thus Wilks would too frequently break into the time and measure of the harmony by too many spirited accents in one line; and Booth, by too solemn a regard to harmony, would as often lose the necessary spirit of it: so that (as I have observed) could we have sometimes raised the one and sunk the other, they had both been nearer the mark. Yet this could not be always objected to them; they had their intervals of unexceptionable excellence, that more than balanced their errors. The master-piece of Booth was *Othello*; then he was most in character, and seemed not more to animate and please himself in it than his spectators. It is true he owed his last and highest advancement to his acting *Cato*; but it was the novelty and critical appearance of that character, that chiefly swelled the torrent of his applause; for, let the sentiments of a declaiming patriot have all the sublimity of poetry, and let them be delivered with all the utmost grace and elocution, yet this is but one light wherein the excellence of an actor can shine; but in *Othello* we may see him in the variety of nature. In *Othello*, therefore, I may safely aver, that Booth shewed himself thrice the actor that he could in *Cato*, and yet his merit in acting *Cato* need not be diminished by this comparison. Wilks often regretted, that in tragedy he had not the full and strong voice of Booth, to command and grace his periods with. But Booth used to say, that if his ear had been equal to it, Wilks had voice enough to have shewn himself a much better tragedian. Now, though there might be some truth in this, yet these two actors were of so mixed a merit, that even in tragedy the superiority was not always on the same side. In sorrow, tenderness, or resignation, Wilks plainly had the advantage, and seemed more pathetically to feel, look, and express his calamity. But in the more turbulent transports of the heart, Booth again bore the palm, and left all competitors behind him."

BOOTH (HENRY), earl of Warrington and baron Delamer of Dunham Massey, was a very distinguished person, and born of an ancient family, in 1561 [τ]. He was knight of the shire for the county palatine of Chester, in several parliaments during the reign of Charles II.; and was very active in promoting the bill for excluding the duke of York from the throne. He was extremely zealous against the papists; and this circumstance, together with his constant and vigorous opposition to the arbi-

[s] Cibber's apology, p. 476.

[τ] Biog. Brit. 2d edit.

trary measures then prevailing, made him extremely obnoxious to the court. In 1684, by the death of his father, he became lord Delamer; but, about this time, was committed close prisoner to the Tower of London. Being set at liberty, he was again committed, soon after the accession of James II. After some confinement, he was committed a third time, in July 1685; and, when official application from the peers was made, to know the reason, the king answered, That he stood committed for high treason, testified upon oath; and that orders were given to proceed against him according to law. He was brought to his trial, Jan. 1685-6; but, in spite of all efforts by Jefferies and the court, was unanimously acquitted. After this, he lived for some time, in a retired manner, at his seat at Dunham Massey; but, matters being at length ripe for the revolution, he exerted himself for bringing about that great event, by raising forces and every other means. Soon after the revolution, he was made a privy counsellor; chancellor and under treasurer of the exchequer; lord lieutenant and custos rotulorum of the county of Chester; which last offices, with that of privy counsellor, he held for life; the others, for only about a year. The reason appears to have been, that his conduct after the revolution was a good deal displeasing to king William; inasmuch as he opposed the measures of the court, and was thought to wish for still farther retrenchments of regal prerogative. Mr. Walpole says, that he was dismissed by king William to gratify the tories[u], and it seems to have been so; for, though he was removed from the administration, it was thought necessary to confer on him some mark of royal favour. Accordingly, he was created earl of Warrington, April 17, 1690, with a pension of 2000*l.* per annum; and it was said, in the preamble of the patent for his earldom, that it was conferred on him, for his great services in raising and bringing great forces to his majesty, to rescue his country and religion from tyranny and popery. He did not enjoy his new dignity long; for he died Jan. 2, 1694, not quite forty-two.

The works of Henry earl of Warrington were published 1694, in one vol. 8vo. and consist chiefly of speeches made by him in parliament, prayers used by him in his family, some short political tracts, and the case of William earl of Devonshire. Collins informs us, that he was also the author of some observations on the case of lord Russell.

BOOTH (GEORGE), earl of Warrington, son of the above-mentioned nobleman, died in 1758. He published, but without his name, "Considerations upon the institution of marriage, with some thoughts concerning the force and obligation of the

[u] Cat. of royal and noble authors.

marriage contract; wherein is considered, how far divorces may or ought to be allowed. By a gentleman. Humbly submitted to the judgment of the impartial." Lond. Printed for John Whifton, 1739. It is an argument for divorce on disagreement of temper. In the introduction his lordship observes, that in the office of the church before matrimony we are enjoined to consider it as a mystical union between Christ and his church, and as such forbidden to take it in hand unadvisedly or lightly; with an express interdict of the design of satisfying man's carnal appetites. But that the moment the marriage is completed, the same authority declares that nothing can dissolve it, but a deficiency of carnality.

BORBONIUS (NICHOLAS), a french latin poet, well known and honoured at the court of Francis I. personally acquainted with Erasmus, Palingenius, Scaliger, sir Thomas More, and other learned men of the xvith century. He affects an air of religion and piety, and a very masculine french modesty, in his works. His books bear only a favourite french motto, *Nugæ : des Bagatelles*, first printed in 1540, and contains a most severe invective against sir Thomas More, loaded with that kind of reproach which will appear strange and incredible to many readers, being so contrary to the supposed character, I mean the private character at least, of that famous chancellor, who was certainly a gentleman by birth, a learned man, and a particular friend of Wit and the Muses.

BORDE (ANDREW), or as he styles himself in latin *ANDREAS PERFORATUS*, was a very queer character, and the reputation he acquired among his contemporaries must be considered as a symptom of still remaining barbarism in the manners of the times. He was born at Pevensey in Suffex about 1500, and was educated at Oxford; but before he had taken a degree, entered among the carthusians in or near London. He afterwards left them, and studied physic at Oxford; and then travelled over most parts of Europe and Africa. On his return he settled at Winchester, where he practised physic with considerable reputation, and in this capacity he is said to have served Henry VIII.

In 1541 and 1542 he was at Montpellier, where he probably took the degree of doctor, in which he was soon after incorporated at Oxford. He lived then for some time at Pevensey, and afterwards returned to Winchester, still observing all the austerities of the order to which he formerly belonged; though he has been accused of many irregularities. It is certain that his character was very odd and whimsical, as will appear more particularly from the books he wrote; yet he is said to have been a man of great wit and learning, and an "especial physician." That he was not of consequence eminent enough to rank with the first of his profession, may be inferred from his dying insolvent in the Fleet, April 1549. Bale, who never bore any good

will to any papist, intimates that he hastened his end by poison on the discovery of his keeping a brothel for his brother bachelors. His works are very various in their subjects; one of the most considerable is intituled, *A book of the introduction of knowledge, black letter*, imprinted by William Coplande, without date. He there professes to teach all languages, the customs and fashions of all countries, and the value of every species of coin. This is a motley piece, partly in verse and partly in prose; and is divided into 39 chapters, before each of which is a wooden cut, representing a man in the habit of some particular country. His well known satire on the Englishman, who, to express the inconstancy and mutability of his fashions, is drawn naked with a cloth and a pair of sheers in his hand, is borrowed from the Venetians, who characterised the French in this manner. Before the 7th chapter is the effigies of the author, under a canopy, with a gown, a laurel on his head, and a book before him. The title of this chapter shews how the author dwelt in Scotland and other islands, and went through and round about christendom. An edition of this singular work was printed in London in 1542. His *Breviary of health*, which is a very trifling, coarse, and weak performance, was published in 1547, and is supposed by Fuller to be the first medical piece written in english. As a specimen of the style, take what follows, which is the beginning of the Prologue, addressed to physicians: "Egregious doctors and maisters of the eximious and arcane science of physicke, of your urbanity exasperate not yourselves against me for making this little volume." There is also curious reasoning in this book; he derives the word Gonorrhea from Gomorrha, and treats also of the diseases of the mind with as much pedantry. This work, with a second part called the *Extravagants*, was reprinted in 4to. 1575. He was also author of the following; *Compendyouse Regimiente*, or *Dietary of Healthe* made in Mounte Pyllor, an edition of which was printed several years after his death, in 1562. A famous jest book called the *Merrye tales of the madmen of Gotham*; *The historye of the miller of Abingdon and the Cambridge scholars*, the same with that related by Chaucer in his *Canterbury Tales*; a book of *Prognostics*, and another of *Urines*, &c. See an account of him in Hearne's Appendix to his preface to *Benedictus Abbas Petroburgensis*.

BORDENAVE (TOUSSAINT), professor and director of the academy of surgery at Paris, was born there April 10, 1728, and died March 12, 1782. His *Elements of physiology*, 12mo. are in good repute.

BORDES (CHARLES), of the academy of Lyons, the place of his nativity, died in 1781, was poet and philosopher, and acquitted himself well both in prose and verse. In two discourses, much applauded, he refuted that which J. J. Rousseau had published

lished against the sciences. He wrote likewise short epistles in verse, in so agreeable a manner that some of them were attributed to Voltaire. But his light bagatelles are inferior to a fine Ode on War, printed in almost all the recueils of poetry, and which warriors as well as poets ought to have by heart. A collection of his works appeared in 4 vols. 8vo. Lyons, 1783. Among them we find a tragedy of distinguished merit, intituled, *Blanchè de Bourbon* (the story is the same with that of Peter the Cruel, by du Belloi); several comedies abounding in ingenuity and wit; poems full of genius and reason; academical pieces well written, &c.

BORDEU (THEOPHILUS DE), born Feb. 22, 1722, at Iseste in the valley of Ossan in Bearn, was son of Antoine de Bordou, physician to the king at Barèges, a man distinguished in his profession. The son was worthy of the father. At the age of 20, for his degree of bachelor in the university of Montpellier, where he was then a student, he held a thesis *De sensu genericè considerato*, which contains the ground work of all the publications he afterwards gave. Such early knowledge determined his professors to dispense with several acts usual before admission to practice. After passing some time at Pau, the young physician repaired to Paris, where he soon acquired a great reputation. Having taken out his licence in that city in 1755, he was appointed physician to the hôpital de la charité. He died of an apoplexy, Nov. 24, 1776. A deep melancholy, occasioned by the flying gout, was the fore-runner of his end. He was found dead in his bed. One of the faculty, jealous of his fame, and who had tried to ruin him by a prosecution, said on the occasion: "I should never have thought he would have died in a horizontal position." But a witty lady repaired the sarcasm, by saying, in a select company, "that death was so much afraid of him, that he was obliged to catch him napping." The facility with which he exercised his profession, his reluctance to prescribe remedies, and his great confidence in nature, sometimes drew upon him the reproach that he had not much faith in medicine; but his doubts were so much the less blameable, as he was continually occupied in rendering the resources of his art more certain. He never disputed at all towards the latter end of his life, because probably he had disputed much to no purpose in his youth. Nobody knew better how to doubt than he, and to pronounce that word which ignorance never utters, I DO NOT KNOW. He had little confidence in his own knowledge, and trusted with no less difficulty to that of others. Seeing the great number of courses of lectures in all branches of science, advertised every day, he observed once to a friend: Will no one ever give a course of good sense? As he expressed himself at times with rather too much acerbity on the merits of others, some of his professional brethren would call his own into question. However they cannot be doubted by those who have read his works. The chief of them are, 1. Let-
ters

ters on the mineral waters of Bearn, 1746, and 1748, 12mo. 2. Anatomical researches into the position of the glands, 1751, 12mo. 3. Dissertations on the waters of Barèges in regard to the scrophula, 1767, 12mo. 4. Dissertation on crises, 1755, 12mo. 5. Inquiries into the pulse, in regard to crises, 1772, 4 vols. 12mo: this work, which displays uncommon sagacity, has been translated into english. 6. Examination of some particulars in the history of medicine, 1764, 2 vols. 12mo. 7. Inquiries into the mucous tissu, or cellular organ, and into some disorders of the chest, 1766, 12mo. 8. Treatise on chronical complaints, vol. the first, in 8vo. 1776. 9. Chilificationis historia, 1751, 12mo.

BOORDONE (PARIS), an excellent italian painter, was born at Venice, about the year 1512; and, being descended of a noble family, was brought up to letters, music, and other genteel accomplishments. He was a disciple of Titian, and flourished in the time of Tintoret; but was more commended for the delicacy of his pencil, than the purity of his outlines. He came into France to the court of Francis I. with whom he was in great favour and esteem; and for whom, besides abundance of histories, he made the portraits of several court ladies in so excellent a manner, that original nature was hardly more charming. From France he returned home to Venice, laden with honour and riches; and, having acquired as much reputation in Italy as he had done abroad, died in 1587, aged 75 years.

BORE (CATHARINE VON), daughter of a gentleman of fortune, was a nun in the convent of Nimptschen in Germany, two leagues from Wittemberg, when she quitted the veil with eight others at the commencement of the reformation, by Luther. It is said to have been Leonard Cope, senator of Torgaw, who first animated them to this resolution. However this be, they put it in practice on a Good-Friday; Luther undertook the defence of these nuns and of Leonard Cope, and published an apology in justification of their exploit. Catharine Bore being retired to Wittemberg, the papists gave out that she lived in libertinism with the students of that university. Luther, passionately enamoured of this nun, on account of her heroism in addition to the excellent qualities of her mind and heart, gained her consent, and made her his wife. The report ran that Catharine was brought to bed within a short space after her nuptials. Erasmus gave into this calumny, and is facetious upon it in one of his letters; but he afterwards discovered the falshood of the report, and confesses his mistake. Mrs. Luther was then but six-and-twenty. To the charms of youth she added the sprightliness of conversation. The reformer, much older than his wife, was as affectionately beloved by her as if he had been in the flower of youth. She brought him a son; and he writes on this occasion, "that he would not change his condition for that

that of Croesus." The character of his spouse was indeed excellently adapted to make him happy. Modest and gentle, decent in her attire, and œconomical in the house, she had the hospitality of the german noblesse without their pride. She died in 1552, aged about 53, after having been the mother of three sons, Paul, Martin, and John.

BOREL PETER), native of Castres, physician in ordinary to the french king, member of the academy of sciences for chemistry, died in 1689, at the age of 69. He is the author of, 1. *De vero telescopii inventore*, Hague, 1651, 4to. 2. *The antiquities of Castres*, printed in that town, 1649, 8vo. This book is very scarce. 3. *Treſor des recherches & des antiquités Gauloises*, Paris, 1655, 4to. This repertory of old words and phrases of the french language is much esteemed and consulted. It is to be found at the end of the last edition of the etymological dictionary of Ménage. 4. *Historiarum & observationum medico-physicarum centariæ quinque*, Paris, 1676, 8vo. 5. *Bibliotheca chymica*, Paris, 1654, 8vo.

BORELLI (JOHN ALPHONSO), a famous philosopher and mathematician, born at Naples 28th of January 1608. He was professor of philosophy and mathematics in some of the most celebrated universities of Italy, especially at Florence and Pisa, where he became highly in favour with the princes of the house of Medicis; but, having been engaged in the revolt of Messina, he was obliged to retire to Rome, where he spent the remainder of his life under the protection of Christina queen of Sweden, who honoured him with her friendship, and by her liberality towards him, softened the rigour of his fortune. He continued two years in the convent of the regular clergy of St. Pantaleon, called the Pious Schools, where he instructed the youth in mathematical studies. He died there of a pleurisy, Dec. 31, 1679, in the 72d year of his age [x].

BOR-

[x] Borelli left the following works: 1. *Le cause delle febbri maligni*, 1649, 12mo. 2. *Euclides restitutus*, &c. Pisa, 1668, 4to. 3. *Apollonii Pergæi conicorum, libri vi. & vii. paraphraſte Abalphato Asaphanenſi nunc primum editi. Additus in calce Archimedis assuſptorum liber, ex codicibus Arabicis MSS. Ser. D. Etruriæ. Abrahamus Ecchellenſis Maronita Latinus reddidit. Joannes Alphonsus Borellus in Piſana academia Matheſeos professor curam in geometricis versione contulit, et notas uberores in uniuersum, opus adiecit. Floren. 1661, fol. 4. *Theoriæ Medicorum Planetarum ex causis physicis deductæ*. Flor. 1646, 4to. 5. *De vi percussiois*. Bologna 1667, 4to. This piece was reprinted, with his famous treatise*

De Motu Animalium, and that *De Motionibus naturalibus*, in 1686. 6. *Observatione intorno alla vistu ineguali degli occhi*. This piece was inserted in the *Journal of Rome*, for the year 1659. 7. *De motionibus naturalibus de gravitate pendentibus*. Regio Julio, 1670, 4to. 8. *Meteorologia Ætnea*, &c. Regio Julio, 1670, 4to. 9. *Osservazione dell' eclissi lunare*, fatta in Roma da Gio. Alph. Borelli la sera degli 11 Gennaro 1675. Inserted in the *Journal of Rome* 1675, p. 14. 10. *Elementa conica Apollonii Pergæi et Archimedis opera nova et breviori methodo demonstrata*. Printed at Rome in 1679, in 12mo. at the end of the 3d edition of his *Euclides restitutus*. 11. *De Motu Animalium: pars prima, in qua copiose discipatur*

BORGARUTIUS (PROSPER), an eminent italian physician, who lived in the xvth century, and published some works; the first of which was a treatise of anatomy[r]. He composed it in his native language; and, finding it well received, translated it into latin, with the addition of several new observations, which he had made while he taught anatomy at Padua. He not only communicated to the public the discoveries he had made by the dissection of bodies, but studied medicine also, and printed something on that subject. He took a journey to the court of France in 1567, and found at Paris the manuscript of the *Chirurgia Magna* of Vesalius. He bought it; and then, correcting and digesting it into order, published it at Venice, 1569, in 8vo. The trouble he was involved in during the printing of his own treatise of anatomy, and the vexation he met with from the printers, made him in a fret take an oath, that he would never more have any thing to do with them. When he was got from under the press, he broke his word; and in this compares himself to those women who, in the pains of childbirth, protest, they will never expose themselves to the like any more; nevertheless, when the pain is over, forget their protestations. It is well known, says Mr. Bayle, that there are particular and indispensable reasons, which very justly discharge a woman from any thing she may have sworn on such an occasion: It is not, says he, the same thing as it is with vows made at sea in a storm, which are commonly forgot as soon as the parties are safe on shore.

BORGHINI (VINCENT), born at Florence in 1515 of a noble family, became a benedictine monk in 1531. He was one of the persons pitched upon for the correction of the *Decameron* of Boccace, by order of the council of Trent, and exe-

tar de motionibus conspicuis animalium, nempe de externarum partium et artuum flexionibus, extensionibus, et tandem de gressu, volatu, natatu et ejus annexis. Romæ, 1680, in 4to. And afterwards Paris altera: in qua de causis motus musculorum et motionibus internis, nempe humorum, qui per vasa et viscera animalium fiunt. Romæ, 1681, 4to. This was reprinted at Leyden, revised and purged from many errors; to which was added John Bernoulli's mathematical meditations concerning the motion of the muscles. Though several ingenious men, ancient and modern, have treated of the motion of animals, yet this work of Borelli may be considered as the most complete upon that subject. Baxter, in his Enquiry into the nature of the Human Soul, published 1724, in 4to, makes frequent use of Borelli's book *De motu animalium*; and refers to him as the most authentic writer upon the subject of muscular motion.

Baxter observes, indeed, that Dr. James Keill has shewn Borelli to be mistaken in calculating the force of the muscles of the heart; and Monf. Varignon, in his *Aver-tissement ou l'Examen de l'Opinion de M. Borelli sur les proprietes de poids suspendus par des cordes*, has discovered another mistake of his, though he allows him at the same time to be a man of extraordinary merit, and that his principal works ought to be ranked among the most valuable and original writings of the age. 12. At Leyden, 1686, in 4to. a more correct and accurate edition, revised by J. Broen, M. D of Leyden, of his two pieces *De vi percussiois, et de motionibus de gravitate pendentibus, &c. cum ejusdem responsionibus ad Stephani de Angelis animadversiones in librum de vi percussiois.* 13. De renum acuto judicium: this had been published with Bellini's book *De structura renum*, at Strasburgh, 1664, 8vo.

[r] Bayle's Dict.

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cuted it in the edition of Florence, 1573, 8vo. But the best known of his works, and that which did him the most honour, is that intituled, *Discorsi di M. Vincenzo Borghini*, printed at Florence 1584 and 1585, in two vols. 4to. and reprinted at the same place in 1755, with annotations. He here treats of the origin of Florence, and of several interesting particulars of its history, of its families, of its coins, &c. Borghini died in 1680, after having refused, through humility, the archbishopric of Pisa, which was offered to him some time before his death. He should not be confounded with another writer of the same name [*Raffaello Borghini*], author of several comedies, and of a tract on painting and sculpture, in some estimation, under the title of, *Riposo della pittura, e della scultura*, published at Florence in 1584, 8vo.

BORGIA (CÆSAR), a natural son of pope Alexander VI. was a man of such conduct and character, that Machiavel has thought fit to propose him, in his famous book called *The Prince*, as an original and pattern to all princes, who would act the part of wise and politic tyrants. What year he was born in, we do not find: but he was at his studies in the university of Pisa, when Alexander was elected pope, which was in August 1492. Upon the news of his father's advancement, he banished all thoughts of his former private condition of life; and, full of ambition, as if himself was to be made emperor of the world, he hastened directly to Rome. Alexander received him with formality and coldness, which, whether it was real or only affected, is not easy to determine. Cæsar however took it to be real; and, greatly disgusted as well as disappointed, went immediately and complained to his mother Vanozza. Vanozza comforted him; bid him not be cast down; and told him, that she knew the pope's mind better than any body, and for what reasons his holiness had given him that reception. In the mean time the court-flatterers solicited the pope to make Cæsar a cardinal, which he absolutely refused; nevertheless, that he might not seem altogether forgetful of him, he created him archbishop of Valenza, a benefice which his holiness had enjoyed in his younger days. This preferment was by no means acceptable to Cæsar, yet he thought proper to take up with it; since the pope, he found, was determined to confer the best of his secular dignities on his eldest son Francis, who at that time was made duke of Gandia by Ferdinand king of Castile and Arragon.

Alexander VI. had five children by his mistress Vanozza; Francis and Cæsar, already mentioned, two other sons, and a daughter named Lucretia. Francis was a gentleman of a fine disposition, of probity and real goodness, and in every respect quite opposite to his brother Cæsar; but Cæsar seems to have possessed abilities superior to those of Francis: which made a
certain

certain historian say, "that Cæsar was great among the wicked, and Francis good among the great." Cæsar however was the mother's favourite, as having a temper and principles more conformable to hers: for which reason, at the time when Alexander was undetermined on which of these brothers he should bestow the cardinal's cap, Vanozza declared herself in favour of Cæsar, who was accordingly made a cardinal in the second year of Alexander's pontificate. From henceforward he acted in concert with his father, and was a great instrument in executing all the schemes of that wicked pope: for he had not the least grain of virtue or goodness in his make, nor was there any thing too atrocious for him to perpetrate, if it could but tend to make him a great and formidable tyrant; for that was the sole object of his ambition. This put him upon the murder of his elder brother Francis, duke of Gandia. All the secular dignities, which then were much more coveted than the ecclesiastical, were heaped upon Francis; and this obstructed Cæsar's projects so entirely, that he was resolved at all adventures to remove him. It was in the year 1497, that, hiring assassins, he caused him to be murdered, and thrown into the Tiber; where his body was found some days after, full of wounds and extremely mangled. The pope was afflicted to the last degree; for though he made use of Cæsar as the abler, he loved Francis as the better man. He caused therefore strict inquiry to be made after the murderers; upon which Vanozza, who for that and other reasons was justly suspected to be privy to the affair, went privately to the pope, and used all the arguments she could, to dissuade him from searching any further. Some say, that she went so far as to assure his holiness, that if he did not desist, the same person who took away his son's life would not spare his own.

Cæsar, who now succeeded to his brother's fortunes and honours, began to be tired of ecclesiastical matters, and grew quite sick of the cardinalate, and therefore determined to throw it off as soon as possible, that he might have the greater scope for practising the excesses, to which his natural ambition and cruelty prompted him: for cruel as well as ambitious he was in the highest degree. It is incredible what numbers he caused to be taken off by poison or the sword; and it is notorious, that swarms of assassins were constantly kept in pay by him at Rome, for the sake of removing all who were either obnoxious or inconvenient to him. Getting rid of the cardinalate, he was soon after made duke of Valentinois by Lewis XII. of France: with whom he entered into a league for the conquest of the Milanese. From this time he experienced various turns of fortune, being sometimes very prosperous, sometimes much otherwise. He very hardly escaped dying of poison in the year 1503; for, having concerted with the pope a design of poisoning nine newly created cardinals

cardinals at once, in order to possess their effects, the poisoned wine destined for the purpose was by mistake brought to themselves and drunk. The pope died of it; but Cæsar, by the vigour of his youth, and the force of antidotes, after many struggles, recovered. He only recovered to outlive his fortune and grandeur, to see himself depressed, and his enemies exalted; for he was soon after divested of all his acquisitions, and sent a prisoner to Spain, in order to free Italy from an incendiary, and the italian princes from those dangers which his turbulent and restless spirit made them fear, even though he was unarmed. He escaped from thence, and got safe to Navarre to king John his brother-in-law, where he met with a very friendly reception. From hence he designed to go into France; and there, with the assistance of Lewis, to try if he could once more re-establish his fortune. But Lewis refused to receive him, not only because he and Spain had concluded a truce, but because they were also at enmity with the king of Navarre. Nay, the french king, in order to gratify Spain, had confiscated Cæsar's duchy of Valentinois, and taken away the yearly pension which he had from France. So that Cæsar, in a poor and abandoned condition, without revenue or territory, was forced to be dependent upon his brother-in-law, who was then at war with his subjects. Cæsar served as a volunteer in that war; and, while the armies were engaged in battle, and fighting under the walls of Viana, was killed by the stroke of a gianette. This happened upon the 12th of March 1507 [z].

BORLACE (DR. EDMUND), son of sir John Borlace, master of the ordnance, and one of the lords justices of Ireland, was born in the xviiith century, and educated at the university of Dublin. Then he travelled to Leyden, where he commenced doctor of physic in 1650. He was afterwards admitted to the same degree at Oxford [A]. At last he settled at Chester, where he practised physic with great reputation and success; and where he died in 1682. Among several books which he wrote and published, are, 1. *Latham Spaw in Lancashire: with some remarkable cases and cures effected by it.* Lond. 1670, 8vo. Dedicated to Charles earl of Derby. 2. *The reduction of Ireland*

[z] Cæsar Borgia took these words for his device, *Aut Cæsar aut nihil*; which gave occasion to the following epigrams:

1.
*Borgia Cæsar erat factis et nomine Cæsar;
Aut nihil, aut Cæsar, dixit; utrumque fuit.*

2.
*Aut nihil, aut Cæsar, vult dici Borgia: quid nî?
Cum simul et Cæsar possit, et esse nihil.*

3.
*Omnia vincebas; sperabas omnia, Cæsar;
Omnia deficiunt, incipis esse nihil.*

[A] Wood's Athen. Oxon.

to the crown of England : with the governors since the conquest by king Henry II. anno 1172, and some passages in their government. A brief account of the rebellion, ann. dom. 1641. Also the original of the university of Dublin, and the college of physicians. Lond. 1675, a large octavo. 3. The History of the execrable Irish rebellion, traced from many preceding acts to the grand eruption Oct. 23, 1641; and thence pursued to the act of settlement 1672. Lond. 1685, folio. Mr. Wood tells us, that much of this book is taken from another, intituled, The Irish rebellion; or, The history of the beginnings and first progress of the general rebellion raised within the kingdom of Ireland Oct. 23, 1641. Lond. 1646, 4to. written by sir John Temple, master of the rolls, one of his majesty's privy council in Ireland, and father of the celebrated sir William Temple. 4. Brief reflections on the earl of Castlehaven's memoirs of his engagement and carriage in the war of Ireland. By which the government of that time, and the justice of the crown since, are vindicated from aspersions cast upon both. Lond. 1687, 8vo.

BORLASE (WILLIAM), a very ingenious and learned writer, was of an ancient family in Cornwall, and born at Pendeen, in the parish of St. Just, Feb. 2, 1696. He was put early to school at Penzance, and in 1709 removed to Plymouth. March 1713 he was entered at Exeter college, Oxford; and, June 1719, took a master of arts degree. In 1720 he was ordained priest; and, in 1722, instituted to the rectory of Ludgvan in Cornwall. In 1732 the lord chancellor King presented him to the vicarage of St. Just, his native parish; and this, with the rectory aforesaid, were all the preferments he ever had.

In the parish of Ludgvan were rich copper works, which abound with mineral and metallic fossils; and these, being a man of an active and inquisitive turn, he collected from time to time, and thence was led to study at large the natural history of his native county. He was struck at the same time with the numerous monuments of remote antiquity, that are to be met with in Cornwall; and, enlarging therefore his plan, he determined to gain as accurate an acquaintance as possible with the Druid learning, and with the religion and customs of the ancient Britons, before their conversion to christianity. In 1750 he was admitted a fellow of the Royal Society; and, in 1753, published in folio at Oxford his Antiquities of Cornwall, a second edition of which was published, in the same form, at London, 1769. His next publication was, Observations on the ancient and present state of the islands of Scilly, and their importance to the trade of Great Britain. Oxf. 1756, 4to. This was the extension of a paper, which had been read before the Royal Society in 1753. In 1758 came out his Natural History of Cornwall. Ox. fol. After these publications, he sent a variety of

of fossils, and remains of antiquity which he had described in his works, to be repositied in the Ashmolean museum: for which, and other benefactions of the same kind, he received the thanks of the university, in a letter from the vice-chancellor, Nov. 18, 1758; and, March 1766, the degree of doctor of laws. He died Aug. 31, 1772, in his 77th year; leaving two sons out of six, whom he had by a lady he married in 1724.

Besides his literary connections with many ingenious and learned men, he had a particular correspondence with Mr. Pope; and there is still existing a large collection of letters written by that poet to Dr. Borlase. He furnished Pope with many of the materials which formed his grotto at Twickenham, consisting of curious fossils; and there may at present be seen Dr. Borlase's name in capitals, composed of crystals, in the grotto. On which occasion Pope says to Borlase in a letter, "I am much obliged to you for your valuable collection of cornish diamonds: I have placed them, where they may best represent yourself, *in a shade, but shining.*"

We must not omit to mention, that Dr. Borlase sent at different times near twenty papers to the Royal Society; the titles of which may be seen in note [E] of this article in the Biographia Britannica. Some other works which he intended, are mentioned in the "Anecdotes of Bowyer."

BORRI (JOSEPH FRANCIS), a famous chemist, quack, and heretic, was a Milanese, and born in the beginning of the xviiith century. He finished his studies in the seminary at Rome, where the jesuits admired him as a prodigy for his parts and memory. He applied himself to chemistry, and made some discoveries; but, plunging himself into the most extravagant debaucheries, was obliged at last to take refuge in a church. This was in 1654. A little while after, he set up for a pietist; and, affecting an appearance of great zeal, lamented the corruption of manners which prevailed at Rome, saying, that the distemper was come to the height, and that the time of recovery drew near: a happy time, wherein there would be but one sheepfold on the earth, whereof the pope was to be the only shepherd [B]. "Whosoever shall refuse, said he, to enter into that sheepfold, shall be destroyed by the pope's armies. God has predestinated me to be the general of those armies: I am sure, that they shall want nothing. I shall quickly finish my chemical labours by the happy production of the philosopher's stone; and by that means I shall have as much gold as is necessary for the business. I am sure of the assistance of the angels, and particularly of that of Michael the archangel. When I began to walk in the spiritual life, I had a vision in the night, attended with an angelical voice,

[B] Borri's Life as quoted by Mr. Bayle.

which assured me, that I should become a prophet. The sign that was given me for it was a palm, that seemed to me quite surrounded with the light of Paradise."

He communicated to his confidants the revelations which he boasted to have received: but after the death of Innocent X. finding that the new pope Alexander VII. renewed the tribunes, and caused more care to be taken of every thing, he despaired of succeeding here; and therefore left Rome, and returned to Milan. He acted the devotee there, and by that means gained credit with several people, whom he caused to perform certain exercises, which carried a wonderful appearance of piety. He engaged the members of his new congregation, to take an oath of secrecy to him; and when he found them confirmed in the belief of his extraordinary mission, he prescribed to them certain vows by the suggestion of his angel, as he pretended. One of those vows was that of poverty; for the performance of which he caused all the money that every one had to be consigned to himself. The design of this crafty impostor was, in case he could get a sufficient number of followers, to appear in the great square of Milan; there to represent the abuses of the ecclesiastical and secular government; to encourage the people to liberty; and then, possessing himself of the city and country of Milan, to pursue his conquests as well as he could. But his design miscarried, by the imprisonment of some of his disciples; and as soon as he saw that first step of the inquisition, he fled with all imaginable haste. They proceeded against him for contumacy in 1659 and 1660; and he was condemned as an heretic, and burnt in effigy, with his writings, in the field of Flora at Rome, on the 3d of January 1661. He is reported to have said, that he never was so cold in his life, as on the day that he was burnt at Rome: a piece of wit, however, which has been ascribed to several others. He had dictated a treatise on his system to his followers: but took it from them as soon as he perceived the motions of the inquisition, and hid all his papers in a nunnery. From thence they fell into the hands of the inquisition, and were found to contain doctrines very absurd and very impious.

Borri staid some time in the city of Strasburgh, to which he had fled; and where he found some assistance and support, as well because he was persecuted by the inquisition, as because he was reputed a great chemist. But this was not a theatre large enough for Borri: he went therefore to Amsterdam, where he made a great noise. Here he appeared in a stately and splendid equipage, and took upon him the title of Excellency: people flocked to him, as to the physician who could cure all diseases; and proposals were concerted for marrying him to great fortunes, &c. But the tables turned, and his reputation began to sink,

link, either because his miracles, as Mr. Bayle says, no longer found any credit, or because his faith could work no more miracles. In short, he broke; and fled in the night from Amsterdam, with a great many jewels and sums of money, which he had pilfered. He went to Hamburg, where queen Christina was at that time. He put himself under her protection: and persuaded her to venture a great deal of money, in order to find out the philosopher's stone. Afterwards he went to Copenhagen, and inspired his danish majesty to search for the same secret; by which means he acquired that prince's favour so far, as to become very odious to all the great persons of the kingdom. Immediately after the death of the king, whom he had put upon great expences in vain, he left Denmark for fear of being imprisoned, and resolved to go into Turkey. Being come to the frontiers at a time when the conspiracy of Nadasti, Serini, and Frangipani, was discovered, he was taken for one of the accomplices, and secured: and his name was sent to his imperial majesty, to see if he was one of the conspirators. The pope's nuncio had audience of the emperor at the same time that this information arrived; and, as soon as he heard Borri mentioned, he demanded, in the pope's name, that the prisoner should be delivered to him. The emperor consented to it, and ordered, that Borri should be sent to Vienna; and afterwards, having first obtained from the pope a promise that he should not be put to death, he sent him to Rome; where he was tried, and condemned to perpetual confinement in the prison of the inquisition. He made abjuration of his errors in the month of October 1672. Some years after he obtained leave to come out, to attend the duke d'Estrée, whom all the physicians had given over; and the unexpected cure he wrought upon him occasioned it to be said, that an arch-heretic had done a great miracle in Rome. It is said also, that the queen of Sweden sent for him sometimes in a coach; but that, after the death of that princess, he went no more abroad, and that none could speak with him without special leave from the pope. The Utrecht gazette, as Mr. Bayle relates, of the 9th of September, 1695, informed the public, that Borri was lately dead in the castle of St. Angelo, being 79 years of age. It seems that the duke d'Estrée, as a recompence for recovering him, had procured Borri's prison to be changed, from that of the inquisition to the castle of St. Angelo.

Some pieces were printed at Geneva in 1681, which are ascribed to him; as, 1. Letters concerning chemistry; and 2. Political reflections. The first of these works is intituled, *Le chiavi del gabinetto del cavaliere Giosepe Francesco Borri, Milanese*; the second, *Istruzioni politiche, del cavaliere G. F. B. M. date al re di Danimarca*. We learn from the life of Borri, that when he was at Straßburg, he published a letter,

which went all over the world. Two other of his letters are said to have been printed at Copenhagen in 1699, and inscribed to Bartholinus; one of them, *De ortu cerebri, et usu medico*; the other, *De artificio oculorum humores restituendi*." The *Journal des Savans*, of the 2d of September 1669, speaks fully of these two letters. König ascribes also another piece to him, intitled, *Notitia gentis Burthorum*. Sorbier saw Borri at Amsterdam, and has left us a description and character of him. He says, that "he was a tall black man, pretty well shaped, who wore good clothes, and spent a good deal of money: that he did not want parts, and had some learning, was without doubt somewhat skilled in chemical preparations, had some knowledge in metals, some methods of imitating pearls or jewels, and, it may be, some purgative and stomachic remedies: but that he was a quack, an artful impostor, who practised upon the credulity of those whom he stood most in need of; of merchants, as well as princes, whom he deluded out of great sums of money, under a pretence of discovering the philosopher's stone, and other secrets of mighty importance: and that, the better to carry on this scheme of knavery, he had assumed the mask of religion [c]."

BORRICHIOUS, a very learned man, son of a lutheran minister in Denmark, born 1626. He was sent to the university of Copenhagen in 1644, where he remained six years, during which time he applied himself chiefly to physic. He taught publicly in his college, and acquired the character of a man indefatigable in labour, and of excellent morals. He gained the esteem of Caspar Brochman, bishop of Zealand, and of the chancellor of the kingdom, by the recommendation of whom he obtained the canonry of Lunden. He was offered the rectorship of the famous school of Helsing, but refused it, having formed a design of travelling and perfecting his studies in physic. He began to practise as a physician during a most terrible plague in Denmark, which made great havock in the capital city. The contagion being ceased, he prepared for travelling as he intended; but was obliged to defer it for some time, Mr Gerstorf, the first minister of state, having insisted on his residing in his house in the quality of tutor to his children. He continued in this capacity five years, and then set out upon his travels: before his departure, he had the honour to be appointed professor in poetry, chemistry, and botany. He left Copenhagen in November 1660, and, after having visited several eminent physicians at Hamburg, went to Holland, where he continued a considerable time. He went from thence to the Low Countries, to England, and to Paris, where he remained two years. He visited also several other cities of France, and at Angers had a

[c] Sorbier, *Relation d'un voyage en Angleterre*, p. 155.

doctor's degree in physic conferred upon him. He afterwards passed the Alps, and arrived at Rome in October 1665, where he remained till March 1666, when he was obliged to set out for Denmark. He passed through Germany, and arrived in his native country in October 1666. The advantages which Borrichius reaped in his travels were very considerable, for he had made himself acquainted with all the learned men in the different cities through which he passed. At his return to Denmark he resumed his professorship, in the discharge of which he acquired great reputation, for his assiduity, and universal learning; and the books which he published are proofs thereof [D]. He was made counsellor in the supreme council of justice in 1686, and counsellor of the royal chancery in 1689. This same year he had a severe attack of the stone, and the pain every day increasing, he was obliged to be cut for it; the operation however did not succeed, the stone being so big that it could not be extracted. He bore this affliction with great constancy and resolution till his death, which happened in October 1690 [E].

BORROME O (CHARLES), a saint of the popish calendar, was born the 2d of October 1538, of a good family, in the château d'Atone. Charles addicted himself at an early period to retirement and study. His maternal uncle, Pius IV. sent for him to the court of Rome, made him cardinal in 1560, and afterwards archbishop of Milan. Charles was then but 22 years of age. He however conducted the affairs of the church as if he had been long accustomed to it. The Romans were at that time ignorant and lazy; he therefore formed an academy composed of ecclesiastics and seculars, whom, by his example and his liberality, he animated to study and to virtue. The young cardinal, in the midst of a brilliant court, went along with the torrent, fitted up grand apartments, furnished them magnificently, and kept splendid equipages. His table was sumptuously served; his house was never empty of nobles and scholars. His uncle, delighted with this magnificence, gave him amply wherewith to support it. In a very short time he was at once grand penitentiary of Rome, archpriest of St. Mary Major; protector of several crowns, and of various orders religious and military; legate of Bologna, of Romania, and of the marche of Ancona.

[D] The most remarkable of which are as follow: 1. *Cabala characteralis*. 2. *Disputatio de artis poetice natura*. 3. *Disertationes academicæ*. 4. *Parnassus in nuce*. 5. *Dissertatio de ortu et progressu chemiæ*. 6. *Hermetis Ægyptiorum ac chemicorum sapientia ab Hermannii Corringii animadversionibus vindicata*. 7. *Cogitationes de variis Latine lingue ætatibus*. 8. *Conspectus scriptorum chemico-rum illustriorum*. 9. *Brevis conspectus*

scriptorum Latine lingue præstantiorum. 10. *De antiqua urbis Romæ facie dissertatio*. 11. *Tractatus de usu plantarum indigenarum in medicina*. The titles of the rest of his performances may be seen in John Møllerus's *Spicileg. Hypomnematum de scriptis Danorum*, p. 36.

[E] Borrichius de vita sua, inserted in vol. iii. of *Deliciarum Poetarum Danorum*. Leyden, 1693.

It was at that time that the famous council of Trent was held. Much was said about the reformation of the clergy : Charles, after having advised it to others, executed it on himself. He suddenly discharged no less than eighty livery-servants, left off wearing silk, and imposed on himself a weekly fast on bread and water. From this beginning he soon proceeded greater lengths. He held councils for confirming the decrees of that of Trent, terminated partly by his means. He made his house into a seminary of bishops ; he established schools, colleges, communities ; remodelled his clergy and the monasteries ; made institutions for the poor and orphans ; for girls exposed to ruin, or who were desirous to return to a regular life after having gone astray. His zeal was the admiration of good men, and irritated such as were not so. The order of the Humiliés, which he attempted to reform, excited against him a friar Farina, a shocking member of that society. This wretch fired a gun at the good man while he was at evening prayer with his domestics. The ball having only grazed his skin, Charles petitioned for the pardon of his assassin, who was punished with death notwithstanding his solicitations, and his order was suppressed. These contradictions did not abate the ardour of the good archbishop. He visited the abandoned extremities of his province, abolished the excesses of the carnival, preached to his people, and shewed himself every where as their pastor and father. During the ravages of a cruel pestilence, he assisted the poor in their spiritual concerns by his ecclesiastics and his personal attentions, sold the furniture of his house to relieve the sick, put up prayers and made processions, in which he walked barefoot, and with a rope round his neck. His heroic charity was repaid with ingratitude. The governor of Milan prevailed on the magistrates of that city to prefer complaints against Charles, whom they painted in the blackest colours. " They accused him (says Baillet) of having exceeded the limits of his authority during the time of the plague ; of having introduced dangerous innovations ; of having abolished the public games, the stage-plays and dances ; of having revived the abstinence on the first Sunday in Lent, in violation of the privilege granted to that town of including that day in the carnival." They published an injurious and insulting manifesto against him : but, contented with the testimony of his own conscience, he resigned the care of his justification to the Almighty. At length, worn out by the labours of an active piety, he finished his course the 3d of November 1594, being only in his 47th year. Paul V. canonized him in 1710. He wrote a very great number of works on doctrinal and moral subjects. They were printed 1747 at Milan, in 5 vols. folio. The library of St. Sepulchre in that city is in possession of 31 vols. of the manuscript letters of this prelate. The clergy of France reprinted at their expence
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the institutions he composed for the use of confessors. His *Acta ecclesiæ mediolanensis* are in great request. Milan, 1599, folio. Pere Ouron published his *Life* in 3 vols. 12mo. Paris, 1761.

FORROMEO (FREDERIC), cardinal and archbishop of Milan, inherited the knowledge and the piety of Charles his cousin-german, died in 1632, after having founded the famous Ambrosian library, and held the 8th council of Milan. His writings are, 1. *Sacra colloquia*. 2. *Sermones synodales*. 3. *Meditamenta litteraria*. 4. *Ragionamenti synodali*. Milan, 1632, 3 vols. 4to.

BORROMINI (FRANCIS), architect, born at Biffone in the diocese of Côme in 1599, died in 1647; acquired a great reputation at Rome, where he was more employed than any architect of his time. A great number of his works are seen in that city, the major part of which are by no means models for young artists. They abound in deviations from the received rules, and other singularities; but, at the same time, we cannot fail of perceiving in them a talent of a superior order, and strong marks of genius. This architect had great abilities. It was from his violent efforts to outdo le Bernin, whose fame he envied, that he departed from that simplicity which is the true basis of the beautiful, in order to give extravagant ornaments in that taste; which have induced some to compare his style in architecture to the literary style of Seneca or Marini.

BOS (JOHN BAPTIST DU), a celebrated member of the french academy, was born at Beauvais in the year 1670; and descended from wealthy and reputable parents, his father Claude du Bos being a merchant, and a considerable magistrate in that town. John Baptist was sent to Paris to finish his studies, and was admitted a bachelor of the Sorbonne in 1691. In 1695 he was made one of the committee for foreign affairs under Mr. Torcy, and was afterwards charged with some important transactions in Germany, Italy, England, and Holland. At his return to Paris, he was handsomely preferred, made an abbé, and had a considerable pension settled on him. He was chosen perpetual secretary of the french academy; and in this situation he died at Paris, upon the 23d of March 1742 [F].

BOS (LAMBERT), professor of greek in the university of Franeker, born at Workum in the Low Countries 1670, devoted himself wholly to study. However, he married when 42, and had two daughters. Marriage did not diminish his ardour

[F] His principal works are, 1. *Critical reflections upon poetry and painting*: the best edition of which valuable and elegant work is that of Paris, 1740, in 3 vols. 12mo. 2. *A critical history of the establishment of the french monarchy among the Gauls*: the best edition 1743, in 2 vols. 4to. and four 12mo. 3. *The interests of*

England ill understood in the present war: printed in 1704. 4. *The history of the four Gordians*, confirmed and illustrated by medals. 5. *The history of the league of Cambray*, formed in 1708, against the republic of Venice: the best edition 1728, in 2 vols. 12mo.

for learning; and we have several works by him esteemed for their profound erudition. 1. An edition of the greek version of the Septuagint, Franeker, 1709, 2 vols. 4to. with variantes and prolegomena. 2. *Observationes in novum testamentum*, 1707, 8vo. 3. *Observationes in quosdam auctores græcos*, 1715, 8vo. 4. An edition of the greek grammar of Vellerus, with additions. 5. The antiquities of Greece. A french translation of this, with the commentaries of Frederic Leisner, by La Grange, appeared at Paris 1769, 12mo. This learned man died at Franeker, Jan. 6, 1717, at the age of 47.

BOSC (PETER DU), a famous protestant minister, and the greatest preacher of his time, was the son of an advocate of the parliament of Rouen, born at Bayeux Feb 21, 1623. He was presented to the church of Caen by a conference in 1645, when he was scarce 23 years of age. His merit created him enemies among the catholics, who once got him banished; but he was soon after recalled, and obtained the liberty of returning to his church in 1664. Lewis XIV. having published in 1666 a severe proclamation against the protestants, all their churches sent deputies to Paris, to make humble remonstrances to the king, but of them all none obtained the royal audience but himself. He appeared in behalf of the churches of Normandy, and after several conferences, he obtained something against the declaration of 1666. He supported the interests of his party with great ability till he was silenced by an arrêt of the parliament of Normandy, June 6, 1685, whereby he was forbid the exercise of his ministry any more in the kingdom. After the revocation of the edict of Nantz he retired into Holland, and was minister of the church of Rotterdam to his death, which happened Jan. 2, 1692. His works are specimens of christian oratory in french, and consist of 4 vols. of sermons on miscellaneous texts, three more on the three first chapters of the epistle to the Ephesians, and a collection of several pieces published in 2 vols. 8vo. after his death.

BOSCAN (JOHN), of Barcelona, was brought to Venice by Andrew Navagero, ambassador from the republic to the emperor Charles V. It was in this city that he learnt to transport rhyming terminations from the italian to the spanish poetry. Garcilasso and he are regarded as the first who drew this poetry out of chaos. His style is majestic, his expressions are elegant, his sentiments noble, his lines easy, and his subjects various. His principal pieces are, 1. *Medina*, 1544, 4to. 2. *Salamanca*, 1547, 8vo. Boscan was more successful in sonnets than in the other species of poetry. He died about 1543.

BOSCHAERTS (THOMAS WILLEBOS), a flemish painter, was born at Berg in 1513. The crayon and the pencil were the toys of his infancy. At twelve years of age he drew his own portrait. The prince of Orange was so great an admirer of his pictures,

pictures, that he bought them all up, and sent for the artist to the Hague, where he employed him in embellishing his palace. This painter distinguished himself in allegory and colouring.

BOSCOVICH (JOSEPH ROGER), a famous geometrician and astronomer, born at Ragusa the 18th of May 1711, died at Milan the 12th of February 1787, entered in 1725 of the society of Jesus, and was successively professor of mathematics at Rome, at Pavia, and at Milan. The jesuits having been suppressed in Italy in 1773, the patrons he had in France invited him to Paris. By their interest he obtained the title of director of the optical instruments of the marine, with a pension of 8000 livres; this was an inducement to him to extend his researches towards the newest and most difficult part of optics: the theory of achromatic glasses. It employs a third part of 5 vols. 4to. which he published in 1785; containing new and important observations. Some circumstances obliged him to quit Paris in 1783, to go and have his works printed in Italy. He retired to Milan; where he was held in high consideration till his death. The emperor charged him with inspecting the commission for measuring a degree which he had ordered to be done in Lombardy. The abbé Boscovich was known to be expert in such operations. In 1750, the cardinal Valenti, having given orders for measuring degrees in Italy, our astronomer undertook the business conjointly with father Maire. The result of it was a good book in 4to. translated into french, and printed at Paris in 1770. Another work of the abbé Boscovich, published in 1758 and 1763, is upon the different laws of nature and that of attraction, considered as a consequence of an universal law, to which he recurs with no less sagacity than depth of knowledge in mathematics and metaphysics. Few men have ever brought these two sciences into so exquisite and useful a conjunction. Yet he had none of that barrenness of fancy which usually accompanies a great proficiency in them. Poetry filled up much of his time. His latin poem on eclipses, *De solis ac lunæ defectibus*, which was first printed in London, is as remarkable for the elegance of its style, as for the talent of putting into harmonious verse the most intricate matters of theory and calculation. The abbé Boscovich, always amiable in company, to which he willingly resorted, composed verses with the greatest facility, and his ready genius dictated them to him in the course of conversation, for the entertainment of his friends of both sexes; for the most inflexible virtue of every species was never any impediment with him in the agreeable display of social qualities. He had travelled in all parts of Europe, and even in Turkey. The narrative of this last expedition was printed first in french, and afterwards in italian.

BOSIO (JAMES), BOSIUS, native of Milan, and a servitor of the order of Maltha. This monk, being detained at Rome at the

the house of cardinal Petrochini, his patron, about the affairs of his order, to which he was agent, profited by this detention for composing there the history which bears his name, under this title: *Dell' Istoria della sacra religione dell' illustrissima militia di San Gioano Gierosolimitano*. This work, which contains 40 books, is divided into 3 vols. folio, printed at Rome 1621, 1629, and 1684. The rivals of the fame of Bosio spread it abroad that he had delivered his papers to two cordeliers of the wide sleeve, called in Italy the Grand-friars, and that these two monks put his book into the form it bears at present. This work is not so much valued for the style, as for the multitude and rarity of the facts with which it is filled. The generality of the national historians, who, since Bosio, have pretended to give the history of Malta, have been no more than his copyists or abbreviators.

BOSIO (ANTHONY), of Milan, agent to the order of Malta, was nephew of the former. His collection, intituled, *Roma sotteranea*, Rome, 1632, fol. contains the description of the tombs and the epitaphs of the early christians which are found in the catacombs of that capital of catholicity. He often passed five or six days successively in subterranean caverns. A priest of the oratory of Rome (pere Aringhi) translated his book from italian into latin, in 2 vols. folio, 1651. The admirers of ecclesiastical antiquities set a high value on this version, which is far more ample than the original.

BOSSE (ABRAHAM), an engraver, native of Tours, gave the first lessons of perspective in the academy of painting at Paris. He had great judgement in that branch as well as of architecture. He left, 1. Three good tracts, on the manner of drawing the orders of architecture, 1684, folio; on the art of engraving, 1645, 8vo; on perspective, 1682, 8vo. 2. Representation of divers human figures, with their measures taken from the antiques at Rome, Paris, 1656; a pocket volume all engraved. His plates in aqua fortis, but in a peculiar method, are agreeable. The work of Bosse on the art of engraving was republished some years ago, with the remarks and augmentations of M. Cochin the younger. Bosse died in his own country about the year 1660.

BOSSU (RENE LE), born at Paris, March 16, 1631. He began his studies at Nanterre, where he discovered an early taste for polite literature, and soon made surprising progress in all the valuable parts of learning. In 1649 he left Nanterre, was admitted a canon regular in the abbey of St. Genevieve, and after a year's probation took the habit in this abbey. Here he applied to philosophy and divinity, in which he made great proficiency, and took upon him priest's orders in 1657; but, either from inclination, or in obedience to his superiors,

periors, he resumed the belles lettres, and taught polite literature in several religious houses. After twelve years, being tired of the fatigue of such an employment, he gave it up, with a resolution to lead a quiet and retired life. Here he published his *Parallel, or comparison betwixt the principles of Aristotle's natural philosophy, and those of Des Cartes*, Paris, 1674. His intention in this piece was not to shew the opposition betwixt these two philosophers, but rather to make them agree, and to prove that they do not differ so much as is generally thought; yet this production of his was but indifferently received, either because these two philosophers differ too widely to be reconciled, or because Bossu had not made himself sufficiently acquainted with their opinions. The next treatise he published was that on epic poetry [G], which gained him great reputation: Boileau says it is one of the best compositions on this subject that ever appeared in the french language [H]. Bossu having met with a piece wrote by St. Solin against this gentleman, he wrote a confutation of it, for which favour Boileau was extremely grateful; and it produced an intimate friendship betwixt them, which continued till our author's death, in March 1680. He left a vast number of manuscript volumes, which are kept in the abbey of St. John de Chartres.

BOSSUET (JAMES), bishop of Meaux, born at Dijon the 27th of September 1627. He received the first rudiments of his education there, and in 1642 was sent to Paris to finish his studies at the college of Navarre. In 1652 he received the degree of D. D. and soon after went to Metz, where he was made a canon. Whilst he resided here, he applied himself chiefly to the study of the scriptures, and the reading of the fathers, especially St. Augustine. In a little time he became a celebrated preacher, and was invited to Paris, where he had for his hearers many of the most learned men of his time, and several persons of the first rank at court. In 1669 he was created bishop of Condom, and the same month was appointed preceptor to the dauphin; upon which occasion, and the applause he gained in the discharge of it, pope Innocent XI. congratulated him in a very polite letter. When he had almost finished the education of this prince, he addressed to him his *Discours sur l'Histoire Universelle*, which was published in 1681. About a year after he was made preceptor he gave up his bishopric, because he could not

[G] It is intitled, *Traité du poëme epique* par le R. P. le Bossu, chanoine regulier de Sainte Genevieve. The first edition was published at Paris in 1675. This work has gone through several editions. There was one printed at the Hague in 1714, which F. Le Courayer had the care

of: he has prefixed a discourse to the abbé de Morfan, containing an account of the treatise, and some encomiums upon it; and he has also given some memoirs concerning Bossu's life.

[H] F. Courayer, *Mém. touchant le P. le Bossu*, p. 29.

reside in his diocese, on account of his engagement at court. In 1680 the king appointed him first almoner to the dauphiness, and the year after gave him the bishopric of Meaux. In 1697 he was made counsellor of state, and the year following first almoner to the dukes of Burgundy. Nor did the learned world honour him less than the court; for he had been admitted a member of the french academy; and in 1695, at the desire of the royal college of Navarre, of which he was a member, the king constituted him their superior.

The writings of Bossuet had gained him no less fame than his sermons. From the year 1655 he had entered the lists against the protestants; the most famous piece he wrote against them was his *Refutation du catechisme de Paul Ferri*. In 1671 he wrote another, intitled, *L'exposition de la doctrine de l'église catholique sur les matieres de controverse*. This had the approbation of the bishops of France, as well as of the prelates and cardinals of Rome. Innocent XI. wrote him two letters on the subject, and the work was translated into most of the european languages: M. l'abbé Montaign was the author of the english translation. He brought back several to the romish church who had embraced the protestant religion; and it was for the benefit of such that in 1682 he published his *Traité de la communion sous les deux especes*, and his *Lettre pastorale aux nouveaux catholiques*. In 1686 he published his *Histoire des églises protestantes*, for which, as well as several other of his writings, he was attacked by Mess. Jurieu, Burnet, Basnage, and several other protestant ministers. He always distinguished himself as a zealous advocate for the catholic religion; and so great was his desire to bring about a re-union of the protestants with the church of Rome, that for this purpose he voluntarily offered to travel into foreign countries. He formed several schemes for this purpose, which were approved of by the church of Rome, and might perhaps have had some success, had not the succeeding wars prevented his putting them in execution. His writings in regard to the disputes with the protestants, and against quietism, make several volumes.

There are extant of his several very celebrated funeral orations, particularly those on the queen-mother of France in 1667, on the queen of England 1669, on the dauphiness 1670, on the queen of France 1683, on the princess Palatine 1685, on chancellor le Tellier 1686, on the prince de Condé, Louis de Bourbon 1687. Nor, amidst all the great affairs in which he was employed, did he neglect the duty of his diocese. The *Statuts Synodaux*, which he published in 1691, and several other of his pieces, shew how attentive he was to maintain regularity of discipline; and this he did with so much affability and discretion, as rendered him universally loved and respected. After having
spent

spent a life in the service of the church, he died at Paris, April 12, 1704, and was buried at Meaux; where his funeral was honoured with the presence of many prelates his friends, and an oration pronounced in his praise by father de la Rue the jesuit. The same honour was likewise paid to his memory at Paris, in the college of Navarre, where cardinal Noailles performed the pontifical ceremonies, and the funeral oration was spoken by a doctor of the house. Nor was Rome silent in his praise; for an eulogium was spoken to his memory; and, what was unusual, it was delivered in the Italian tongue, at the college De propaganda fide, by the chevalier Maffei, in presence of several cardinals, prelates, and other persons of the first rank. It was afterwards printed, and dedicated to his illustrious pupil the dauphin [1].

BOSTON (THOMAS, A. M.). He was born at Dunse in Scotland, March 17, 1676, and took his degrees in the university of Edinburgh under many disadvantages, being rather in indigent circumstances. In 1697 he was licensed to preach, and in 1699 ordained minister at Simprin, a small parish near the borders of Scotland. In 1706 he was removed to Etterick, in the same neighbourhood, and became one of the most popular preachers of that age. In 1719 he published his famous book, intitled, *Human nature in its fourfold state*, a book that has gone through many editions. In 1721 he published, in latin, *Remarks on the vowel-points used in hebrew*, which is now greatly esteemed on the continent of Europe. He died at Etterick, of a scorbutic disorder, the 20th of May 1732, aged 56. He left ready for the press, *A treatise on the covenant of grace*, and another on afflictions, which have been since published; but the rest of his posthumous works did not receive his finishing corrections. He likewise wrote *Memoirs of himself*, published after his death.

BOSWELL (JAMES), was the eldest son of Alexander Boswell, lord Auchinleck, one of the judges in the supreme courts of session and justiciary in Scotland. He was born at Edinburgh, Oct. 29, 1740, and received the first rudiments of education in that city. He afterwards studied civil law in the universities of Edinburgh and Glasgow. During his residence in these cities, he acquired by the society of the English gentlemen who were students in the Scotch colleges, that remarkable predilection for their manners, which neither the force of education, or the dulcedo of his natale solum, could ever eradicate. But, his most intimate acquaintance at this period was the rev. Mr. Temple, a worthy, learned, and pious divine, whose well-written charac-

[1] He left many works besides what we have mentioned, an exact list of which may be seen in the *Journal des Savans* of the 18th of September 1704, and in the *Memoires de Trevoux* for the month of November of the same year.

ter of Gray was inserted in Johnson's life of that poet. Mr. Boswell imbibed early the ambition of distinguishing himself by his literary talents, and had the good fortune to obtain the patronage of the late lord Somerville. This nobleman treated him with the most flattering kindness; and Mr. Boswell ever remembered with gratitude the friendship he so long enjoyed with this worthy peer. Having always entertained an exalted idea of the felicity of London, in the year 1760 he visited that capital; in the manners and amusements of which he found so much that was congenial to his own taste and feelings, that it became ever after his favourite residence, whither he always returned from his estate in Scotland, and from his various rambles in different parts of Europe, with increasing eagerness and delight; and we find him, nearly twenty years afterwards, condemning Scotland as too narrow a sphere, and wishing to make his chief residence in London, which he calls the great scene of ambition, instruction, and, comparatively, making his heaven upon earth. He was, doubtless, confirmed in this attachment to the metropolis by the strong predilection entertained towards it by his friend Dr. Johnson, whose sentiments on this subject Mr. Boswell details in various parts of his life of that great man, and which are corroborated by every one, in pursuit of literary and intellectual attainments, who has enjoyed but a taste of the rich feast which that city spreads before him.

The politeness, affability, and insinuating urbanity of manners, which distinguished Mr. Boswell, introduced him into the company of many eminent and learned men, whose acquaintance and friendship he cultivated with the greatest assiduity. In truth, the esteem and approbation of learned men seem to have been one chief object of his literary ambition; and we find him so successful in pursuing his end, that he enumerated some of the greatest men in Scotland among his friends even before he left it for the first time. Notwithstanding Mr. Boswell by his education was intended for the bar, yet he was himself earnestly bent at this period upon obtaining a commission in the guards, and solicited lord Auchinleck's acquiescence; but returned, however, by his desire, into Scotland, where he received a regular course of instruction in the law, and passed his trials as a civilian at Edinburgh. Still, however, ambitious of displaying himself as one of the "manly hearts who guard the fair," he revisited London a second time in 1762; and, various occurrences delaying the purchase of a commission, he was at length persuaded by lord Auchinleck to relinquish his pursuit, and become an advocate at the scotch bar. In compliance, therefore, with his father's wishes, he consented to go to Utrecht the ensuing winter, to hear the lectures of an excellent civilian in that university; after which he had permission to make his

grand tour of Europe. The year 1763 may be considered the most important epocha in Mr. Boswell's life, as he had, what he thought a singular felicity, an introduction to Dr. Johnson. This event, so auspicious for Mr. Boswell, happened on May 16, 1763. Having continued one winter at Utrecht, during which time he visited several parts of the Netherlands, he commenced his projected travels. Passing from Utrecht into Germany, he pursued his route through Switzerland to Geneva; whence he crossed the Alps into Italy, having visited on his journey Voltaire at Ferney, and Rousseau in the wilds of Neuchâtel. Mr. Boswell continued some time in Italy, where he met and associated with lord Mount Stuart, to whom he afterwards dedicated his *Theses Juridicæ*. Having visited the most remarkable cities in Italy, Mr. Boswell sailed to Corsica, travelled over every part of that island, and obtained the friendship of the illustrious Pasquale de Paoli, in whose palace he resided during his stay at Corsica. He afterwards went to Paris, whence he returned to Scotland in 1766, and soon after became an advocate at the Scotch bar. The celebrated Douglas cause was at that time a subject of general discussion. Mr. Boswell published the "Essence of the Douglas cause;" a pamphlet which contributed to procure Mr. Douglas the popularity which he at that time possessed. In 1768 Mr. Boswell published his "Account of Corsica, with memoirs of General Paoli." Of this printed performance Dr. Johnson thus expresses himself: "Your journal is curious and delightful. I know not whether I could name any narrative by which curiosity is better excited or better gratified." This book has been translated into the German, Dutch, Italian, and French languages; and was received with extraordinary approbation. In the following winter, the theatre-royal at Edinburgh, hitherto restrained by party-spirit, was opened. On this occasion Mr. Boswell was solicited by David Ross, esq. to write a prologue. The effect of this prologue upon the audience was highly flattering to the author, and beneficial to the manager; as it secured to the latter, by the annihilation of the opposition which had been till that time too successfully exerted against him, the uninterrupted possession of his patent, which he enjoyed till his death, which happened in September 1790. Mr. Boswell attended his funeral as chief mourner, and paid the last honours to a man with whom he had spent many a pleasant hour.

In 1769, was celebrated at Stratford on Avon the jubilee in honour of Shakspeare. Mr. Boswell, an enthusiastic admirer of the writings of our immortal bard, and ever ready to join the festive throng, repaired thither, and appeared at the masquerade as an armed corsican chief; a character he was eminently qualified to support. This year Mr. Boswell was married to

Miss

Miss Margaret Montgomery, a lady who, to the advantages of a polite education, united admirable good sense and a brilliant understanding. She was daughter of David Montgomery, esq. related to the illustrious family of Eglintoun, and representative of the antient peerage of Lyle. The death of this amiable woman happened in June 1790. Mr. Boswell has honoured her memory with an affectionate tribute. She left him two sons and three daughters; who, to use Mr. Boswell's own words, "if they inherit her good qualities, will have no reason to complain of their lot. *Dos magna parentum virtus.*" In 1782 lord Auchinleck died. In 1783 Mr. Boswell published his celebrated letter to the people of Scotland; which is thus praised by Johnson in a letter to the author: "I am very much of your opinion—your paper contains very considerable knowledge of history and the constitution, very properly produced and applied." Mr. Boswell communicated the pamphlet to Mr. Pitt, who naturally gave it his approbation. This first letter was followed by a second, in which Mr. Boswell displayed his usual energy and political abilities. In 1785 Mr. Boswell published "A journal of a tour to the Hebrides" with Dr. Johnson; which met a success similar to his entertaining account of Corsica. This year Mr. Boswell removed to London, and was soon after called to the English bar. But Mr. Boswell's professional business was interrupted by preparing his most celebrated work, "The life of Samuel Johnson, LL. D." This was published in 1790, and was received by the world with extraordinary avidity. It is a faithful history of Johnson's life; and exhibits a most interesting picture of the character of that illustrious moralist, delineated with a masterly hand. The preparation of a second edition of this work was the last literary performance of Mr. Boswell. Since then no particular circumstance occurred. Mr. Boswell (says another of his biographers) undoubtedly possessed considerable intellectual powers; as he could never have displayed his collection of the witticisms of his friend in so lively a manner as he has done, without having a picturesque imagination, and a turn for poetry as well as humour. He had a considerable share of melancholy in his temperament; and, though the general tenor of his life was gay and active, he frequently experienced an unaccountable depression of spirits. In one of these gloomy moods he wrote a series of essays under the title of *The hypochondriac*, which appeared in a periodical publication about the year 1782, and which he had thoughts of collecting into a volume. Soon after his return from a visit to Auchinleck, he was seized with a disorder which put an end to his life, at his house in Portland-street, on the 19th of June 1795, in the 55th year of his age. Of his own character he gives the following account in his journal of the tour to the Hebrides:

"I have

"I have given a sketch of Dr. Johnson. His readers may wish to know a little of his fellow-traveller. Think, then, of a gentleman of ancient blood; the pride of which was his predominant passion. He was then in his 33d year, and had been about four years happily married: his inclination was to be a soldier; but his father, a respectable judge, had pressed him into the profession of the law. He had travelled a good deal, and seen many varieties of human life. He had thought more than any body supposed, and had a pretty good stock of general learning and knowledge. He had all Dr. Johnson's principles, with some degree of relaxation. He had rather too little than too much prudence; and, his imagination being lively, he often said things of which the effect was very different from the intention. He resembled sometimes 'The best good man, with the worst-natured muse.' He cannot deny himself the vanity of finishing with the encomium of Dr. Johnson, whose friendly partiality to the companion of this tour represents him as one "whose acuteness would help my enquiry, and whose gaiety of conversation, and civility of manners, are sufficient to counteract the inconveniencies of travel, in countries less hospitable than we have passed."

BOTH (JOHN and ANDREW), Flemish painters, both deceased in 1650, had Bloëmaert for their master. The union of these two brothers was so intimate, that they not only followed their studies and travelled together, but even executed their pictures in conjunction. John seized the manner of Claude Lorrain, and Andrew that of Bamboche. The former painted the landscape, and the other the figures and animals; but their works, though done by different hands, seemed the production of only one. They were much esteemed, and fetched a great price. These artists were chiefly distinguished by an easy touch, a mellow pencil, and a lively colouring.

BOTHLAN, was a christian physician of Bagdat, contemporary and antagonist of Ibn Rodhwan. They were continually sparring at one another in their writings. Ibn Bothlan, that he might be personally acquainted with his adversary, made a voyage into Egypt, A. D. 1047. He was of a good exterior, very eloquent, and well versed in the belles-lettres. On the other hand Ibn Rodhwan was of a dark and ugly countenance, on account of which he had written a book to prove that it was not necessary for a physician to be handsome. Ibn Bothlan used to call him the crocodile of the devil. Our Bagdat physician, on leaving Egypt, went to Constantinople, where he lived a year. He died without having ever been married. What Mons. d'Herbelot assures us of his having embraced the monastic life is not confirmed by Abou Osaibah. Ibn Bothlan is author of the following works: Kenasch, or a compendium of

medicine for the use of the convents; Instructions how to buy slaves and make profit by them; Tables of health; Of the diseases of physicians; Introduction to the art of medicine; Dawat ol athebbai, the religion of physicians; Of the cure of a child who had the stone [K].

BOTT (JOHN DE), an architect, born in France in 1670, of protestant parents, quitted his country early in life, and went into the service of William of Orange, afterwards king of Great Britain. After the death of that prince, he attached himself to the elector of Brandenburg, who gave him a post of captain of the guards. This however did not slacken his industry in architecture. His first edifice was the arsenal at Berlin. He afterwards signalized himself by various monuments of his art. Frederic I. being dead, Bott conciliated the favour of Frederic William, who raised him to the rank of major-general. The fortifications of Wesel, of which place he was commandant, were constructed under his direction. In 1728 he went into the service of the king of Poland, elector of Saxony, in quality of lieutenant general and chief of the engineers. In Dresden are several edifices of his erection, where he died in 1745, with a great reputation for probity, intelligence, and valour.

BOTT (THOMAS), an english clergyman of ingenuity and learning, was descended from an antient family in Staffordshire, and born at Derby in 1688. His grandfather had been a major on the parliament side in the civil wars: his father had diminished a considerable paternal estate by gaming; but his mother, being a notable woman, contrived to give a good education to six children. Thomas the youngest acquired his grammatical learning at Derby; had his education among the dissenters; and was appointed to preach to a presbyterian congregation at Spalding in Lincolnshire. Not liking this mode of life, he removed to London at the end of queen Anne's reign, with a view of preparing himself for physic; but changing his measures again, he took orders in the church of England, soon after the accession of George I. and was presented to the rectory of Winburg in Norfolk. About 1725 he was presented to the benefice of Reymerston; in 1734, to the rectory of Spixworth; and, in 1747, to the rectory of Edgefield; all in Norfolk. About 1750, his mental powers began to decline; and, at Christmas 1752, he ceased to appear in the pulpit. He died at Norwich, whither he had removed in 1753 with his family, Sept. 23, 1754, leaving a wife, whom he married in 1739; and also a son, Edmund Bott, esq. now of Christ church in Hampshire, who is a fellow of the Antiquarian society, and who published, in 1771, A collection of cases relating to the poor laws [L]. Among

[K] Additions to the Bibl. Orientale of M. Hierbelot, at the end of vol. iv.

[L] Mr. Bott's publications were,
1. The peace and happiness of this world, the

Among other learned acquaintance of Mr. Bott was Dr. Samuel Clarke, of whom he relates, that he was not only of a cheerful, but of a playful disposition. Once, when Mr. Bott called upon him, he found him swimming upon a table. At another time, when several of them were amusing themselves with diverting tricks, Dr. Clarke, looking out of the window, and seeing a grave blockhead approaching, called out, "Boys, boys, be wise; here comes a fool." We have heard the like of Dr. Clarke from other quarters.

BOVADILLA or BOBADILLA (DON FRANCISCO DE), commander of the order of Calatrava, was in 1500 appointed governor-general of the Indies by Ferdinand king of Spain. That prince had occasion to repent of his choice. Bovadilla, raised all at once from the depth of misery to the summit of honour, soon forgot his former condition. Scarcely was he arrived at St. Domingo than he treated all his people with an odious arrogance. He summoned don Diego Colombo, brother to Christopher, to surrender to him the citadel of St. Domingo, of which he had the keeping. Christopher Colombo, on hearing these tidings, ran in all haste to the assistance of his brother. Bovadilla, without any regard to his quality and his services, ordered him to be put in irons, together with don Diego and don Bartholomew Colombo, brothers of Christopher. He sent them to Spain with the minutes of their process. Ferdinand and Isabella, exasperated at this proceeding, issued orders immediately to set these illustrious prisoners at liberty. They presented them with a thousand crowns, to defray their expences to Grenada, where the court was then kept; and there received them with marks of extraordinary distinction. They annulled all that had been done against them, and promised to recompense and avenge them. Bovadilla was recalled, and don Nicholas Ovando, commander of the order of Alcantara, was sent in his place. Bovadilla found himself all on a sudden abandoned to his fate. However, he was treated with honour and respect till the moment of his departure, which happened shortly after, and proved to be the last act of his life. The fleet in which he sailed being shipwrecked, he perished with many others. This was in 1502. One and twenty ships, all freighted with gold, went to the bottom.

the immediate design of christianity, on Luke ix. 56. a pamphlet in 8vo, 1724. 2. A second tract in defence of this, 1730, 8vo. 3. The principal and peculiar notion of a late book, intituled, The religion of nature delineated, considered, and refuted, 1725. This was against Wollaston's notion of moral obligation. 4. A visitation sermon, preached at Nor-

wich, April 30th 1730. 5. A 30th of January sermon, preached at Norwich, and printed at the request of the mayor, &c. 6. Remarks upon Butler's 6th chapter of the analogy of religion, &c. concerning necessity, 1730. 7. Answer to the first volume of Warburton's divine legation of Moses.

BOUCHARDON (EDMUND), a french sculptor, was the son of a sculptor and architect, and born at Chaumont in Bassigni in 1698. He was drawn by an irresistible passion for these two arts, but confined himself at length to the former. After having passed some time at Paris under the younger Coussou, and obtained the prize at the academy in 1722, he was carried to Rome at the king's expence. Upon his return from Italy, where his talents had been greatly perfected, he adorned Paris with his works: a list of them may be seen in a life of him, published in 1762, 12mo. by the count de Caylus. In 1744 he obtained a place in the academy; and, two years after, a professorship. He died in 1762, a loss to the arts, and much lamented; for he is described as a man of a fine, exalted, disinterested spirit, and of most amiable manners. Music was his object in the hours of recreation, and his talents in this way were very considerable.

BOUCHER D'ARGIS (ANTOINE GASPARD), born at Paris in 1708, was admitted advocate in 1727, and counsellor in the supreme council of Dombes in 1753. He made notes on all the works of jurisprudence of which he was editor. He published, 1. *A treatise des gains nuptiaux*, Lyons, 1738, 4to. 2. *Treatise de la crie des meubles*, 1741, 12mo. 3. *Regles pour former un avocat*, 1753, 12mo. It was he who composed the articles of jurisprudence for the *Encyclopedie*, beginning in the third volume.

BOUCHER (FRANCIS), first painter to Louis XV. He excelled in almost every species, but especially in the light and agreeable. His infant Jesus sleeping, is finely coloured, and designed with a most flowing contour. The shepherd asleep on the knees of his shepherdess, is a sweet little landscape of singular merit. Many of his other landscapes are peculiarly happy. His other most noted pieces are pastorals for the manufacture of tapestry, at Beauvais; the muses in the king's library (with Vanloo and Natoire); the four seasons, in the figure of infants, for the ceiling of the council-room at Fontainebleau; a hunt of tygers, &c. He was usually called the painter of the graces, and the Anacreon of painting. Died in 1770.

BOUCHER (JOHN), one of those preachers of the gospel, who, to their shame, have disgraced it, by applying it to the purposes of faction, and to inflame men to war instead of persuading them to peace. He was a doctor of the Sorbonne, and curate of St. Bennet at Paris; and, in the time of the league, was a most seditious and furious agent among the rebels. Their first assembly was held in his apartment, in the college of Fortet, in the year 1585. It was he who, by ordering the alarm-bell to be rung in his church on the 2d of September 1587, contributed more than any body else to a commotion of the people; the

the consequences of which were so ignominious to Henry III. The success of that day made him more insolent; and the next he preached violently against the person of the king, and against his counsellors. He did more than preach, he wrote; and published among other things a discourse on the justice of deposing Henry III [M].

After the death of that prince he was still more impudent, because he could then screen himself under a pretence that the successor was actually and notoriously an huguenot. The pretence failed him, to his great grief no doubt, when Henry IV. professed himself a roman catholic: nevertheless, that he might not want an object for his factious and mutinous spirit, he persisted in his opinion; and published nine sermons to prove, that the abjuration of the Bearnois, so he insolently called Henry from his being born in Bearn, was but a feint, and that his absolution was void. His sermons and libels were burnt when the Parisians submitted to Henry; but he continued in the party of the leaguers, and retired into the Netherlands with the spanish garrison, which had been at Paris during the league. They marched out upon the 22d of March 1594. Boucher obtained a canonry at Tournay, and died dean of the chapter of that city fifty years after; "but very much altered in his humour," says Mezeray, "being as zealous a Frenchman among foreigners, as he had been a furious Spaniard in France [N]. This was but natural and consistent; for, provided there was any thing to exercise a restless and turbulent spirit, what signified it to Boucher what it was? "When one considers," says Mr. Bayle, "that the Spaniards not only gave a retreat, but also a canonry, to such a man as Boucher; nay, and, what was doing him the greatest honour, suffered him to pronounce at Tournay the funeral oration of Philip II.; one cannot forbear saying, that in this world all things are sacrificed to policy and interest; and that good, bad, right, wrong, just, unjust, &c. are nothing but mere names, without a meaning."

BOUCHET (JOHN), procureur of Poitiers, where he was born in 1476, died in 1550, is known by his annals of Aquitaine, Poitiers, 1644, folio, containing a great number of curious particulars, related with remarkable simplicity. We have some pieces of moral poetry by him; the most singular of them is intituled, *Le chapellet des princes*, in his opuscula, 1525, 4to.

[M] Hear what the excellent Thuanus says of this most infamous satire; for such it was most certainly. "A more flagitious thing than this had not appeared in all that time of exorbitant licentiousness. There the most impudent brawler, rabula impudentissimus, had in a reproachful manner aspersed the king with many abo-

minable and shocking things: for which, as in his account, he was justly excluded from the communion of the church, to he concluded he had likewise lost all right to the kingdom, was lawfully deposed, and at last slain by the just judgment and impulse of God." Hist. lib. xcv.

[N] Abreg. Chronol. ad ann. 1594.

It is composed of five dixaines of rondeaux, with a ballad at the end of each dixaine. The author points out the virtues that are the proper ornament of princes, and the defects they ought to avoid. This chaplet is dedicated to Charles de la Trimouille. The first nineteen verses begin with the letters of the name of that seigneur. Also, *Les regnards traversant les voies perilleuses*, Paris, folio, without date; and *Les triomphes de la noble et amoureuse dame*, 1537, 8vo. In his annals of Aquitaine is much labour and precision; but, in regard to style, it is rather heavy.

BOUCHIER (THOMAS), archbishop of Canterbury, died in 1486. The only thing of any consequence, in which the archbishop bore any part, was bringing the art of printing into England, in the year 1464. The archbishop being informed that a press was set up at Haarlem, prevailed on Henry VI. then on the throne, to send two men over, under the title of merchants, in order to conceal their business, with a thousand marks in their pockets; of which three hundred were furnished by the archbishop, that they might make themselves masters of this mystery. As soon as they were settled at Haarlem they cultivated an acquaintance with one of the compositors; and at length, by money and promises, persuaded him to carry off a set of letters, and embark with them in the night for England. When they came to the archbishop (judging Oxford a more convenient place for printing than London), he sent the compositor thither; and for fear he should slip away before he had discovered the whole secret, they set a guard upon the press; and thus the art of printing appeared sooner at this university, by the care and contrivance of this archbishop, than at any other place in Europe, except Mentz and Haarlem. This was an act of public spiritedness well worthy of the care of a primate of England; and, if he had taken all the expence upon himself, it would have been still more for his honour. But archbishop Bouchier was more like some of those who have followed than like those who had gone before him in that see. Notwithstanding the nobleness of his birth (he was brother to lord Essex), he had a mean and illiberal turn. But if we read of none of his virtues, we meet with none of his vices, except this of avarice; which, in a great ecclesiastic, whose soul can never be too much inclined to liberality, is one of the worst.

BOUDEWINS (MICHAEL), physician, born at Antwerp, where he acquired great reputation as a practitioner. He is the author of a work equally useful to divines and physicians. He here very judiciously treats of those cases in the practice of medicine, that relate to the mind and conscience. The title of it is, *Ventilabrum medico-theologicum*, Antwerp, 1666, 4to. Boudewins died at that place in 1681,

BOUFLERS

BOUFLERS (LOUIS FRANÇOIS DUC DE), peer and maréchal of France, was born Jan. 10, 1644. His dispositions for the art of war having displayed themselves at a very early period, he was chosen in 1669 to be colonel of a regiment of dragoons. He greatly distinguished himself at the head of that corps, under the marechal de Crequi and under Turenne. He received a dangerous wound at the battle of Voerden; and another in the affair of Entenheim, to the capture whereof he contributed much, by the confession of Turenne. After several signal exploits, he gained immortal renown by the defence of Lille in 1708. The siege lasted near four months. Bouflers said to his officers: "Gentlemen, I trust to you; but I answer for myself." Prince Eugene carried on the siege with so much vigour that it was obliged to submit. "I am very vain," said he to Bouflers, "on having taken Lille; but I had rather still have the glory of having defended it like you." The king rewarded him as if he had gained a battle. He was created peer of France; had the honours of first gentleman to the king, and the survivance of the government of Flanders for his eldest son. When he entered the parliament for his first reception in it, turning to a crowd of officers who had defended Lille with him, he said: "It is to you that I am indebted for all the favours that are heaped upon me, and on you I reflect them; I have nothing to glory in but the honour of having been at the head of so many brave men." During the siege, one of his party having proved to him that he could easily kill prince Eugene, "Your fortune is made," returned Bouflers, "if you can take him prisoner: but you shall be punished with the utmost severity if you make an attempt on his life; and if I but suspected that you had any such intention, I would have you shut up for the rest of your life." This generosity, which formed a part of his character, induced him to ask permission to serve under the orders of marechal de Villars, though he was his senior. At the battle of Malplaquet in 1709, he made the retreat in such good order, that he left behind him neither cannon nor prisoners. The marquis de Bouflers united the virtues of a good citizen with the activity of a general; serving his prince as the antient Romans served their republic; accounting his life for nothing when the safety of his country was in question. The king having ordered him to go and succour Lille, and having left to himself the choice of his lieutenants; he set out that instant, without settling his affairs, or taking leave of his family, and chose for his officers, a man that had been disgraced, and a prisoner of the bastille. His magnificence was equal to his love for his country and his sovereign. When Louis XIV. formed the camp of Compiègne, to serve as a lesson to his grandson the duke of Burgundy, and as a spectacle to the court; Bouflers lived there in such a splendid style, that the

king said to Livri, his maitre-d'hotel, "The duke of Burgundy must not keep a table; we cannot outdo the marshal; the duke of Burgundy shall dine with him when he goes to the camp." This patriot, this general, died at Fontainebleau, Aug. 22, 1711, aged 68. "In him (writes madame de Maintenon) the heart died last." We read in the continuation of the history of England by Rapin Thoyras, an anecdote too honourable to the memory of this great man to be passed over here in silence. King William having taken Namur, in 1695, made Boufflers prisoner, in violation of the articles that had just been agreed on. Surprised at so unjust a proceeding, the marshal, fresh from the glorious defence he had made, demanded the reason of this perfidious treatment. He was answered that it was by way of reprisals for the garrison of Dixmude and of Deinse, which the French had detained contrary to capitulation. "If that be the case (said Boufflers), then my garrison ought to be arrested, and not I." "Sir (he was answered), you are valued at more than ten thousand men."

BOUGAINVILLE (M. D. F.), a native of France, whom impartial posterity will deservedly rank high in the list of circumnavigators, his merits having been almost equal to those of the justly celebrated captain Cook. He was killed by the mob at Paris the 10th of August 1792.

BOUGAINVILLE (JOHN PETER DE), born at Paris Dec. 1, 1722, was educated with great care. His talents thus improved procured him celebrity at an early period, and obtained for him the places most flattering to literary men at Paris. He became pensionary and secretary to the royal academy of inscriptions, member of the french academy, and some other foreign societies, censor-royal, keeper of the hall of antiquities at the Louvre, and one of the secretaries in ordinary to the duke of Orleans. His extraordinary industry impaired his health; so that he was old before his time. He died at the chateau de Loches, June 22, 1763, at the age of 41. His worthy qualities acquired him zealous patrons and affectionate friends. In his writings, as in his manners, all was laudable, and yet nothing shewed the desire of being praised. With the talents that render a man famous, he principally aspired at the honour of being useful. Nevertheless, literary ambition, which is not the weakest of ambitions, found him not insensible. Accordingly he was desirous of being admitted of the french academy; he made vigorous application to Duclos, at that time secretary; mentioning, among other things, that he was afflicted with a disorder that was sapping his constitution, and that consequently his place would soon be vacant again; the secretary, an honest man, but of a hard and rough character, had the cruelty to reply, that it was not the business of the french academy to administer

minister extreme unction. He wrote, 1. A translation of the Anti-Lucretius of the cardinal de Polignac, 2 vols. 8vo, or one vol. 12mo. preceded by a preliminary discourse full of good sense. 2. Parallel between the expedition of Thamas Kouli Khan in the Indies, and that of Alexander, a work of great learning, abounding in ideas, flights of imagination and eloquence; but sometimes rather bombastic.

BOUGEANT (GUILLAUME HYACINTHE), born at Quimper, Nov. 4, 1690, became jesuit in 1706, died at Paris Jan. 7, 1743, being 53 years old. After being professor of humanities at Caen and at Nevers, he went to the college of Louis le grand at Paris, which he left only during his short exile at la Flèche, occasioned by his *Amusement philosophique sur le langage des bêtes*. This book, in which he maintains that brutes are animated by dæmons, dedicated to a lady, is written with elegance, abounds with lively sallies of wit, and even with handsome compliments. If we may give credit to a jansenist author, the jesuit had not less studied the language of gallantry than that of the beasts. No one was ever more thoroughly skilled in the topography, the manners, and the speech of the country of Romance, travels through which he published under the name of Fanférédin. He was also well versed in those of society and friendship, and his company was as much sought after for the gaiety of his disposition as for the lights of his understanding. The toils and vexations he underwent accelerated his death. He wrote several works which have preserved his memory with reputation. 1. History of the wars and negotiations that preceded the treaty of Westphalia, during the administrations of Richelieu and Mazarin, 2 vols. 12mo. This work, full of curious facts, is written with elegance and dignity. The author had certainly talents for politics, and was endowed with discernment, penetration, and taste. 2. History of the treaty of Westphalia, 2 vols. 4to. or 4 vols. 12mo. 1744. Judicious reflections, curious and interesting disquisitions, analysis of characters and the artifices of negotiators; elegance of style, pure without affectation, and agreeable without antitheses, have procured this book a distinguished rank among the best histories. It was reprinted together with the former in 6 volumes, 12mo. 1751. 3. Exposition of the christian doctrine, &c.; a good book of roman catholic christianity, somewhat like Nelson's feasts and fasts, and was translated into german in 1780. 4. *Amusement philosophique sur le langage des bêtes*, 1 vol. 12mo. of which mention has been made above. It is a wild flight of fancy, which created him a series of troubles and uneasiness. The author retracted his opinions in a letter to the abbé Savelle. 5. Collection of physical observations, extracted from the best writers, 4 vols. 12mo. 6. Three comedies in prose:

The

'The female doctor, or Divinity with a distaff; The saint unfrocked; and The french quakers. Some of the scenes are well enough seasoned; but the reader yawns over others. It was partly these comedies that incensed the jansenists against him; and they seized the first opportunity to wreak their vengeance on him for his jokes.

BOUGUER (PETER), was born at Croisie, Feb. 10, 1698. His father was professor-royal of hydrography, who cultivated his early dispositions for the sciences. The academy of sciences at Paris adjudged the prize in 1717 to his paper on the masting of ships, and admitted him of their body in 1731. He was chosen in 1736, with Messrs. Godin and de la Condamine, to go to Peru for determining the figure of the earth: this journey added new lights to the sciences, to the arts, and to navigation. Bouguer had his share in the fatigues and the glory of this enterprize with his fellow-travellers. During three years he worked on the *Journal des Sçavans*. He brought out a great number of publications, which are in great esteem with geometricians. The relation of his voyage to Peru is in the memoirs of the academy of sciences of the year 1744. It is written with less elegance than accuracy. Bouguer wrote a great deal, but it cost him great pains: accordingly his performances were so dear to him, that his very existence seemed to depend on the reputation they procured him. This excessive sensibility of his self-love brought on him a multitude of evils, under which he sunk at the age of 61, the 15th of August 1758. This academician, having passed much of his life in the country, had contracted in solitude an inflexibility, a ferocity of character, which society was not able to soften. The little knowledge he had of mankind rendered him uneasy and mistrustful. He was apt to look upon those who employed themselves in the same pursuits with himself, as enemies who wanted to deprive him of part of his fame. He intangled himself in disputes with M. de la Condamine, which embittered his days, as that ingenious academician had got the public on his side. We have several works by Bouguer. The principal are, 1. *La construction du Navire*, 1746, 4to. 2. *La figure de la terre*, 1749, 4to. 3. *Traité d'optique*, 1760, 4to. 4. *La manœuvre des vaisseaux*, 1757, 4to. re-published since by M. de la Caille, 1761, 8vo.

BOUHOURS (DOMINICK) [O], a celebrated french critic, was born at Paris in 1628; and has by some been considered as a proper person to succeed Malherbe, who died about that time. He was entered into the society of jesuits at sixteen, and appointed to read lectures upon polite literature in the college of Clermont at Paris, where he had studied; but he was so incessantly attacked with the headach, that he could not pursue

[O] Bailler, *Jugemens des Savans*, tom. xi. p. 661.

the destined task. He afterwards undertook the education of two sons of the duke of Longueville, which he discharged with great applause. The duke had such a regard for him, that he would needs die in his arms; and the "Account of the pious and christian death" of this great personage was the first work which Bouhours gave the public. He was sent to Dunkirk to the popish refugees from England; and, in the midst of his missionary occupations, found time to compose and publish books. Among these were *Entretiens d'Ariste & d'Eugene*, a work of a critical nature, and concerning the french language. His book was printed no less than five times at Paris, twice at Grenoble, at Lyons, at Brussels, at Amsterdam, at Leyden, &c. and embroiled him with a great number of censors, with Menage in particular; who, however, lived in friendship with our author before and after. There is a passage in this work which gave great offence in Germany; and that is, where he makes it a question, "Whether a German could be a bel esprit?" The fame of it, however, and the pleasure he took of reading it, recommended Bouhours so effectually to the celebrated minister Colbert, that he trusted him with the education of his son, the marquis of Segnelai [P]. The remarks and doubts upon the french language has been reckoned one of the most considerable of our author's works; and may be read with great advantage by those who would perfect themselves in that tongue. Menage, in his *Observations* upon the french language, has given his approbation of it in the following passage: "The book of Doubts," says he, "is written with great elegance, and contains many fine observations. And, as Aristotle has said, that reasonable doubt is the beginning of all real knowledge; so we may say also, that the man who doubts so reasonably as the author of this book, is himself very capable of deciding. For this reason perhaps it is, that, forgetting the title of his work, he decides oftener than at first he proposed." Bouhours was the author of another work, which we have not mentioned below: and that is, *The art of pleasing in conversation*, printed at Paris in 1688. M. de la Croze, who wrote the eleventh volume of the *Bibliothèque Universelle*, has given an account of it, which he begins with this eulogium upon the author, "A very little skill," says he, "in style and manner will enable a reader to discover the author of this work. He will see at

[P] He wrote afterwards several other works in french; the chief of which are, 1. *Remarks and doubts upon the french language*. 2. *Dialogues upon the art of thinking well in works of genius*. 3. *The life of St. Ignatius*. 4. *The life of St. Francis Xavier, apostle of the Indies and Japan*. This last work was translated into english by Mr. Dryden, and published at

London in 1638, with a dedication prefixed to king James the second's queen. To the above may be added, 5. *Ingenious thoughts of the antients and moderns*; 6. *Ingenious thoughts of the fathers of the church*; 7. *Translations of many books of devotion*; and at last, 8. *Of the New Testament itself*.

once the nice, the ingenious, and delicate turn, the elegance and politeness of father Bouhours. Add to this the manner of writing in dialogue, the custom of quoting himself, the collecting strokes of wit, the little agreeable relations interspersed, and a certain mixture of gallantry and morality which is altogether peculiar to this jesuit. This work is inferior to nothing we have seen of father Bouhours. He treats in twenty dialogues, with an air of gaiety, of every thing which can find a way into conversation; and, though he avoids being systematical, yet he gives his reader to understand, that there is no subject whatever, either of divinity, philosophy, law, or physics, &c. but may be introduced into conversation, provided it be done with ease, politeness, and in a manner free from pedantry and affectation."

He died at Paris, in the college of Clermont, upon the 27th of May 1702; after a life spent, says Moreri, under such constant and violent fits of the headach, that he had but few intervals of perfect ease.

BOUILLAUD (ISMAEL), was born at Loudun the 28th of Sept. 1605, of protestant parents. He quitted that religion, and took orders among the papists. The belles-lettres, history, mathematics, law, and divinity, alternately employed his studies. He retired when in years to the abbey of St. Victor, where he died Nov. 25, 1694, at four-score. He was in correspondence with the learned of Italy, Germany, Poland, and the Levant, with whom he made acquaintance on his travels in different countries. He had great merit, but it was equalled by his modesty. He wrote to one of his friends who had been lavish of his commendations on him: "There is nothing I dread so much as praise. If what I do is approved by worthy persons skilled in the subjects I handle, it is enough; and that pure and simple approbation is of more value than the most laboured panegyrics." He published, 1. *Opus novum ad arithmeticum infinitorum*, in 6 books, 1682, in folio. 2. *Discourse on the reformation of some religious orders*, &c. 3. *An edition of the history of Ducas*, in greek, with a latin version and learned notes, Louvre, 1649, folio.

BOULAI (CÆSAR EGASSE DU), register and historiographer of the university of Paris, was professor of rhetoric many years in the college of Navarre. He published a treatise of rhetoric, intituled, *Speculum eloquentiæ*, which was valued. His *The-saurus antiquitatum romanarum* came out in folio at Paris, 1650. Several law cases of his composing have been published, relating to the differences which arose concerning the election of the officers of the university, and such like matters. But the work for which he ought chiefly to be remembered is, *The history of the university of Paris*, which he published in six volumes folio. The first part of it appeared in 1665, but it seems was disap-

proved;

proved; for we find a censure of the theological faculty at Paris published upon it in 1667, which was answered by du Boulai the same year. The impression of it was stopped for some time; but the commissioners appointed by the king to examine what was already printed, and the author's design, reported, that nothing could reasonably hinder the impression from being continued. Du Boulai died the 16th of October 1678. He was born in the village of St. Ellier, in the Lower Maine; but we do not find in what year.

BOULAINVILLIERS (HENRY DE), lord of St. Saife, and an eminent french writer, was descended from a very antient and noble family, and born at St. Saife in 1658. His education was among the fathers of the oratory; where he discovered from his infancy those uncommon abilities for which he was afterwards distinguished [Q]. He applied himself principally to the most useful of all studies, the study of history; and his performances in this way are numerous and considerable. He was the author of, 1. A history of the Arabians; 2. Fourteen letters upon the antient parliaments of France; 3. A history of France to the reign of Charles VIII. 4. The state of France, with historical memoirs concerning the antient government of that monarchy to the time of Hugh Capet; "written (says Montefquieu) with a simplicity and honest freedom, worthy of that antient noblesse from which their author was descended." He was, says Voltaire, the most learned man of the kingdom in history, and the most capable of writing that of France, if he had not been too systematical. He died at Paris in 1722, and after his death was published his Life of Mohammed, which has made him pass for no very firm believer. He is supposed to have meant ill to revelation in this work, which is looked upon rather as an apology for Mohammed than a life of him; and from this motive he is thought to have defended that impostor farther, and to have placed him in a more advantageous light than any historical testimonies can justify. It is very certain, that both Mohammed and his religion have been shamefully abused and misrepresented by the greater part of those who have written about them; and it is well known, that the learned Adrianus Relandus, who never was suspected of any disaffection to christianity, wrote his book *De religione Mohammedica*, to vindicate them from such injurious misrepresentations. Why might not the same love of truth, and desire to render unto every man his due, move our author to undertake the same task? It is to be observed, that this life of Mohammed is not entirely finished by Boulainvilliers; who, as we learn from an advertisement prefixed to the Amsterdam edition of 1730, 8vo, died while he

[Q] *Dict. Historique Portatif*, par L'Advocat.

was employing himself upon the last years of it. A short and general account of it, however, was continued by another hand, and makes about a sixth part of the whole.

Besides those which we have mentioned, he wrote several other works, "in which (says the author from whom this short account is taken) one cannot observe, without astonishment, that the same person, who calls into question the most incontestable dogmas of religion, should blindly believe in the reveries of judicial astrology [a]." But he should have remembered, that this was far from being a singularity in Boulainvilliers, if it was true, which we do not presume to say; for that the great cardinals Richelieu and Mazarin, and a thousand others at that time in France, who had not a jot more religion than they, were yet all of them subject to the same delusion.

BOULANGER (NICHOLAS ANTHONY), a very singular Frenchman, was born at Paris in 1722, and died there in 1759, aged only 37. During his education, he is said to have come out of the college of Beauvais almost as ignorant as he went in; but, struggling hard against his inaptitude to study, he at length overcame it [s]. At 17 he began to apply himself to mathematics and architecture; and, in three or four years, made such a progress as to be useful to the baron of Thiers, whom he accompanied to the army in quality of engineer. Afterwards he had the supervision of the highways and bridges; and he executed several public works in Champagne, Burgundy, and Lorraine. In cutting through mountains, directing and changing the courses of rivers, and in breaking up and turning over the strata of the earth, he saw a multitude of different substances, which (he thought) evinced the great antiquity of it, and a long series of revolutions which it must have undergone. From the revolutions in the globe, he passed to the changes that must have happened in the manners of men, in societies, in governments, in religion; and he formed many conjectures upon all these. To be farther satisfied, he wanted to know what, in the history of ages, had been said upon these particulars; and, that he might be informed from the fountain-head, he learned first latin, and then greek. Not yet content, he plunged into hebrew, syriac, chaldæic, and arabic: and acquired so immense an erudition, that, if he had lived, he would have been one of the most learned men in Europe: but death, as we have observed, prematurely took him off.

His works are, 1. *Traité du despotisme oriental*, in two vols. 12mo. 2. *L'antiquité dévoilée, par ses usages*, in three vols. 12mo. This was posthumous. 3. Another work, intituled, *Le*

[a] *Dict. Historique*, &c. [s] *Dict. des hommes célèbres*, in Suppl.

christianisme démasqué, in 8vo, is attributed to him, but it is not certain that he was the author of it. 4. He furnished to the *Encyclopedie* the articles *Déluge*, *Corvée*, and *Société*. 5. A dissertation on *Elisha* and *Enoch*. 6. He left behind him in MS. a dictionary, which may be regarded as a concordance in antient and modern languages. Boulanger is said to have been of a sweet, calm, and engaging temper, and that his countenance very much resembled that of *Socrates*, as it appears on the antique gems.

BOULAY (EDMUND DU), herald at arms to the dukes of Lorraine, lived in the middle of the xvth century. He was a fertile writer, but it is not known in what year he died. He produced, 1. A morality in verse under this title: *Combat de la chair et de l'esprit*, Paris, 1549, 8vo. 2. *La généalogie des ducs de Lorraine* (Antoine et François), Metz, 1547, 4to. 3. *Le voyage du duc Antoine vers l'empereur Charles Quint*, in 1543, to treat of peace with Francis I. 8vo. This last book is in verse.

BOULLEGER (CLAUDE FRANCIS FELIX), seigneur de Rivery, was born in 1724. He practised some time as an advocate at Paris; but his predominant passion was the study of the belles-lettres and philosophy. He could not cultivate them long, however, for he was carried off by death at the age of 34, in 1758. He was of a generous soul, a sensible heart, a cheerful temper, and a worthy conduct: reserved with those whom he did but slightly know; open and pleasant with his friends and intimates. He had an agreeable figure, much politeness; a lively and penetrating mind, a prodigious memory, and an ardent ambition to acquire all human knowledge, as well as to occupy the foremost places. The chief of his writings are, 1. *Traité de la cause et des phénomènes de l'électricité*, en 2 parties, 8vo. 2. *Recherches historiques et critiques sur quelques anciens spectacles, et particulièrement sur les mimes et les pantomimes*, 12mo. 3. *Fables et contes en vers français*. Some of these tales and fables are of his own invention; and the rest are taken from Phædrus, Gay, and Gellert. They may be read with pleasure, even after those of La Fontaine.

BOULLIER (DAVID RENAULD), minister at Amsterdam, afterwards at London, originally of Auvergne, born at Utrecht March 24, 1699, died Dec. 24, 1759, at the age of 60; was as respectable for his manners as his learning. His principal works are, 1. *Dissertatio de existentia Dei*, 1716. 2. *Essai philosophique sur l'ame des bêtes*, 1728, 12mo, and 1737, 2 vols. 8vo. 3. *Exposition de la doctrine orthodoxe de la trinité*, 1734, 12mo. 4. *Lettres sur les vrais principes de la religion*, 1741, 2 vols. 12mo. 5. *Recherches sur les vertus de l'eau de Goudron*,

dron, translated from bishop Berkley, 1745, 12mo. 6. *Sermons*, 1748, 8vo, and a great many other works.

BOULLOGNE (LEWIS), a celebrated french painter, and professor of the academy of painting, very distinguished for joining in his compositions a noble enthusiasm to a wonderful elegance. His picture of Augustus shutting the temple of Janus, which he executed for his reception into the academy; his four elements; his flight into Ægypt; with many of his pieces at Notre-dame, at the Hotel-de-ville, and at the Chartreux, &c. have great and distinguished merit. Died at Paris in 1674. He left behind two sons and two daughters, who were admired for their talents in the same art.

BOULOGNE (BON), his eldest son, was born at Paris 1654, had formed himself at Rome and in Lombardy. He had that particular talent of imitating the ancient masters, which the Italians call the art of making *Pasticci*. He was also, from his universality in it, called the Proteus of painting. Died 1697, aged 43.

BOULTER (HUGH), D. D. born in or near London, of reputable and wealthy parents, was educated at Merchant taylors school; and before the revolution was thence admitted a commoner of Christ-church in Oxford. Some time after he was chosen a demy of Magdalen college, at the same election with Addison and Dr. Wilcox. From the merit and learning of the persons elected, this was commonly called by Dr. Hough, president of the college, the Golden Election. He afterwards became fellow of the same college; in which station he continued in the university till he was invited to London by sir Charles Hedges, principal secretary of state, in 1700, who made him his chaplain, and recommended him to Tenison, archbishop of Canterbury; but his first preferments were owing to the earl of Sunderland, by whose interest and influence he was promoted to the parsonage of St. Olave in Southwark, and the archdeaconry of Surry. Here he continued discharging very faithfully every part of his pastoral office, till he was recommended to attend George I. as his chaplain, when he went to Hanover in 1719. He taught prince Frederic the english language; and by his conduct he so won the king's favour, that he promoted him to the deanry of Christ-church, and the bishopric of Bristol in the same year.

As he was visiting his diocese five years afterwards, he received a letter from the secretary of state, acquainting him, that his majesty had nominated him to the archbishopric of Armagh, and primacy of Ireland. This honour he would gladly have declined, and desired the secretary to use his good offices with his majesty to excuse him from accepting it. Ireland happened to be at this juncture in a great flame, occasioned by Wood's ruin-

ous

ous project; and the ministry thought the bishop would greatly contribute to quench it by his judgment, moderation, and address. The king therefore laid his absolute commands upon him; to which he submitted, but with some reluctance. As soon as he had taken possession of the primacy, he began to consider that country, in which his lot was cast for life, as his own; and to promote its true interest with the greatest zeal and assiduity. He often said, "he would do all the good to Ireland he could, though they did not suffer him to do all he would." The scarcity of silver coin in Ireland was excessively great, occasioned by reducing the value of gold coin in England, and the balance of trade, which lay against them. To remedy this inconvenience, the primate supported a scheme at the council table, to bring gold and silver nearer to a par in value, by lowering that of the former; which was carried into execution. The populace, encouraged by some dealers in exchange, who were the only losers by the alteration, grew clamorous, and laid the ruin of their country at the primate's door. But, conscious of his own integrity, he despised the foolish noise: experience evinced the utility of the project; the people in a short time recovered their senses; and he soon rose to the greatest height of popularity.

In June 1742 he made a visit to his native country; died in London the September following; and was buried in Westminster abbey. His deportment was grave, his aspect venerable, his temper meek and humble, and hardly to be ruffled by the most trying provocations. He was an undissembled patron of liberty, both civil and religious; his benevolence and charity were such as will be the admiration and blessing of the present times and of posterity. His learning was universal; yet he left no remains of it to the public except some occasional sermons, and charges to his clergy. We shall therefore give no catalogue of his literary, but an imperfect one of his charitable works, which are certainly more worthy both of honour and imitation.

In 1729 there was a great scarcity; the poor were reduced to a miserable condition, and the nation was threatened with famine and pestilence. The primate distributed vast quantities of grain through several parts of the kingdom; directed all the vagrant poor that crowded the streets of Dublin, to be received into the poor-house, and there maintained them at his private expence, until the following harvest brought relief. In the latter end of 1740; and the beginning of 1741, Ireland was again afflicted with a great scarcity; and the prelate's charity was again extended, though with more regularity than before. The poor were fed in the work-house twice every day, according to tickets given out by persons entrusted, the number of which amounted to 732,314: and it appeared that 2500 souls

were fed there every morning and evening, mostly at the primate's expence.

When the scheme for opening a navigation by a canal from Lough-Neagh to Newry was proposed in parliament in 1729, the primate patronised it with all his interest; and when the bill was passed, and the work set about, was very instrumental in carrying it on with effect. One part of the design was to bring coals from thence to Dublin, and the coal mines were in the see-lands of Armagh, which were then leased out to a tenant. The primate, fearing the lessee might be exorbitant in his demands, purchased the lease at a great expence, in order to accommodate the public. He also gave timber out of his woods to carry on the work; and often advanced his own money, without interest, for the same purpose. He gave and settled a competent stipend on an assistant curate at Drogheda, a large and populous town in his diocese; where the cure was too burthensome for one clergyman, and the revenues of the church were not sufficient for the support of two. He maintained several sons of his poor clergy at the university. He erected and endowed hospitals, both at Drogheda and Armagh, for the reception of clergymen's widows; and settled a fund for putting out their children apprentices. He built a stately market-house at Armagh, at the expence of above 800*l*. He subscribed 50*l*. per ann. to Dr. Stevens's hospital in Dublin, for the maintenance and cure of the poor; and furnished one of the wards for the reception of patients at a considerable expence. His charities, for augmenting small livings, and buying of glebes, amounted to upwards of 30,000*l*. besides what he devised by his will for the like purposes in England. He was the main instrument of obtaining a royal charter for the incorporated society for promoting english protestant schools in Ireland, of which he was vice-president and treasurer. He paid all the fees for passing the charter out of his own purse; subscribed 23*l*. per ann. and afterwards paid upwards of 400*l*. towards the building of a working-school, on the lands of Santry, near Dublin. Besides this, the society were often obliged to him for their necessary support; who, to his annual and occasional benefactions, frequently added that of being their constant resource in all emergencies, by answering the draughts made on him as treasurer, when he had no cash of the society in his hands, which amounted to considerable sums. These are a part, and only a part, of the primate's public charities.

BOURDALOUE (Louis), justly esteemed the best preacher France ever produced, was born in Bourges, in August 1632, and entered into the society of the jesuits in Nov. 1648. After having studied rhetoric, philosophy, and divinity, the uncommon talents which he discovered for the pulpit determined the society

to set him apart for that service. The high reputation he quickly acquired, as a preacher in the country, induced his superiors to send for him to Paris in 1669. He preached during the course of that year in their church of St. Louis, where he shone with more lustre than ever. In Advent 1670, he began to appear at court; where his discourses were listened to with the highest satisfaction. Upon the revocation of the edict of Nantz, the king very prudently made choice of him to preach the catholic doctrine to the new converts in Languedoc. The latter part of his life he consecrated to the service of the hospitals, the poor and the prisoners; and, by his pathetic discourses and engaging manner, procured for them very bountiful alms. He died in May 1704. A correct edition of his sermons was published at Paris 1707, by father Bretonneau.

BOURDEILLES (PETER DE), better known by the name of BRANTÔME, of which he was abbot, added to that title those of lord and baron of Richemont, chevalier, gentleman of the chamber to the kings Charles IX. and Henry III. and chamberlain to the duke of Alençon. He had the design of being created a knight of Malthe in a voyage he made to that isle during the time of the siege in 1565. He returned to France, where he was fed with vain expectations; but he received no other fortune (as he tells us himself) than of being welcomed by the kings his masters, great lords, princes, sovereigns, queens, princesses, &c. He died July 5, 1614, at the age of 87. His memoirs were printed in ten volumes, 12mo, viz. four of the french commanders; two of foreign commanders; two of women of gallantry; one of illustrious ladies; and one of duels. The last edition is that of the Hague, 1741, 15 vols. 12mo. on account of the supplement, which makes five. These memoirs are absolutely necessary to all those who would know the private history of Charles IX. of Henry III. and of Henry IV. Here the man is more represented than the prince. The pleasure of seeing these kings in their peculiarities and off the stage, added to the simplicity of Brantôme's style, renders the reading of his memoirs extremely agreeable [τ]. But some of his anecdotes seem

[τ] Brantôme (says M. Anquetil) is in the hands of every body. All the world pretends to have read him; but he ought particularly to be put into the hands of princes, that they may learn how impossible it is for them to hide themselves; that they have an importance in the eyes of their courtiers, which draws attention to all their actions; and that, sooner or later, the most secret of them are revealed to posterity. The reflections that would occur, on seeing that Brantôme has got together all the little transactions, all the idle words that have escaped them, all

the actions pretended to be indifferent, which were thought to be neglected and lost, and which nevertheless mark the character, would render them more circumpect.—In reading Brantôme a problem forces itself on the mind, which it is difficult to solve. It is very common to see that author joining together the most discordant ideas in regard to morals. Sometimes he will represent a woman as addicted to the most infamous refinements of libertinism, and then will conclude by saying that she was prudent and a good christian. So likewise of a priest, of a monk

seem thrown out at random. Such is that which he relates of Charles V. "I have heard say (says he) that if he had possessed as much strength of body as vigour of mind, he would have gone to Rome with a powerful army to make himself be elected pope. What a strange man! and how ambitious he must have been! (continues he) Accordingly God did not permit it. Unable therefore to become pope, he made himself a monk." This design attributed to Charles V. by Brantôme, is not to be found in any historian, even in those who have spoken the most freely of that prince. Indeed he has been charged with aspiring at universal empire; but we see no where any trace of his pontifical ambition. Were we to examine several other facts related by Brantôme, and repeated a hundred times after him, we should find that most of them have no better foundation than this.

BOURDEILLES (CLAUDE DE), grand-nephew of the former, comte de Montrésor, attached to Gaston of Orleans, both while he was in favour, and when he had lost it, was several times deprived of his liberty for serving that prince. Disgusted with the tumult and the artifices of the court, he took up the resolution of enjoying the sweets of privacy. He died at Paris in 1663. He left memoirs, known under the name of Montrésor, 2 vols. 12mo, which are curious, as containing many particulars of the history of his time. Montrésor makes no scruple of relating the projects he formed against the life of cardinal Richelieu.

BOURDELOT (JOHN), a learned french critic, who has distinguished himself in the republic of letters, by writing notes upon Lucian, Petronius, and Heliodorus. He lived at the end of the xvth, and in the beginning of the xviii century; was of a good family of Sens, and educated with care. He applied himself to the study of the belles lettres and of the learned lan-

monk or any other ecclesiastic, he will relate anecdotes more than wanton; and will tell us very gravely at the end, that this man lived regularly according to his station. Almost all his memoirs are full of similar contradictions in a sort of epigram. On which I have this question to propose: Was Brantôme a libertine; who, in order to sport more securely with religion and morals, affects in the expression a respect to which the very matter of the recital gives the lie? or, Was he one of those persons who generally go under the name of amiable fops; who, without principles as without design, confound virtue and vice, making no real difference between one character and another? Whatever judgment we may form of him, we must always blame him for omitting to observe a proper reverence for decorum in

his writings, and for frequently putting modesty to the blush. We perceive in Brantôme the character of those young men, who, making a part of the court by their birth, pass their lives in it without pretensions and without desires. They amuse themselves with every thing; if an action has a ridiculous side, they seize it; if it has not, they give it one. Brantôme only skims along the surface of a subject; he knows nothing of diving into an action, and unfolding the motives that gave it birth. He gives a good picture of what he has seen, relates in simple terms what he has heard; but it is nothing uncommon to see him quit his main object, return to it, quit it again, and conclude by thinking no more of it. With all this irregularity he pleases, because he amuses.

guages; and Baillet tells us, that he passed for a great connoisseur in the oriental tongues, and in the knowledge of manuscripts. These pursuits did not hinder him from being consummate in the law. He exercised the office of advocate to the parliament of Paris in 1627, when Mary of Medicis, hearing of his uncommon merit, made him master of the requests. He died suddenly at Paris in 1638. His notes and emendations upon Lucian were published at Paris, with that author, in folio, 1615; Heliodorus, with his notes, in 1619, 8vo.; and his notes on Petronius, were printed with that author at Amsterdam in 1663 [u], 12mo. Fabricius calls his notes on Lucian short and learned, and speaks of Bourdelot as then a young man, *adhuc juvenis* [x].

There was also abbé Bourdelot, his sister's son, who changed his name from Peter Michon to oblige his uncle; and whom he took under his protection, and educated as his own son. He was a very celebrated physician at Paris, who gained great reputation by a treatise upon the viper, and several other works. He died there Feb. 9, 1685, aged 76.

BOURDON (SEBASTIAN), an eminent french painter, born at Montpellier in 1610, had a genius so impetuous, that it would not allow him to reflect sufficiently, nor study the essentials of his art so much as was necessary to perfect him in it. He was seven years in Rome, but obliged to leave it before he had finished his studies, on account of a quarrel. However, he acquired so much reputation by his works, both in landscape and history, that, upon his return to France, he had the honour of being the first who was made rector of the royal academy of painting and sculpture at Paris. The fine arts being interrupted by the civil wars in France, he travelled to Sweden, where he staid two years. He was very well esteemed, and nobly presented, by that great patroness of arts and sciences, Christina, whose portrait he painted. He succeeded better in his landscapes, than in his history-painting. His pieces are seldom finished; and those that are so are not always the finest. He once laid a wager with a friend, that he painted twelve heads after the life, and as big as the life, in one day. He won it; and these heads are said to be not the worst things he ever did. He drew a vast number of pictures. His most considerable pieces are, "The gallery of M. de Bretonvilliers," in the isle of Notre-Dame; and "The seven works of mercy," which he etched by himself. But the most esteemed of all his performances is, "The martyrdom of St. Peter," drawn for the church of Notre-Dame: it is kept as one of the choicest rarities of that cathedral. Bourdon was a calvinist; much valued and respected,

[u] Bibl. Græc. vol. iii.

[x] Besides these, he wrote, as Moreri tells us, an Universal History, Commen-

taries on Juvenal, A treatise on the etymology of french words, and many other works, which were never published.

however, in a popish country, as his life and manners were good. He died in 1662, aged 46.

BOURGELAT (CLAUDE), of the academy of Berlin, director and inspector general of the veterinary schools, commissary-general of the haras, died Jan. 3, 1779, in an advanced age; rendered real service to his country by procuring the establishment of veterinary schools, and by directing them both by himself and by his writings. Of these are, 1. *Le nouveau Newcastle, or a treatise on horsemanship*, 1747. 2. *Elemens d'Hippiatrique, ou, nouveaux principes sur la connoissance de chevaux*, 1750, 3 vols. 8vo. 3. *Matière medicale raisonnée*, 1771, 8vo. In this work he inserts nothing but what may be of use to the veterinary schools.

BOURGET (DOM JOHN), was born at the village of Beaumains near Falaise, in the diocese of Seez, in 1724 [r]. He was educated at the grammar-school at Caen, whence he was removed to that university, and pursued his studies with great diligence and success till 1745, when he became a benedictine monk of the abbey of St. Martin de Seez, then *en règle*, that is, under the direction of a conventual abbot. Some time after this, Dom. Bourget was appointed prior claustral of the said abbey, and continued six years in that office, when he was nominated prior of Tiron en Perche: whence being translated to the abbey of St. Stephen at Caen, in the capacity of sub-prior, he managed the temporalities of that religious house during two years, as he did their spiritualities for one year longer; after which, according to the custom of the house, he resigned his office. His superiors, sensible of his merit and learning, removed him thence to the abbey of Bec, where he resided till 1764. He was elected an honorary member of the society of antiquaries of London, Jan. 10, 1765; in which year he returned to the abbey of St. Stephen at Caen, where he continued to the time of his death. These honourable offices, to which he was promoted on account of his great abilities, enabled him not only to pursue his favourite study of the history and antiquities of some of the principal benedictine abbeys in Normandy, but likewise gave him access to all their charters, deeds, register-books, &c. &c. These he examined with great care, and left behind him in MS. large and accurate accounts of the abbeys of St. Peter de Jumieges, St. Stephen, and the Holy Trinity at Caen (founded by William the Conqueror and his queen Matilda), and a very particular history of the abbey of Bec. These were all written in french. The History of the royal abbey of Bec (which he presented to Dr. Ducarel in 1764) is only an abstract of his larger work. This ancient abbey,

[r] *Mémoires* by Dr. Ducarel, prefixed to the History of the abbey of Bec.

(which

(which hath produced several archbishops of Canterbury and other illustrious prelates of this kingdom) is frequently mentioned by our old historians. The death of our worthy benedictine (which happened on new-year's day 1776) was occasioned by his unfortunate neglect of a hurt he got in his leg by falling down two or three steps in going from the hall to the cloister of the abbey of St. Stephen at Caen, being deceived by the ambiguous feeble light of a glimmering and dying lamp that was placed in that passage. He lived universally esteemed, and died sincerely regretted by all those who were acquainted with him; and was buried in the church of the said abbey, Jan. 3, 1776.

BOURGUET (Louis), born at Nîmes in 1678, got himself a name for his proficiency in natural history. The revocation of the edict of Nantes forced his family to go and seek an asylum in Switzerland. Zurich is indebted to them for its manufactures of stockings, muslins, and several silk stuffs. Young Bourguet went through a course of study there; he married at Berne, and settled at Neuchâtel, where he became professor of philosophy and mathematics. He died Dec. 31, 1742, at the age of 64, after publishing, 1. A letter on the formation of salts and crystals; Amsterdam, 1729, 12mo. 2. La bibliotheque italique, 16 vols. 8vo. This journal, begun at Geneva in 1728, found a welcome reception among the learned, as a solid and useful book deserving to be continued: rather more pains should have been bestowed on the style.

BOURIGNON (ANTOINETTE), a famous enthusiastic female, was born Jan. 13, 1616, at Lille in Flanders [z]. She came into the world so very deformed, that a consultation was held in the family some days about stifling her as a monstrous birth. But if she sunk almost beneath humanity in her exterior, her interior seems to have been raised as much above it. For, at four years of age, she not only took notice that the people of Lille did not live up to the principles of christianity which they professed, but was disturbed at it so much, as to desire a removal into some more christian country. Her progress was suitable to this beginning. Her parents lived a little unhappily together, Mr. Bourignon using his spouse with too much severity, especially in his passion: upon which occasions, Antoinette endeavoured to soften him by her infant embraces, which had some little effect; but the mother's unhappiness gave the daughter an utter aversion to matrimony. This falling upon a temper strongly tinctured with enthusiasm, she grew a perfect devotee to virginity, and became so immaculately chaste, that, if her own word may be taken, she never had, in all her life, not even by temptation or surprise, the least thought unworthy

[z] Bayle's Dict. art. Bourignon.

of the purity of the virgin state : nay, she possessed the gift of chastity in so abundant a manner, that it overflowed upon those that were with her ; her presence and her conversation shed an ardour of continence, which created an insensibility to the pleasures of lust [A]. She felt a peculiar relish in thus growing free from sense, and in that state of exaltation soon began to fancy herself united to her Creator.

Her father, however, had no notion of these abstractions ; he considered her as a mere woman, and, having found an agreeable match, promised her in marriage to a frenchman, Easter-day, 1636, was fixed for the nuptials ; but, to avoid the execution, the young lady fled, under the disguise of a hermit, but was stopped at Blacon, a village of Hainault, on suspicion of her sex. It was an officer of horse quartered in the village who seized her ; he had observed something extraordinary in her, and mentioning her to the archbishop of Cambray, that prelate came to examine her, and sent her home. But being pressed again with proposals of matrimony, she ran away once more ; and, going to the archbishop, obtained his licence to set up a small society in the country, with some other maidens of her taste and temper. That licence however was soon retracted, and Antoinette obliged to withdraw into the country of Liege ; whence she returned to Lisle, and passed many years there privately in devotion and great simplicity. When her patrimonial estate fell to her, she resolved at first to renounce it ; but, changing her mind, she took possession of it [B] ; and as she was satisfied with a few conveniences, she lived at little expence : and bestowing no charities, her fortune increased apace.

This being observed by one John de Saulieu, the son of a peasant, he resolved to make his court to her ; and, getting admittance under the character of a prophet, insinuated himself into the lady's favour by devout acts and discourses of the most refined spirituality. At length he declared his passion, modestly enough at first, and was easily checked ; but finding her intractable, he grew rougher at last, and so insolent as to

[A] This has been called a penetrative virginity ; thus the virgin Mary is said to have a penetrative virginity, which made those that beheld her, notwithstanding her beauty, to have no sentiments but such as were consistent with chastity. Pierre Garneselt's *Elucidationes sacræ*, &c. apud Thomasiu in schediasmate historico, p. 645. It is true, madam Bourignon had no beauty to weaken the force of her penetrative virginity ; but then it is equally true, that this faculty in her had not always its proper effect.

[B] For this assumption she gave three reasons : first, that it might not come into the hands of those who had no right to it ; secondly, of those who would have made an ill use of it ; thirdly, God shewed her that she should have occasion for it to his glory. And as to charity, she says, the deserving poor are not to be met with in this world. *Vie extérieure de M. de Bourignon*. Her patrimony must have been something considerable, since she speaks of several maid servants in her house.

threaten to murder her if she would not comply. Upon this she had recourse to the provost, who sent two men to guard her house; and in revenge Saulieu gave out, that she had promised him marriage, and even bedded with him. But, in conclusion, they were reconciled; he retracted his slanders, and addressed himself to a young devotee at Ghent, whom he found more tractable [c]. However, this did not free her from other amorous vexations.

The parson's nephew of St. Andrew's parish near Lisle fell in love with her; and as her house stood in the neighbourhood, he frequently environed it, in order to force an entrance. Our recluse threatened to quit her post, if she was not delivered from this troublesome suitor. The uncle drove him from his house: upon which he grew desperate, and sometimes discharged a musquet through the nun's chamber, giving out that she was his espoused wife. This made a noise in the city; the devotees were offended, and threatened to affront Bourignon, if they met her in the streets. At length she was relieved by the preachers, who published from their pulpits, that the report of the marriage was a scandalous falsehood.

Some time afterwards she quitted her house, and put herself as governess at the head of an hospital, where she locked herself up in the cloister in 1658, having taken the order and habit of St. Austin. But here again, by a very singular fate, she fell into fresh trouble. Her hospital was found to be infected with forcery so much, that even all the little girls in it had an engagement with the devil. This gave room to suspect the governess; who was accordingly taken up by the magistrates of Lisle, and examined: but nothing could be proved against her. However, to avoid further prosecutions, she retired to Ghent in 1662: where she no sooner was, than God, it seems, revealed great secrets to her.

However, it is certain, that about this time she acquired a friend at Amsterdam, who proved always faithful to her as long as he lived; and left her a good estate at his death: his name was De Lort: he was one of the fathers of the oratory, and their superior at Mechlin, and was director also of an hospital for poor children. This profelyte was her first spiritual birth, and is said to have given her the same kind of bodily pangs and throes as a natural labour, which was the case also with her other spiritual children; and she perceived more or less of these pains, ac-

[c] Madam Bourignon herself tells us, that Saulieu, seeing he could not obtain her in marriage, either by love or by force, accosted one of her devotees, who was also a mirror of perfection, and got her with child; but would not marry her,

till after a great many entreaties and submissions from the girl; and then he made her an honest woman, a little before she was brought to-bed. *Vie exterieure de M. de Bourignon*, p. 194.

ording as the truths which she had declared operated more or less strongly on their minds [D]. Whence another of her disciples, a certain archdeacon, talking with De Lort before their mother on the good and new resolution which they had taken, the latter observed, that her pains were much greater for him than for the former: the archdeacon, looking upon De Lort, who was fat and corpulent, whereas he was a little man himself, said, smiling, "It is no wonder that our mother has had a harder labour for you than for me, since you are a great, huge child, whereas I am but a little one;" which discomposed the gravity of all the faces present: so that we see our Antoinette's disciples were not always lofty, but sometimes descended from the sublimity of their devotion to the innocent raillery of people of the world.

Our prophetess staid longer than she intended at Amsterdam, where she published her book of "The light of the world," and some others; and finding all sorts crowd to visit her, she entertained hopes of seeing her doctrine generally embraced; but in that she was sadly deceived. For, notwithstanding her conversations with God were, as it is said, frequent there, so that she understood a great number of things by revelation, yet she composed more books there than she had followers. The truth is, her visions and revelations too plainly betrayed the visionary and enthusiastic temper of her mind.

We shall give one instance as a sample of the rest: In one of her ecstasies, she saw Adam in the same form under which he appeared before his fall, and the manner how he himself alone was capable of procreating other men, since he possessed in himself the principles of both sexes. Nay, she pretended it was told her that he had carried this singular procreative faculty so far, as to produce the human nature of Jesus Christ. The first man, says she, whom Adam brought forth without any concurrent assistance in his glorified state, was chosen by God to be the throne of the divinity; the organ and instrument by which God would communicate himself externally to men. This is Christ the first born united to human nature, both God and man. Besides these, and such like extravagances, she had other forbidding qualities: her temper was morose and peevish; in which however she was not unlike other devotees: but, contrary to the generality of such persons, she was extremely ava-

[n] This conceit was taken up by her from St. John's vision of the woman mentioned in the Apocalypse, chap. xii. v. 1, 2. "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars;

and she being with child, cried, travailling in birth, and pained to be delivered." *Vie continuée*, p. 235. It might have been grounded as well upon St. Paul's address to the Galatian converts, chap. iv. v. 19. *ταλιν, ως ἐγγενὲς αἰδίων*: "My little children, of whom I travail in birth."

ricious and greedy of amassing riches. This quality rendered her utterly uncharitable as to the branch of almsgiving, and so implacably unforgiving to such poor peasants as had robbed her of any trifle, that she would have them prosecuted with the utmost rigour.

Her stay at Amsterdam was chiefly owing to the happiness she had in her dear De Lort: that profelyte had advanced almost all his estate to some relations, in order to drain the island of Noordstrandt in Holstein, by which means he had acquired some part of the island, together with the tithes and government of the whole. He sold an estate to madame Bourignon, who prepared to retire thither in 1668; but she rejected the proposal of Labadie and his disciples to settle themselves there with her[E]. It seems they had offered De Lort a large sum of money to purchase the whole island, and thereby obtained his consent to their settlement in it: this was cutting the grass under her feet, an injury which she took effectual care to prevent. Accordingly De Lort dying on the 12th of November 1669, made her his heir[F]: which inheritance however brought her into new troubles. A thousand law-suits were raised to hinder her from enjoying it: nor were her doctrine and religious principles spared on the occasion. However, she left Holland in 1671, to go into Noorstrandt.

But stopping in her way at several places of Holstein, where she dismissed some disciples (who followed her, she found, for the sake of the loaves), she plied her pen, which, like the tongues of some females, ran like a torrent; so that she found it convenient to provide herself with a press, where she printed her books in french, dutch, and german. Among others she answered all her adversaries, in a piece intituled, *The testimony of truth*, wherein she handled the ecclesiastics in a severe manner. This, as Mr. Bayle observes, was not the way to be at peace, but she wanted the first fundamental of all religion both natural and revealed; she wanted humility. Two lutheran ministers raised the alarm against her by some books, wherein they declared, that people had been

[E] See his article.

[F] This fanatic designed Noordstrandt for the persecuted saints of God; and taking the jansenists to be such, he drew them from all parts into the isle. He had sold them a part, giving up all the rest, with his rights and pretensions to the oratory of Mechlin, under certain conditions, which not being observed, he recovered his estate, but not without great law-suits; whereby he was imprisoned at Amsterdam, in March 1669, at the suit of the famous jansenist Mr. St. Amour. Before he went to prison, he was severely censured by a

bishop, who treated him as a heretic, and as a man who coveted the goods of this world, to the detriment of those whom he had deceived, by selling them lands in Noordstrandt: as a man given to drinking; suspected of having lost both faith and charity; and who had even suffered himself to be seduced by a woman of Lisle, with whom he lived, to the great scandal of every one. He continued six months in prison, and came out only by accident: he went into his own island, and died of poison, in 1669, as above. *Vie continuée de M. de Bourignon*, p. 230, 231.

beheaded

beheaded and burnt for opinions more supportable than hers. The labbadists also wrote against her, and her press was prohibited. In this distress she retired to Hensberg in 1673, in order to get out of the storm; but she was discovered, and treated so ill by the people under the character of a sorceress, that she was very happy in getting secretly away. They persecuted her from city to city; she was at length forced to abandon Holstein, and went to Hamburg in 1676, as a place of more security; but her arrival had no sooner taken air, than they endeavoured to seize her. She lay hid for some days, and then went to Oestfrise, where she got protection from the baron of Latzbourg, and was made governess of an hospital.

It is observable, that all other passions have their holidays, but avarice never suffers its votaries to rest. When our devotee accepted the care of this charity, she declared that she consented to contribute her industry both to the building and to the distribution of the goods, and the inspection of the poor, but without engaging any part of her estate; for which she alleged two reasons, one, that her goods had already been dedicated to God for the use of those who sincerely sought to become true christians; the other, that men and all human things are very inconstant. This was an admirable reason never to part with any thing, and refer all donations to her last will and testament. In that spirit, when she had distributed among these poor people certain revenues of the place annexed to this hospital by the founder, being asked if she would not contribute something of her own, she returned an answer in writing, that because these poor lived like beasts, who had no souls to save, she had rather throw her goods, which were consecrated to God, into the sea, than leave the least mite there. It was on this account that she found persecutors in Oestfrise, notwithstanding the baron de Latzbourg's protection; so that she took her way to Holland in 1680, but died at Franeker, in the province of Frise, on the 30th of October the same year.

We have already mentioned the crookedness of her outward form, which probably was the reason why she would never suffer her picture to be taken: however, her constitution was so tough, that, in spite of all the fatigues and troubles of her life, she seemed to be but forty years of age, when she was above sixty: and, though she was almost continually wearing her eyefight, both by reading and writing, yet she never made use of spectacles. She was lucky enough to have the three most remarkable periods of her life, as her birth, her arriving to the rank of an author, and her death, characterised by comets; a circumstance greatly favourable to a prophet and a teacher of a new religion. The main principles of hers were pretty near the same with those of the quietists, excluding all external divine worship,

worship, and requiring a cessation of reason, sense, and understanding, that God might spread his divine light over them, on cause it to revive in them; without which the deity is not sufficiently known.

But besides these principles in common with the brachmans and other enthusiasts, she held some singular notions, one of which we have already mentioned concerning Adam and Christ; and we shall here mention another, which may be well enough called the counterpart of the former, as it contains her opinion of antichrist, whom she held to be a devil incarnate, maintaining that it was possible for men to be born by the operation of the devil: not that the arch-fiend could do it alone without the co-operation of man; but having power over unchaste persons, when they abuse the principle of fertility, which the scripture calls spilling the seed on the ground, the devil transports it by his diabolical interposition into his witches, where he produces wicked men entirely devoted to him, who are the true antichrists, and the devil will incarnate himself for that purpose. Agreeably to which, considering the double reign of antichrist, sensual and spiritual, she taught that, in the first sense, it would be the visible reign of a devil incarnate. This opinion, however, was perhaps borrowed by our prophetess, notwithstanding she disclaimed all other teachers, and pretended to receive every thing immediately from God alone. It favours much of the doctrine of incubus spirits, that a dæmon can make a virgin with child in her sleep, without prejudice to her virginity, and that some persons of extraordinary merit have been produced from human seed after this manner [C].

She had more disciples in Scotland than in any other country perhaps of the world. Not only laymen, but some of their ecclesiastics embraced bourignonism: and one of Antoinette's principal books was published, intituled, *The light of the world*, in english, in 1696; to which the translator added a long preface to prove that this maid ought at least to pass for an extraordinary prophetess. Mr. Charles Lesley, in the preface to the second edition of his *Snake in the grass*, observed the errors of this sect; and they were refuted at large by Dr. Cockburn, in a piece intituled, *Bourignonism detected*, against Messieurs Poirët [H], De Lort, and the english translator of the *Lux Mundi*, who endeavoured to shew that she was inspired, and had received a commission from God to reform christianity. This was answered by the bourignonists in an apology for their leader;

[C] This folly is exposed with good wit and humour by the count de Gabalis, in his fourth discourse on the secret sciences, p. 240, edit. Paris, 1670.

[H] This author wrote An account of

the life and doctrine of madame Bourignon, which is printed in the *Nouvelle de la Republique des lettres*, for April 1685, art. 9, and May 1685, art. 8.

who has a remnant still left in some parts of North-Britain. There is an extract of her works in the Leipzig acts for May 1687, and January 1688.

BOURNE (VINCENT) [1], M. A. an amiable writer, whose classical taste was only equalled by the goodness of his heart, was formerly fellow of Trinity college, Cambridge, and usher of Westminster school. From conscientious motives, he was induced to refuse a very valuable ecclesiastical preferment offered him in the most liberal manner by a noble duke. His only publication was a volume of Poems, in 12mo.; reprinted, with improvements, in 4to, 1772.

BOURSAULT (EDMUND), was born in 1638, at Muffi-Pévêque in Burgundy. He was not brought up at school, and never learnt latin. He could only speak the rude provincial dialect of his country, when he came to Paris in 1651. But by the perusal of good books, with his happy native dispositions, he was soon able to converse and to write elegantly in french. Having composed, by order of Louis XIV. a book of no great merit, intituled, Of the proper study of sovereigns, 1671, 12mo. the king was so well pleased with it, that he would have appointed him sub-preceptor to Monseigneur, if Bourfault had been master of the latin language. The duchess of Angoulême, widow of a natural son of Charles IX. having taken him to be her secretary, he was engaged to turn every week the gazette into rhyme, which got him a pension of 2000 livres. Louis XIV. and his court were much entertained with him; but, having employed his satire against the franciscans and the capuchins, he was silenced. The queen's confessor, a spanish cordelier, caused both the gazette and the pension to be suppressed; and would have had him clapped up in the bastile, had it not been for the interest exerted in his behalf by his patrons. He shortly after obtained a new licence, and published his gazette under the title of the Merry Muse; but it was again suppressed. He afterwards got into favour once more, and was made receiver of the excise at Montluçon, where he died of a violent colic, aged 63, Sept. 5, 1701. He wrote several theatrical pieces, and other works. The chief of them are, *Æsop* in the city, and *Æsop* at court; which have remained to the stage, and are still acted with applause. These two pieces and the following are an agreeable satire on the ridiculous manners of the several ages and conditions of life. He runs from gaiety to gravity, from drollery to morality, without any abrupt and disgusting transition. His verse in general is harmonious. His style is sometimes negligent, but easy and analogous to the subject. 2. The *Mercure galant*, or, *La comedie*

[1] Anecdotes of Bowyer, by Nichols, p. 441.

sans titre, in which he ingeniously ridicules the rage for getting a place in the *Mercur-galant*. 3. *La satire des satyres*, in one act. A fally of wit that Despréaux had let fly at Bourfaut, to avenge Molière, with whom he had had a difference, gave occasion to this piece, which Boileau had interest enough to prevent being played. The satirist being some years afterwards at the baths of Bourbon, Bourfaut, at that time receiver of the excise at Montluçon, repaired thither on purpose to offer him his purse and his services. At this act of generosity Boileau was much affected; and they immediately engaged in a mutual friendship. Bourfaut was highly deserving of this intimacy by the gentleness of his manners, and the cheerfulness of his disposition. He behaved with less tolerance towards his other censors; and was able sometimes to chastise them. A cabal having prevented the success of the first representations of *Æsop* in the city, the author added to it a fable of the dog and the ox, and wittily applied the moral of it to the pit; which so effectually silenced the cabal, that the piece had a run of forty-three nights without interruption. Thomas Corneille had a sincere regard for Bourfaut, whom he used to call his son, and absolutely insisted on his applying to be admitted a member of the academy. Bourfaut desired to be excused on account of his ignorance, adding with his usual simplicity, "What would the academy do with an ignorant and illiterate (ignare & non lettré) member, who knows neither latin nor greek?" "We are not talking (returned Corneille) of a greek or latin academy, but of a french academy; and who understands french better than you?" There are likewise by him, 1. Some romances, *The marquis de Chavigny*, *The prince de Condé*; which are written with spirit: *Artemisia* and *Polyanthus*; and, *We should only believe what we see*. 2. A collection of letters on subjects of respect, obligation and gallantry; known under the name of *Lettres à Babet*; still read by some people in the country, but despised by all men of taste. 3. *Lettres nouvelles*, with fables, tales, epigrams, remarks, bon-mots, &c. 3 vols. 12mo. several times reprinted, though mostly written in a loose and inelegant style. A miscellany, which appeared striking when it first came out; but is much less at present, as the tales and bon-mots which Bourfaut has collected, or put into verse, are found in every corner. His fables have neither the simplicity of those of *La Fontaine*, nor the elegant precision of *Phædrus*. There is an edition of the *Theatre de Bourfaut*, in 3 vols. 12mo. 1746.

BOURSIER (*LAWRENCE FRANCIS*), doctor of the Sorbonne, was born at Ecoven in the diocese of Paris, in 1679, and died at Paris in 1749, at the age of 70. He published, 1. *L'action de Dieu sur les créatures*; Paris, 2 vols. 4to. or 6 vols. 12mo. This treatise, in which he endeavours to establish physical promorq

motion by argument, was attacked by Malebranche: the author seems to have been a profound metaphysician. 2. A memoir presented to Peter the Great by the doctors of Sorbonne for the re-union of the greek and latin churches. When the tzar appeared in the Sorbonne, Bourfier addressed him on the subject of this memoir. The monarch immediately answered, that he was but a soldier. Bourfier replied, that he was a hero; and that, as a prince, he was a protector of religion.—“This re-union is not so easy a matter (said the tzar); there are three points that divide us: the pope, the procession of the holy ghost —” As he had forgot the third point, which is the unleavened bread and the cup, Bourfier recalled it to his mind. “As for that article, returned the emperor, we shall have no difficulty in coming to an agreement.” At the end of the conversation, the russian sovereign asked for a memorandum of it: it was given him; but nothing more was ever heard of it. 3. An enormous quantity of publications on subjects of ecclesiastical controversy. He should not be confounded with Philip Bourfier, deacon of Paris, where he was born in 1693, and died in 1768, aged 77. He was the first author, in 1727, of the *Nouvelles ecclésiastiques*; in which work he had several coadjutors, as Messrs. d’Etemare, de Fernanville, Berger, de Ruffié, de Troya, Fontaine. But he alone composed the greatest part of the discourses that annually precede this periodical work.

BOWER (ARCHIBALD), was a native of Scotland, born on the 17th of January 1686 [K] at or near Dundee [L], of an ancient family, by his own account, which had been for several hundred years possessed of an estate in the county of Angus in Scotland [M]. In September 1702, at the age of sixteen, he was sent to the Scots college of Douay, where he studied until the year 1706, to the end of his first year of philosophy [N]. From thence he was removed to Rome, and on the 9th day of December 1706, was admitted into the order of Jesus [O]. After a noviciate of two years, he went, in the year 1712, to Fano, where he taught humanities during the space of two years. He then removed to Fermo, and resided there three years, until the year 1717, when he was recalled to Rome to study divinity in the roman college. There he remained until the year 1721, when he was sent to the college of Arezzo, where he staid until the year

[K] Complete and Final Detection of Archibald Bower, p. 155.

[L] Six Letters from Archibald Bower to father Sheldon, p. 83.

[M] Mr. Bower’s answer to Bower and Tillamont compared, p. 14.

[N] Complete and Final Detection, &c. p. 109.

[O] Ibid. p. 155. Mr. Bower, by his

own account, was admitted into the order, in November 1705, Answer to Six Letters from Archibald Bower, &c. p. 65; but this is evidently not true, being contradicted not only by the testimony of a gentleman who remembered his leaving Douay, but by the register of the college from whence the above date is extracted.

1723 [P], reader of philosophy, and consultor to the rector of the college. He then was sent to Florence, where he remained but a short time, being in the same year removed to Macerata, at which place he continued until the year 1726 [Q]. Between the two latter periods it seems probable that he made his last vows, his own account fixing that event in the month of March 1722 [R], at Florence : though, as he certainly was that year at Arezzo, it is most likely to have been a year later.

Having thus been confirmed in the order of Jesus, and arrived at the age of almost forty years, it was reasonable to suppose that Mr. Bower would have passed through life with no other changes than such as are usual with persons of the same order ; but this uniformity of life was not destined to be his lot. To whatever cause it is to be ascribed—whether, according to his own account, to his disgust at the enormities committed by the inquisition[s], in which he performed the office of counsellor [T] ; or, as his enemies assert, to his indulgence of the amorous passions, particularly with a nun to whom he was ghostly father [U] ; certain it is, that in the year 1726 he was removed from Macerata to Perugia, and from thence made his escape into England, where he arrived at the latter end of June or July, after various adventures, which it now becomes our duty to communicate to the reader, and which we shall do in his own words ; premising, however, that the truth of the narrative has been impeached in several very material circumstances. Having determined to put into execution his design of quitting the inquisition and bidding for ever adieu to Italy, he proceeds [X], “ To execute that design with some safety, I proposed to beg leave of the inquisitor to visit the Virgin of Loretto, but thirteen miles distant, and to pass a week there ; but in the mean time to make the best of my way to the country of the Grisons, the nearest country to Macerata, out of the reach of the inquisition. Having therefore, after many conflicts with myself, asked leave to visit the neighbouring sanctuary, and obtained it, I set out on horseback the very next morning, leaving, as I proposed to keep the horse, his full value with the owner. I took the road to Loretto, but turned out of it at a small distance from Recanati, after a most violent struggle with myself, the attempt

[P] These dates are taken from the extracts of the college books. Mr. Bower's own account (Answer to Six Letters, &c. p. 72.) differs in some respects ; particularly, he says, that he was no longer than six months at Arezzo, having been sent there to supply the place of the deceased professor of philosophy.

[Q] Complete and Final Detection, p. 155.

[R] Full Confutation, p. 44.

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[S] Bower's Answer to a Scurrilous Pamphlet, p. 4.

[T] This, however, has been denied. See Complete and Final Detection, p. 58.

[U] Six Letters from Archibald Bower, p. 85.

[X] Bower's Answer to a Scurrilous Pamphlet, p. 19. Another account had been published in 1750 by Mr. Barrow, and a third is printed at the end of Bower and Tillemont Compared p. 9.

appearing to me, at that juncture, quite desperate and impracticable; and the dreadful doom reserved for me, should I miscarry, presenting itself to my mind in the strongest light. But the reflection that I had it in my power to avoid being taken alive, and a persuasion that a man in my situation might lawfully avoid it, when every other means failed him, at the expence of his life, revived my staggered resolution; and all my fears ceasing at once, I steered my course, leaving Loretto behind me, to Calvi in the dukedom of Urbino, and from thence through the Romagna into the Bolonese, keeping the by-roads, and at a good distance from the cities of Fano, Pisaro, Rimini, Forli, Faenza, and Imola, through which the high road passed. Thus I advanced very slowly, travelling, generally speaking, in very bad roads, and often in places where there was no road at all, to avoid not only the cities and towns, but even the villages. In the mean time I seldom had any other support than some coarse provisions, and a very small quantity even of them, that the poor shepherds, the countrymen or wood-cleavers, I met in those unfrequented by-places, could spare me. My horse fared not much better than myself; but in choosing my sleeping-place I consulted his convenience as much as my own; passing the night where I found most shelter for myself, and most grass for him. In Italy there are very few solitary farm-houses or cottages, the country people there all living together in villages; and I thought it far safer to lie where I could be any way sheltered, than to venture into any of them. Thus I spent seventeen days before I got out of the Ecclesiastical State; and I very narrowly escaped being taken or murdered on the very borders of that state. It happened thus:

“ I had passed two whole days without any kind of subsistence whatever, meeting nobody in the by-roads that would supply me with any, and fearing to come near any house, as I was not far from the borders of the dominions of the pope—I thought I should be able to hold out till I got into the Modenese, where I believed I should be in less danger than while I remained in the papal dominions; but finding myself about noon of the third day extremely weak, and ready to faint, I came into the high road that leads from Bologna to Florence, at a few miles distance from the former city, and alighted at a post-house that stood quite by itself. Having asked the woman of the house whether she had any victuals ready, and being told that she had, I went to open the door of the only room in the house (that being a place where gentlemen only stop to change horses), and saw, to my great surprise, a placard pasted on it with a most minute description of my whole person, and the promise of a reward of 800 crowns, about 20 l. english money, for delivering me up alive to the inquisition, being a fugitive from the holy tribunal,
and

and of 600 crowns for my head. By the same placard all persons were forbidden, on pain of the greater excommunication, to receive, harbour, or entertain me, to conceal or to screen me, or to be any way aiding and assisting to me in making my escape. This greatly alarmed me, as the reader may well imagine; but I was still more affrighted when entering the room I saw two fellows drinking there, who, fixing their eyes upon me as soon as I came, continued looking at me very stedfastly. I strove, by wiping my face, by blowing my nose, by looking out at the window, to prevent their having a full view of me. But one of them saying, 'The gentleman seems afraid to be seen,' I put up my handkerchief, and turning to the fellow, said boldly, 'What do you mean, you rascal? Look at me; I am not afraid to be seen.' He said nothing, but looking again stedfastly at me, and nodding his head, went out, and his companion immediately followed him. I watched them, and seeing them with two or three more in close conference, and, no doubt, consulting whether they should apprehend me or not, I walked that moment into the stable, mounted my horse unobserved by them, and, while they were deliberating in an orchard behind the house, rode off full speed, and in a few hours got into the Modenese, where I refreshed both with food and with rest, as I was there in no immediate danger, my horse and myself. I was indeed surprised to find that those fellows did not pursue me, nor can I any other way account for it but by supposing, what is not improbable, that as they were strangers as well as myself, and had all the appearance of banditti or ruffians flying out of the dominions of the pope, the woman of the house did not care to trust them with her horses. From the Modenese I continued my journey more leisurely through the Parmesan, the Milanese, and part of the venetian territory, to Chiavenna, subject, with its district, to the Grisons, who abhor the very name of the inquisition, and are ever ready to receive and protect all who, flying from it, take refuge, as many Italians do, in their dominions. However, as I proposed getting as soon as I could to the city of Bern, the metropolis of that great protestant canton, and was informed that my best way was through the cantons of Ury and Underwald, and part of the canton of Lucern, all three popish cantons, I carefully concealed who I was, and from whence I came. For though no inquisition prevails among the Swiss, yet the pope's nuncio, who resides at Lucern, might have persuaded the magistrates of those popish cantons to stop me as an apostate and deserter from the order.

"Having rested a few days at Chiavenna, I resumed my journey quite refreshed, continuing it through the country of the Grisons, and the two small cantons of Ury and Underwald to the canton of Lucern. There I missed my way, as I was

quite unacquainted with the country, and discovering a city at a distance, was advancing to it, but very slowly, as I knew not where I was; when a countryman whom I met informed me that the city before me was Lucern. Upon that intelligence I turned out of the road as soon as the countryman was out of sight; and that night I passed with a good-natured shepherd in his cottage, who supplied me with sheep's milk, and my horse with plenty of grass. I sat out very early next morning, making the best of my way westward, as I knew that Bern lay west of Lucern. But after a few miles the country proved very mountainous; and having travelled the whole day over mountains, I was overtaken amongst them by night. As I was looking out for a place where I might shelter myself during the night against the snow and rain, for it both snowed and rained, I perceived a light at a distance; and, making towards it, got into a kind of footpath, but so narrow and rugged that I was obliged to lead my horse and feel my way with one foot, having no light to direct me, before I durst move the other. Thus with much difficulty I reached the place where the light was; a poor little cottage, and, knocking at the door, was asked by a man within who I was, and what I wanted. I answered that I was a stranger, and had lost my way. 'Lost your way!' replied the man; 'there is no way here to lose.' I then asked him in what canton I was; and upon his answering that I was in the canton of Bern, 'I thank God,' I cried out, transported with joy, 'that I am.' The good man answered, 'And so do I.' I then told him who I was, and that I was going to Bern, but had quite lost myself by keeping out of all the high roads to avoid falling into the hands of those who sought my destruction. He thereupon opened the door, received and entertained me with all the hospitality his poverty would admit of, regaled me with four-knot and some new-laid eggs, the only provisions he had, and clean straw with a kind of rug for my bed, he having no other for himself and his wife. The good woman expressed as much satisfaction and good-nature in her countenance as her husband, and said many kind things in the swiss language, which her husband interpreted for me in the italian; for that language he well understood, and spoke so as to be understood, having learnt it as he told me in his youth while servant in a public-house on the borders of Italy, where both languages are spoken. I never passed a more comfortable night; and no sooner did I begin to stir in the morning, than the good man and his wife came both to know how I rested, and wishing they had been able to accommodate me better, obliged me to breakfast on two eggs, which providence, they said, had supplied them with for that purpose. I then took leave of the wife, who with her eyes lifted up to heaven seemed most sincerely to wish me a good journey. As
for

for the husband, he would by all means attend me to the high-road leading to Bern; which road he said was but two miles distant from that place. But he insisted on my first going back with him to see the way I had come the night before, the only way, he said, I could have possibly come from the neighbouring canton of Lucern. I saw it, and shuddered at the danger I had escaped; for I found that I had walked and led my horse a good way along a very narrow path on the brink of a dreadful precipice. The man made so many pious and pertinent remarks on the occasion, as both charmed and surprised me. I no less admired his disinterestedness than his piety: for, upon our parting, after he had attended me till I was out of all danger of losing my way, I could by no means prevail upon him to accept of any reward for his trouble. He had the satisfaction, he said, of having relieved me in the greatest distress; which was in itself a sufficient reward, and he cared for no other.

"I reached Bern that night, and proposed staying some time there; but being informed by the principal minister of the place, to whom I discovered myself, that boats went frequently down the Rhine at that time of the year with goods and passengers from Basil to Holland; and, advised by him to avail myself of that opportunity, I set out accordingly the next day, and crossing the popish canton of Soleurre in the night, but very carefully avoiding the town of that name, I got early the next morning to Basil. There I met with a most friendly reception from one of the ministers of the place, having been warmly recommended to him by a letter I brought with me from his brother at Bern. As a boat was to sail in two days, he entertained me very elegantly during that time at his house; and I embarked the third day, leaving my horse to my host in return for his kindness.

"The company in the boat consisted of a few traders, of a great many vagabonds the very refuse of the neighbouring nations, and some criminals flying from justice. But I was not long with them; for the boat striking against a rock not far from Straßburg, I resolved not to wait till it was refitted (as it was not my design to go to Holland), but to pursue my journey partly in the common diligence or stage-coach, and partly on post-horses, through France into Flanders.

"And here I must inform the reader, that though the cruelties of the inquisition had inspired me with great horror at their being encouraged under the name of religion, and I had thereupon begun to entertain many doubts concerning other doctrines that I had till that time implicitly swallowed, as most Italian Catholics do, without examination; nevertheless, as I had not thoroughly examined them, nor had an opportunity of examining them, being employed in studies of a quite different nature, I was not yet determined to quit either that church or the order.

Having therefore got safe into french Flanders, I there repaired to the college of the scotch jesuits at Douay ; and discovering myself to the rector, I acquainted him with the cause of my sudden departure from Italy, and begged him to give immediate notice of my arrival, as well as the motives of my flight, to Michael Angelo Tamburini, general of the order, and my very particular friend. My repairing thus to a college of jesuits, and putting myself in their power, is a plain proof, as may be observed here by the way, that it was not because I was guilty of any crime, or to avoid the punishment due to any crime, that I had fled from Italy : for had that been the case, no man can think that instead of repairing to Holland or England, as I might have easily done, and bid the whole order defiance, I would have thus delivered myself up to them, and put it in their power to inflict on me what punishment soever they pleased.

“ The rector wrote as I had desired him to the general ; and the general, taking no notice of my flight in his answer (for he could not disapprove it, and did not think it safe to approve it), ordered me to continue where I was till further orders. I arrived at Douay early in May, and continued there till the latter end of June or the beginning of July, when the rector received a second letter from the general, acquainting him, that he had been commanded by the congregation of the inquisition to order me, wherever I was, back to Italy ; to promise me in their name full pardon and forgiveness, if I obeyed ; but if I did not obey, to treat me as an apostate. He added, that the same order had been transmitted soon after my flight to the nuncios at the different roman catholic courts ; and he therefore advised me to consult my own safety without farther delay.

“ It is to be observed here, that it is deemed apostacy in a person of any religious order to quit his habit, and withdraw, without the knowledge of his superiors, from the college, convent or monastery, in which they have placed him ; and that all bishops are not only impowered, but bound to apprehend such an apostate within the limits of their respective jurisdictions, and deliver him up to his superiors to be punished by them. As I had quitted the habit, and withdrawn from the college of Macerata, without leave from my superiors who had placed me there, I should have been treated as an apostate, had I been discovered in my flight in a roman catholic country, even where no inquisition prevailed. But my returning voluntarily, and resuming the habit, cleared me from the guilt of apostacy at the general’s tribunal, nay, and at that of the inquisition itself. However, the congregation of the inquisition had it still in their power to oblige the general to recal me to Italy, and to treat me as an apostate if I did not obey ; disobedience to an express command of a lawful superior being deemed apostacy, and punished as such
with

with close confinement, and with bread and water for food till the order is complied with. That order the general received; but his friendship for me, of which he had given me some remarkable instances, and his being fully convinced of my innocence, the inquisitor himself having nothing to lay to my charge but my flight, prompted him to warn me of the danger that threatened me. Indeed I thought myself quite safe in the dominions of France; and should accordingly have lived there unmolested by the inquisition, what crime soever I had been guilty of cognizable by that tribunal alone; but as I had belonged to it, and was consequently privy to their hellish proceedings, they were apprehensive I should discover them to the world; and it was to prevent me from ever discovering them, that they obliged the general to order me back to Italy, and promise me, in their name, a free pardon if I complied, but to confine me for life if I did not comply with the order.

“ Upon the receipt of the general’s kind letter, the rector was of opinion, that I should repair by all means, and without loss of time, to England, not only as the safest asylum I could fly to in my present situation, but as a place where I should soon recover my native language, and be usefully employed, as soon as I recovered it, either there or in Scotland. I readily closed with the rector’s opinion, being very uneasy in my mind, as my old doubts in point of religion daily gained ground, and new ones arose upon my reading, which was my only employment, the books of controversy I found in the library of the college. The place being thus agreed on, and it being at the same time settled between the rector and me that I should set out the very next morning, I solemnly promised, at his request and desire, to take no notice, after my arrival in England, of his having been any ways privy to my flight, or of the general’s letter to him. This promise I have faithfully and honourably observed; and I should have thought myself guilty of the blackest ingratitude if I had not observed it, being sensible that, had it been known at Rome that either the rector or general had been accessory to my flight, the inquisition would have resented it severely on both. For though a jesuit in France or in Germany is out of the reach of the inquisition, the general is not; and the high tribunal not only have it in their power to punish the general himself, who resides constantly at Rome, but may oblige him to inflict what punishment they please on any of the order obnoxious to them.

“ The rector went that very night out of town; and in his absence, but not without his privity, I took one of the horses of the college early next morning, as if I were going for change of air, being somewhat indisposed, to pass a few days at Lille. But steering a different course, I reached Aire that night, and Calais

the next day. I was there in no danger of being stopped and seized at the prosecution of the inquisition, a tribunal no less abhorred in France than in England. But being informed by the general, that the nuncios at the different courts had been ordered, soon after my flight, to cause me to be apprehended in the roman catholic countries through which I might pass, as an apostate or deserter from the order, I was under no small apprehension of being discovered and apprehended as such even at Calais. No sooner, therefore, did I alight at the inn, than I went down to the quay; and there, as I was very little acquainted with the sea, and thought the passage much shorter than it is, I endeavoured to engage some fishermen to carry me that very night in one of their small vessels over to England. This alarmed the guards of the harbour; and I should certainly have been apprehended, as guilty or suspected of some great crime, flying from justice, had not lord Baltimore, whom I had the good luck to meet at the inn, informed of my danger, and pitying my condition, attended me that moment with all his company to the port, and conveyed me immediately on board his yacht. There I lay that night, leaving every thing I had but the clothes on my back in the inn; and the next day his lordship set me ashore at Dover, from whence I came in the common stage to London [y].”

This is the narrative which, after thirty years, Mr. Bower gave the public as a genuine account. Whether owing to the inaccuracy of those who had formerly heard it, to the variations to which a tale frequently repeated is always liable, or to the neglect of veracity in the writer, it certainly differed from accounts which had been orally given by him too much not to furnish some suspicions of the author. On his arrival in England it appears to have been his first object to procure an introduction to some persons of respectability in the country destined for his future residence. He had heard of Dr. Aspinwall soon after his arrival; and that divine having formerly belonged to the order of jesuits, he waited on him, and was kindly received. By this gentleman he was introduced to Dr. Clark; and to them both he opened, as he says, his mind, without disguise, respecting his doubts relative to his faith. After several conferences with these gentlemen, and some with Berkeley, the bishop of Cloyne [z], then dean of Londonderry, added to his own reading and reasoning, he obtained, as he says, the fullest conviction that many of the favourite doctrines of Rome were not only evidently repugnant to scripture and reason, but wicked, blasphemous, and utterly inconsistent with the attributes of the su-

[y] Bower's Answer to a Scurrilous pamphlet, p. 30.

[z] Ibid. p. 31.

preme and infinite being. He therefore withdrew himself from the communion of the church without further delay, took leave of the provincial, quitted the order, and broke off all connection with those of the communion. This happened in the month of November 1726.

He did not, however, become immediately a member of any other church. "I declined," says he, "conforming to any particular church; but, suspecting all alike, after I had been so long and so grossly imposed upon, I formed a system of religion to myself, and continued a protestant for the space, I think, of six years, but a protestant of no particular denomination. At last I conformed to the church of England, as free in her service as any reformed church from the idolatrous practices and superstitions of popery, and less inclined than many others to fanaticism and enthusiasm [A]."

By Dr. Aspinwall's means he was introduced to all that gentleman's friends and acquaintance; and among others to Dr. Goodman (physician to king George the first), who procured him to be recommended to lord Aylmer, who wanted a person to assist him in reading the classics. With this nobleman he continued several years on terms of the greatest intimacy; and was by him made known to all his lordship's connections, and particularly to the family of lord Lyttelton, who afterwards became his warm, steady, and to the last, when deserted by almost every other person, his unalterable friend.

During the time he lived with lord Aylmer, he undertook, for Mr. Prevost, a bookseller, the *Historia Literaria*, a monthly publication in the nature of a review, the first number of which was published in the year 1730. He wrote the preface to that work, and several of the articles, in italian; not being, as he asserts, yet sufficiently acquainted with the english to write in that language [B]. In the mean time he closely applied to the study of the english tongue, and after six months began to think that he had no further occasion for a translator, and he employed him no more.

While he was yet engaged in writing the *Historia Literaria*, the proprietors of the *Universal History* would have engaged him in that undertaking. But though some advantageous offers were made him, he declined them, until the *Historia Literaria* was relinquished in 1734. In the next year he agreed with the proprietors of the *Universal History*, and was employed by them to 1744, being the space of nine years [C].

While

[A] Bower's Answer, &c. p. 32.

[B] The preface was translated by Mr. Lockman, and the rest by Mr. Barkley, who kept afterwards a boarding-school at

Little Chelsea.

[C] The part which he wrote of this work was the roman history; in the execution of which he is charged by his fellow-labourer,

While he was engaged in the *Universal History*, he undertook, at the request of Mr. Charlson, of Apley Castle in Shropshire, the education of young Mr. Thompson, son of Mr. Thompson of Cooley in Berkshire: but the bad state of his health at that time did not allow him to continue more than a twelve-month in that family; and upon his recovery, lord Aylmer engaged him to educate two of his children, one of whom afterwards became a captain in colonel Lee's regiment, and the other a prebendary of Bristol [D].

By the emoluments arising from his tuition and his writings, it appears that in the year 1740 he had saved the sum of 1100 l. in the Old South Sea annuities, with which he had resolved to purchase a life-annuity. In the disposition of this money he was engaged in a negotiation for the loan of it, which afterwards proved fatal to his character. We shall again have recourse to Mr. Bower's own account. Having determined to purchase this annuity, he proceeds in this manner: "This resolution I imparted to several of my protestant friends; and, among the rest, to sir Thomas Mostyn's lawyer, and to sir Thomas himself, offering at the same time the above-mentioned sum to him, as he well remembers, and is ready to attest. But neither sir Thomas, nor any of my other protestant friends, caring to burthen their estates with a life-rent, I left my money in the funds till August 1741, when being informed that an act of parliament had passed for rebuilding a church in the city of London, St. Botolph's Aldgate [E], upon life-annuities, at seven per cent. I went upon that information into the city, with a design to dispose of

labourer, George Psalmanazar, with the occasion of some material parts of the work, and particularly of the byzantine history, being curtailed. "The truth is," says that author, "that the author of the roman history having wire-drawn it to above three times the length it was to have been, there was an absolute necessity of curtailing that of the constantinopolitan emperors, to prevent the work swelling into an enormous bulk; and he himself hath abridged it in such a manner as hath quite marred it, since the reader will find most reigns contained in as many short paragraphs as they would have required sheets; which is so much the greater loss to the public, inasmuch as the roman history being so well known, and written by so many hands, was the fittest to have been epitomized; whereas the byzantine, though equally curious and instructive, is so little known, that it ought to have been written in a more copious manner, especially as it abounds with the most interesting incidents to the church as well as the state: so that the author hath

done, in both respects, the very reverse of what he ought to have done." *Psalmanazar's Life*. p. 308.

[D] Bower's Answer to a scurrilous pamphlet, p. 40.

[E] In this circumstance, however, he was mistaken. His Answer says: "I can now take upon me to assure the public, that Mr. Bower's journey into the city to lend his money at St. Botolph's, his coming too late and finding the subscription closed, and his accidental meeting with Mr. Hill at Will's coffee-house, as related in his Defence, are fictions of the inventive imagination of a man who appears to be capable of saying any thing, where he thinks he shall not be traced." Full confutation of Mr. Bower, p. 63.—In reply to which Mr. Bower says, "It might be St. Catherine's Coleman, Fenchurch-street, or any other; that the point of importance was, that he meant to subscribe to a church, though his memory at such a distance of time might mistake the particular one." Mr. Bower's Reply to the full confutation, p. 32.

my money that way. That this was my intention, Mr. Norris, eldest son to the late sir John Norris, with whom I advised about it at the time, still remembers, and is ready if required to declare. But I came too late, and found the subscription was closed. This disappointment I mentioned to Mr. Hill, whom I accidentally met in Will's coffee-house, near the Royal Exchange; and upon his offering me the same interest that was given by the trustees of the above-mentioned church, the bargain was concluded in a few meetings, and the sum of 1100 l. transferred, August 21, 1741, not to Mr. Shirburn, as is said in the letter from Flanders, p. 64, but to Mr. Wright, Mr. Hill's banker, as appears from the books of the Old South Sea annuities. Mr. Hill was a jesuit, but transacted money matters as an attorney, and was in that way a very noted man, bore the character of a fair dealer, and dealt very largely in affairs of that nature with protestants as well as with papists. It was with him I immediately dealt; as is manifest from the orders on his banker or cashier, Mr. Wright, in p. 72 of the libel, which were all signed by him, and by nobody else; and he paid me so punctually, that some time after I added 250 l. to the sum already in his hands, and received for the whole 94 l. 10s. a year. I afterwards resolved to marry; and it was chiefly upon that consideration, though not upon that alone, I applied to Mr. Hill to know upon what terms he would return me the capital. The terms he proposed were as easy as I could expect: for he agreed at once to repay it, only deducting what I had received over and above the common interest of four per cent. during the time it had been in his hands; and he did so accordingly, as soon as he conveniently could. Thus did this money transaction begin with Mr. Hill, was carried on by Mr. Hill, and with Mr. Hill did it end."

The account of this transaction given by his opponents is materially different. By them it is asserted, that after a time he wished to return into the arms of the church he had renounced, and therefore, in order to recommend himself to his superiors, he had recourse to a method which he thought would effectually prove his sincerity towards them. He proposed to father Shirburn, then provincial in England, to give up to him, as representative of the society, the money he then possessed, on condition of being paid for it, during his life, an annuity at the rate of seven per cent. This offer was accepted; and on the 21st of August 1741, he paid to father Shirburn 1100 l.; and on the 27th of February 1741-2, he paid to the same person 150 l. more upon the same conditions. Nor did his confidence rest here; for, on the 6th of August 1743, he added another 100 l. to the above sums, now augmented to 1350 l. when the several annuities were reduced into one, amounting to 94 l. 10s. for which

which a bond was given [F]. This negotiation had the wished effect; and our author was re-admitted in a formal manner into the order of Jesus, at London, about the end of the year 1744 or beginning of the year 1745 [G].

It seems difficult to assign a sufficient reason why, after having been re-admitted to the order, he should again grow dissatisfied with his situation; though some conjectures have been offered to account for it [H]. Certain it is, however, he once more determined to break with the jesuits, and obtain his money again. To accomplish this point, he engaged in the correspondence which afterwards was so much canvassed. It answered, however, his purpose; and he received his money back from the borrowers on the 20th of June 1747.

The success [I] of the Universal History in its first edition, encouraged the proprietors to venture on a second; and they had recourse, unluckily for themselves [K] and the credit of the work, to the aid of Mr. Bower, to revise and correct it. For this service he received the sum of 300 l. though it is asserted he did very little to the work; and that even upon collating the two editions, so far as Mr. Sale wrote, where he professed to have done much, it appeared he had not made a single alteration, only substituted in a few places the hebrew chronology in the room of the samaritan [L].

Being thus disengaged from his literary employment, though he had not then received back his money from the jesuits, he on the 25th of March 1747, put forth the proposals [M] for his history of the popes; a work which, he says, he undertook some years since at Rome, and then brought it down to the pontificate of Victor, that is, to the close of the second century. In the execution of this work at that period he professes to have received the first unfavourable sentiments of the pope's supremacy. On the 13th May 1748, he presented to the king the first volume; and on the death of Mr. Say, keeper of queen Caroline's

[F] Six letters from A. Bower, p. 64.

[G] Ibid. p. 74.

[H] Ibid. p. 34.

[I] Bower's Answer to a scurrilous pamphlet, p. 40.

[K] "With respect to the management of the partners about this second edition, they were guilty of two fatal errors: the first in committing so great a share of the work, as well as the revision of the whole, to a man who they had all reason to believe aimed chiefly at gain and dispatch; and to agree with him by the jump, as they did, which would only prove a temptation to him to hurry it off as fast as he could; and

as he accordingly did, to their no small mortification, as well as hurt to themselves and to the work. I might add, that as he was and owned himself quite unacquainted with the eastern languages, he was the most unqualified for several parts that fell to his lot of any; and if care had not been taken, would have committed such mistakes in the very spelling of the proper names, as would quite have discredited it." *Psalmist's Life*, p. 329. See also p. 32.

[L] Full confutation, p. 51.

[M] See a copy of them at the end of his *Affidavit*, p. 40.

library (10th of September), one of his friends (Mr. Lyttelton, afterwards lord Lyttelton) applied to Mr. Pelham for that place for him, and obtained it [N]. The next year, 1749, on the 4th of August, he married a niece of bishop Nicholson, and daughter of a clergyman of the church of England, a younger son of a gentleman's family in Westmoreland, who had a fortune of 4000 l. sterling, and then had a child by a former husband; which child he afterwards deposed on oath was no way injured by his marriage [O]. He had been engaged in a treaty of marriage, which did not take effect, in the year 1745 [P]. In the year 1751, the second volume of the History of the popes made its appearance [Q].

In the same year, 1751, Mr. Bower published by way of supplement to his second volume, seventeen sheets, which were delivered to his subscribers gratis; and about the latter end of 1753 he produced a third volume, which brought down his history to the death of pope Stephen, in 757.

His constant friend Mr. Lyttelton, at this time become a baronet, in April 1754 appointed him clerk of the buck warrants, instead of Henry Read, esq. who held that place under the earl of Lincoln. This office was probably of no great emolument. His appointment to it, however, serves to shew the credit he was in with his patron [R].

It was in this year the first serious attack was made upon him on account of his History of the popes, in a pamphlet printed at Douay, intituled, Remarks on the two first volumes of the late Lives of the popes. In letters from a gentleman to a friend in the country, 8vo; and written, as Mr. Bower asserted, by a popish priest, Butler, one of the most active and dangerous emissaries of Rome in this kingdom [S].

His correspondence with the jesuits at last came to light; and falling into the hands of a person who possessed both the sagacity to discover, and the industry to pursue and drag to public notice the practices of our historian, the warfare began in the year 1756, and ended in the total disgrace of Mr. Bower. After a careful perusal of the controversy, a list of which is here added in a note, we are compelled to believe that our author (who, shocking as it may be to observe, made an affidavit, denying the authenticity of letters we think fully proved) was clearly convicted of the material charges alleged against him. He repelled the attack, however, made on him with great spirit; and conti-

[N] Second part of Bower's Answer, p. 11.

[O] Mr. Bower's Affidavit, p. 37.

[P] Answer to a scurrilous pamphlet, p. 9.

[Q] Six letters from Arch. Bower, p. 9.

[R] See also in lord Lyttelton's Works, vol. iii, p. 331, two letters to Mr. Bower describing a journey into Wales.

[S] Answer to a scurrilous pamphlet, p. 43.

nued to assert his innocence, and to charge his enemies with foul practices, long after his History of the popes, as well as his own veracity, had fallen into contempt. We find, in the course of this controversy, he ran some hazard of being brought on the stage by Mr. Garrick, on account of the manner in which he mentioned that incomparable actor and his lady in one of his works [T].

From this period his whole time seems to have been spent in ineffectual attacks upon his enemies, and equally vain efforts to recover the reputation of himself and his History of the popes; which points he pursued with great spirit, considering the age to which he had then attained. Before the controversy had ended he published his fourth volume; and in 1757 an abridgment of the first four volumes of his work was published in french at Amsterdam. In 1761 he seems to have assisted the author of Authentic memoirs concerning the portuguese inquisition, in a series of letters to a friend, 8vo; and about the same time produced the fifth volume of his History of the popes. To this volume he annexed a summary view of the controversy between himself and the papists, in 180 pages; a performance which, from the virulence of his abuse, was more calculated to impress

[T] This was in his Summary view of the controversy between the papists and the author, 4to, p. 168; wherein, after taking notice of an observation of his antagonist, that he had not ventured of late to visit the gentleman and lady mentioned in one of the pamphlets published against him, he replies, "Now, that foreigners, and they who live at a distance from London, may not think that I dare not shew my face at the house of any *real* gentleman or *real* lady where I was once honoured with admittance, I beg leave to inform them who the gentleman and lady are. The gentleman, then, is Mr. Garrick, an actor who now acts upon the stage. The lady is his wife, Mrs. Garrick, alias Violetti, who within these few years danced upon the stage. To do them justice, they are both eminent in their way. The gentleman, though no Roscius, is as well known and admired for his acting as the lady for her dancing; and the lady was as well known and admired for her dancing as the gentleman is for his acting; and they are in that sense *par nobilitate*."—"This contemptuous notice," as Mr. Davies observes, "alarmed the spirits and fired the resentment of our manager; he determined to make an example of the impostor, and to bring his character upon the stage. But as lord Lyttelton had honoured him with his friendship, and his

lordship had, notwithstanding all that had been said and written against Bower, continued to countenance and protect him, he thought it an act of decency to acquaint his lordship with his intention. Mr. Garrick read his own letter to me, as well as his lordship's answer. The first contained complaints of Bower's ill behaviour to Mr. Garrick; his resolution to write a farce, with a short outline of it, in which Bower was to be introduced on the stage as a mock convert, and to be shewn in a variety of attitudes, in which the profligacy of his character was to be exposed. However, he submitted the matter to his lordship, and declared, that he should not proceed a step in his intended resentment without his permission. The answer, I remember perfectly well, was comprised in very condescending and polite terms: but, at the same time, he declined the countenancing an attempt which would be attended, perhaps, with some little uneasiness to himself. He expressed himself in the most obliging and friendly terms to Mr. Garrick; and, as far as I can recollect, recommended the suppressing his intended chastisement of Bower." Life of Garrick, vol. i. p. 272. Mr. Davies adds, that "Mr. Garrick, in consequence of lord Lyttelton's letter, gave up all further thoughts of introducing Bower to the public."

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the reader with the conviction of his guilt, than to afford any satisfaction of his innocence.

Whether through the neglect of the work by the public, or his age, declining abilities, or to whatever other cause it is to be ascribed, the remainder of his history did not make its appearance until just before the author's death, when the sixth and seventh volumes were published together, and these in so hasty and slovenly a manner, that the whole period from 1600 to 1758 was comprehended in twenty-six pages.—He died on the 2d September 1766, at the age of 80 years. By his will, made on the 1st of August 1749, which does not contain, as might be expected, any declaration of his religious principles [u], he bequeathed all his property to his wife, who, some time after his death, attested his having died in the protestant faith [x] [y].

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[u] This is the more remarkable, as it was very much the practice of the times, and as from the peculiarity of Mr. Bower's situation it seems to have been particularly incumbent on him, on that solemn occasion, to have given the world that satisfaction. In his Answer to Bower and Tillemont compared, p. 3, he says he was married 20th August 1749. From the date of his will it appears he was married earlier than August.

[x] This we remember to have seen, if we can trust to our memory, in the London Chronicle.

[y] The following is a list of the pieces published in consequence of the History of the popes: 1. A dialogue between Archibald and Timothy; or, some observations upon the dedication and preface to the History of the popes, &c. 8vo. 1748. 2. A faithful account of Mr. A. B——r's motives for leaving his office of secretary, &c. 8vo. 1750. 3. Remarks on the two first volumes of the late Lives of the popes. In letters from a gentleman to a friend in the country. Douay, 8vo. 1754. 4. Six letters from A——d B——r to father Sheldon, provincial of the jesuits in England. Illustrated with several remarkable facts, tending to ascertain the authenticity of the said letters, and the true character of the writer. 8vo. 1756. 5. Mr. Archibald Bower's affidavit in answer to the false accusations brought against him by the papists, &c. 8vo. 1756. 6. Bower vindicated from the false insinuations and accusations of the papists. With a short account of his character, &c. By a country neighbour. 8vo. 1756. 7. Mr. Bower's answer to a scurrilous pamphlet intitled Six letters, &c. Part I. 8vo. 1757. 8. Bower and Tillemont compared; or, the first volume of the pretended original

and protestant History of the popes shewn to be chiefly a translation from a popish one, &c. 8vo. 1757. 9. Mr. Bower's answer to a new charge brought against him in a libel intitled Bower and Tillemont compared. 8vo. 1757. 10. The second part of Mr. Bower's answer to a scurrilous pamphlet, &c. 8vo. 1757. 11. A full confutation of all the facts advanced in Mr. Bower's three defences, &c. 8vo. 1757. 12. Mr. Bower's reply to a scurrilous libel, intitled A full confutation, &c. 8vo. 1757. 13. A complete and final detection of Arch. Bower, &c. 8vo. 1758. 14. One very remarkable fact more relating to the conduct of the jesuits, &c. By Mr. Bower. 8vo. 1758. 15. Some very remarkable facts lately discovered, relating to the conduct of the jesuits with regard to Mr. Bower, which will greatly contribute to unravel the mystery of that affair, &c. By the rev. John Corpe, rector of Wayford, Somerset. 8vo. 1758. 16. Bower detected as an historian, or his many essential omissions, and more essential perversions of facts in favour of popery demonstrated, by comparing the three volumes of his History with the first volume of the french History of the popes now translating. By the rev. Temple Henry Croker. 8vo. 1758. 17. Mr. A——d's motives for renouncing the popish and re-embracing the protestant religion, in which he was educated, with several fresh instances of the unchristian principles of the papists in general, and the jesuits in particular. 8vo. 1758. 18. A letter to Mr. A——d concerning his motives for renouncing the popish and re-embracing the protestant religion. 8vo. 1758. 19. Summary view of the controversy between the papists and the author. 4to. 1761. 20. A brief refutation of the principal charges brought against

BOWLE (**JOHN**), rector of Idmington near Salisbury; was born the 26th October 1725, and was descended from Dr. John Bowle bishop of Rochester in the last century, was of Oriel college Oxon, where he took the degree of M. A. the 6th July 1750. He had the honour to be one of the first detectors of Lauder's forgeries, and according to Dr. Douglas's account had the justest claim to be considered as the original detector of that ungenerous critic. He was the author of a Letter to Dr. Percy, and editor of *Don Quixote* in Spanish; and of Marston's Satires and some old poetry in English. He died Oct. 26, 1788, having that day completed his 63d year.

BOWYER (**WILLIAM**) [Z], a very learned English printer, was born in White Friars, London, Dec. 17, 1699. His father was a printer of eminence; and his maternal grandfather Isabod Dawks, was employed in printing the polyglott bible by Walton, from 1652 to 1657. He was placed for grammatical education under Mr. Ambrose Bonwicke, who was elected master of Merchant Taylors school in 1686, but had been turned out, in 1691, for refusing to take the oaths of allegiance. June 1716, he was admitted of St. John's college, Cambridge; where he continued till June 1722. Here he formed an intimacy with Mr. Markland and Mr. Clarke of Chichester, and maintained a correspondence with them as long as he lived. Soon after leaving college, he entered into the printing business with his father; and one of the first books which came out under his correction, was the edition of Selden's works by Wilkins, in 3 vols. folio. This was begun in 1722, and finished in 1726; and his great attention to it appeared in his drawing up an epitome of the piece *De Synedriis*, as he read the proof-sheets. In 1727, the learned world were indebted to him for an admirable sketch of William Baxter's glossary of the Roman antiquities. The sketch was called *A view of a book intitled Reliquiæ Baxterianæ*, in a letter to a friend: and it recommended him highly to Dr. William Wetton and the antiquaries. This, and the little piece just mentioned, with many other fugitive tracts, have been published in a volume of his Miscellaneous tracts, 1784, 4to.

October 1728, he married; but lost his wife in 1731: he had two sons by her, one of whom died an infant, the other survived him. In 1729, through the friendship of the speaker Onslow, he was appointed printer of the votes of the house of commons; an office which he held, through three successive speakers, for nearly fifty years. In 1736, he was admitted into the society of

against Mr. Bower by his enemies, extracted from the Summary view. 4to. 21. The reverend detector; or, the disguised jesuit detected, or proved out of his own mouth a liar and a slanderer. 4to. 22. The seven

letters to father Sheldon proved to be forgeries by the testimony of a professed jesuit. 4to.

[A] Anecdotes, by Nichols.

antiquaries;

antiquaries; whose meetings he regularly attended, and to which he was a great benefactor in the double capacity of a printer and a member: in the latter, by communicating to them matters of utility and curiosity. It is not within our plan to mention all the little publications of our learned printer, and still less the prefaces, notes, and other additions, which he made to the works of others: they who are further curious about him may have recourse to the *Biographia Britannica*; or to his life as published by Mr. Nichols. We shall notice, however, the most striking particulars of him, both as an author and as a printer. In 1742, he printed the additional book of Pope's *Dunciad*; and received, on this occasion, testimonies of regard both from the poet and his commentator Warburton. He had a long apparent friendship with the latter; but this, like many other long friendships, ended at length with jealous surmises, spleenetic bickerings, and with that cold esteem, which people, who are grown mutually disagreeable, content themselves with expressing towards each other.

In 1750 he published Kuster's treatise *De vero usu verborum mediotorum*, with a prefatory dissertation and notes; a new edition of which, with additions, appeared in 1773, 12mo. In 1751, Montesquieu's *Reflections on the rise and fall of the roman empire*, with a long preface and notes; a new edition of which appeared in 1759. Likewise, in 1751, the first translation of Rousseau's paradoxical oration upon the inequality of mankind, which gained the prize at the academy of Dijon, and which first announced that wild and singular genius to the public. In 1761 he was appointed printer to the royal society. In 1763, came out what may be called his capital work: *Novum Testamentum Græcum, ad fidem græcorum solum codicum MS. nunc primum impressum, adstipulante Joanne Jacobo Wettstenio, juxta sectiones Jo. Alberti Bengelii divisum, et nova interpretatione sæpius illustratum*. Accessere in altero volumine emendationes conjecturales virorum doctorum undecunque collectæ, 2 vol. 12mo. This sold with great rapidity, which some imputed to the notes being in english. They have been deemed, however, a very valuable addition to the new Testament; and were republished in a separate volume 8vo. in 1772; and we can with pleasure add, that a new and correct edition of this greek Testament, with the Conjectures (considerably improved from the margin of Mr. Markland's Testament, and by new communications from bishop Barrington, professor Michaelis, Mr. Stephen Weston, Dr. Gossset, and other literati), has been published by Mr. Nichols, in 1782 and 1783, under the inspection of the learned Dr. Owen, whose own notes form no inconsiderable part of the publication.

In 1766 he engaged in a partnership with Mr. Nichols, who
 VOL. II. N n had

had been trained by him to the profession, and had assisted him many years in the management of business. This enabled Mr. Bowyer, who was growing an invalid, to withdraw in some degree from too close an application; and did also no inconsiderable service to the public, by bringing forward a person, who, from his zeal for the cause of letters, and his abilities to promote it, is justly deemed a very fit successor to his learned friend and partner. In 1766 he wrote a latin preface to Joannis Harduini, Jesuitæ, ad censuram scriptorum veterum prolegomena; in which he gives an account of that work, and of the manner in which it has been preserved. The remarks of Mr. de Missy, a very learned and accurate man, were published about the same time, in a latin letter, addressed to Mr Bowyer. In 1767 he was appointed to print the journals of the house of lords, and the rolls of parliament. In 1771 he lost a second wife, aged 70, whom he had married in 1747. In 1774 was published, the Origin of Printing. In two essays. 1. The substance of Dr. Middleton's dissertation on the origin of printing in England. 2. Meerman's account of the art at Haerlem, and its progress to Mentz, with occasional remarks, and an appendix. The original idea of this useful work was Bowyer's; but it was completed by Mr. Nichols. In 1777, he closed his literary career with a new edition of Bentley's dissertation on the epistles of Phalaris, 8vo. with additional notes and remarks of others.

He died, Nov. 18, 1777, after having been afflicted, the last ten years of his life, with the palsy and the stone. He certainly stood unrivalled, for more than half a century, as a learned printer, of which his own publications are an incontestable proof; and to his literary and professional abilities he added an excellent moral character. He was a man of the strictest probity, and also of the greatest liberality; particularly in relieving the necessitous, and assisting every species of distress. Many minute particulars of him, that do not come within our plan, may be seen in the Anecdotes of his life. Some extracts from his Will, however, shall be annexed, as an indispensable tribute to his memory [A].

BOYD

[A] After a liberal provision for his son, among other legacies are these: "I likewise give to my son all my plate; except the small silver cup which was given to my father (after his loss by fire) by Mrs. James, and which I give to the Company of Stationers in London, hoping they will preserve it as a memorial. Having committed my body to the earth, I would testify my duty and gratitude to my few relations and numerous benefactors after my father's loss by fire. I give and bequeath to my cousin Scott lately of Westminster,

brewer, and to his sister, fifty pounds each. I give and bequeath to my relation Mr. Thomas Linley and his wife one thousand pounds four per cent. consolidated annuities, to be transferred to them, or to the survivor of them; and which I hope they will take care to settle, at their deaths, for the benefit of their son and daughter. I give to the two sons and one daughter of the late reverend Mr. Maurice of Gothenburgh in Sweden, who married the only daughter of Mr. Richard Williamsop, bookseller (in return for her father's friendship

BOYD (ROBERT, M. A.), was born at Trochrig, in the shire of Renfrew, 1573, where his family had for some centuries possessed

to mine), one thousand pounds four per cent. consolidated annuities, to be divided equally between them. Among my father's numerous benefactors, there is not, that I can hear of, one alive: to several of them I made an acknowledgement. But one respectable body I am still indebted to, the university of Cambridge; to whom I give, or rather restore, the sum of fifty pounds, in return for the donation of forty pounds made to my father at the motion of the learned and pious master of saint John's college, doctor Robert Jenkin: to a nephew of his I have already given another fifty pounds, as appears by his receipt of the thirty-first of May, one thousand seven hundred and seventy. The benefactions which my father received from Oxford I can only repay with gratitude; as he received them, not from the university as a body, but from particular members. I give thirty pounds to the dean and chapter of Canterbury, in gratitude for the kindness of the worthy doctor Stanhope (sometime dean of Canterbury) to my father; the remembrance of which amongst the proprietors of his works I have long out-lived, as I have experienced by not being employed to print them: The like I might say of the works of Mr. Nelson, another respectable friend and patron of my father's, and of many others. I give to doctor William Heberden my little cabinet of coins, with Hickes's Thesaurus, Tristram, and the odd volume, Spanheim's Numismata, Harduin's Opera Selecta, in folio, Nummi Populorum et Urbium, in quarto, and any other of my books he chooses to accept: To the reverend doctor Henry Owen, such of my hebrew books, and critical books on the New Testament, as he pleases to take: To Richard Gough, esquire, in like manner, my books on topographical subjects: To Mr. John Nichols, all books that relate to Cicero, Livy, and the roman history, particularly the "Cenographia" of Noris and Pighius, my grammars and dictionaries, with Swift's and Pope's works: To my son, whatever books (not described above) he thinks proper to take. — And now I hope I may be allowed to leave somewhat for the benefit of printing. To this end, I give to the master and keepers or wardens and commonalty of the mystery or art of a stationer of the city of London, such a sum of money as will purchase two thousand pounds three per cent. reduced Bank annuities, upon trust to pay the dividends and yearly pro-

duce thereof, to be divided for ever equally amongst three printers, compositors or pressmen, to be elected from time to time by the master, wardens, and assistants, of the said company, and who at the time of such election shall be sixty-three years old or upwards, for their respective lives, to be paid half-yearly; hoping that such as shall be most deserving will be preferred. And whereas I have herein before given to my son the sum of three thousand pounds four per cent. consolidated annuities, in case he marries with the consent of my executors: Now, I do hereby give and bequeath the dividends and interest of that sum, till such marriage take place, to the said company of stationers, to be divided equally between six other printers; compositors or pressmen, as aforesaid, in manner as aforesaid; and, if my said son shall die unmarried, or married without such consent as aforesaid, then I give and bequeath the said capital sum of three thousand pounds to the said company of Stationers, the dividends and yearly produce thereof to be divided for ever equally amongst six other such old printers, compositors or pressmen, for their respective lives, to be qualified, chosen, and paid in manner as aforesaid. It has long been to me matter of concern, that such numbers are put apprentices as compositors without any share of school-learning, who ought to have the greatest: in hopes of remedying this, I give and bequeath to the said company of stationers such a sum of money as will purchase one thousand pounds three per cent. reduced bank annuities, for the use of one journeyman compositor, such as shall hereafter be described; with this special trust, that the master, wardens and assistants, shall pay the dividends and produce thereof half-yearly to such compositor: The said master, wardens, and assistants of the said company, shall nominate for this purpose a compositor who is a man of good life and conversation, who shall usually frequent some place of public worship every Sunday unless prevented by sickness, and shall not have worked on a newspaper or magazine for four years at least before such nomination, nor shall ever afterwards whilst he holds this annuity, which may be for life, if he continues a journeyman: He shall be able to read and construe latin, and at least to read greek fluently with accents: of which he shall bring a testimonial from the rector of St. Martin's Lud-

possessed a landed estate of considerable value. He received his education in the university of Samur in France, where he made great proficiency in learning, and became one of the pastors in a protestant congregation. The fame of his literary merits attracted the notice of king James I. who sent for him, and appointed him principal of the university, with a view of reconciling the young clergy to the episcopal form of church government. But Boyd was strongly attached to the puritans, so that he soon left the place of principal, and accepted of the parish of Trochrig, of which he was patron. He was much esteemed among the presbyterians for the faithful discharge of his duty; and his commentary on the epistle to the Ephesians, written in elegant latin, shews him to have been well acquainted with the whole body of divinity. He died at Trochrig 1629, aged 56.

BOYD (MARK ALEXANDER [B]), an ingenious and accomplished Scotchman, was descended from an antient family of that name, and born in Galloway 1562. His uncle, an archbishop of Glasgow, had the care of his education, and put him under two grammarians at Glasgow; but, being of an high and intractable spirit, he quarrelled and fought with his masters, burnt his books in a passion, and swore that he renounced learning for ever. He went, a youth, to court, in hopes of pushing an interest there; but, not succeeding, his friends persuaded him to travel abroad; and, by way of abating the fervor and impetuosity of his spirit, to engage in the wars of the United Provinces. He himself, however, preferred those of France; and went to Paris, with a small stock of money, which he quickly lost by gaming. This event seems to have brought him to reflection; and he now determined to apply himself to literature. What he proposed to excel in, was the knowledge of the law; for which reason he attended the lectures of Cujacius, the principal civilian of the age. He recommended himself greatly to Cujacius, by adopting that civilian's taste in latin poetry; and to this circumstance was owing his application to latin poetry, which he afterwards cultivated with so much success. After

gate for the time being: I could wish that he shall have been brought up piously and virtuously, if it be possible, at Merchant Taylors, or some other public school, from seven years of age till he is full seventeen, and then to serve seven years faithfully as a compositor, and work seven years more as a journeyman, as I would not have this annuity bestowed on any one under thirty-one years of age: If after he is chosen he should behave ill, let him be turned out, and another be chosen in his stead. And whereas it may be many years before a compositor may be found that

shall exactly answer the above description, and it may at some times happen that such a one cannot be found; I would have the dividends in the mean time applied to such person as the master, wardens, and assistants, shall think approaches nearest to what I have described. And whereas the above trusts will occasion some trouble: I give to the said company, in case they think proper to accept the trusts, two hundred and fifty pounds." It is almost superfluous to add, that the trust was accepted, and is properly executed.

[B] Biog. Brit. 2d edit.

many

many adventures abroad, he returned to Scotland, where he soon died of a slow fever, 1601, in his 39th year.

He left some MSS behind him, which have not been printed. His *Epistolæ Heroidum*, and his *Hymni*, were inserted in the *Deliciæ Poëtarum Scotorum*, printed at Amsterdam, in 2 vols. 12mo. in 1637; and a great character has been given of them by several authors [c]. An ingenious biographer asserts, that Boyd is not mentioned by any english writer [d]; but he is mistaken: bishop Tanner has made a short article of him, and informs us, that, besides epistles and hymns, he published two books of Epigrams. Boyd inscribed his *Epistolæ* to James VI. of Scotland, or James I. of England, whom he represents as superior to Pallas in wisdom, and Mars in arms.

BOYER (ABEL), a well-known glossographer and historiographer, was born at Castres in France in 1664. Upon the revocation of the edict of Nantz, he went to Geneva, and from thence to Franeker, where he finished his studies. Afterwards he came over to England, where he spent his whole life, and died at Chelsea in November 1729. The work he is chiefly known by, is a very excellent french and english, and english and french dictionary; drawn up originally for the use of the duke of Gloucester. It was first printed at London 1699, 4to; and the fourth, that is, the last edition of it in England, for it was printed also abroad, is that of 1752. He wrote also a french grammar in english [e]; which still retains its rank in our schools; for it is remarkable, that he attained the knowledge of the english language to as much perfection, as if it had been the language of his native country. As an historiographer, he was the author of *The political state of Great Britain*, and *The history of king William and queen Mary*. But in this character he is not so respectable as in the former.

BOYER (CLAUDE), of the french academy, was born at Alby in 1618. He came young to Paris, where he cultivated his talent for eloquence. But, having preached with small success, he quitted the pulpit for the stage. He had been declaiming against the theatre, and now devoted himself to it for life, always satisfied with himself, but seldom with the public. Born with an imagination which submitted to no restraint, he made choice of subjects strangely complicated, and equivocal heroes who had no character whatever. Aiming always at the sublime, where the simplicity of nature was required, he fell into a strain of bombast, unintelligible perhaps to himself. He is the author of two-and-twenty dramatical pieces, full of fustian, and conducted without any knowledge of the drama. His *Judith* had a tran-

[c] *Dissertat. Academ. de Poetis.*

[e] A 25th edition was published in

[d] Granger's *Biogr. Hist of England*, 1784.

v. i. p. 246, 2d edit.

sent success. The epigram it produced from Racine is generally known. "Je pleure, hélas ! pour ce pauvre Holopherne, si méchamment mis à mort par Judith." This piece, applauded during a whole Lent, was hissed off the stage in the Easter holidays. Champmelle, asking the reason of the fickleness of the pit, was answered, that the hissers had been at Versailles at the sermons of the abbé Boileau. Boyer, at length disheartened by this constant run of ill-success, brought out his tragedy of Agamemnon under a borrowed name. Racine, his grand tormentor, applauded the piece. Boyer could not refrain from crying out in the pit. "It is however Boyer's, in spite of Monf. de Racine." This transport cost him dear : his tragedy was hissed at the next performance. He died at Paris, July 22, 1698, aged 80.

BOYER (JOHN BAPTIST NICHOLAS), chevalier of the order of St. Michael, and physician in ordinary to the french king, was born Aug. 5, 1693, at Marseilles. The plague, which committed such havoc in that city in 1720, gave him an opportunity of displaying his zeal and his talents, besides procuring him a pension on the royal treasury. He several times afterwards left Paris, to go to Spain, to Germany, and into various provinces of France, to employ his ability in the treatment of contagious or desperate diseases ; in which he was surprisingly successful. He gave a new edition of the *Codex medicamentarius, seu Pharmacopœia parisiensis*, 4to. a very useful and well digested work. He died at Paris, April, 2, 1768, at the age of 75.

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